

نحمده و نصلي علي رسوله الكريم أما بعد  
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

When a person realizes the countless favours of Allaah جَلَّ جَلَالُهُ pouring upon him every second, it is automatic that he will strive to attain a relationship with Him. Allaah جَلَّ جَلَالُهُ has prescribed certain acts for His servants, which are compulsory for them to perform. These are the faraaidh. However for those who want to establish a closer link to Allaah, Allaah has kept the door of nawaafil (optional) open. If a husband fulfils all his wife's rights exactly as it ought to be, without doing any extra, then the marriage will run smoothly. However, if some extra gifts, etc. are given, then love will develop. The marriage in which there is love is far superior to that marriage in which rights are fulfilled, but there is no love. Imam Bukhaari has narrated from Sayyidina Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, who states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

*Verily Allaah states, "Whoever shows enmity to any friend of Mine, I declare war on him. My servant does not gain proximity to Me with anything more beloved to Me than that which I have made compulsory on him. My servant (who has attained closeness due to fulfilling the compulsory duties) continues gaining proximity to Me by nawaafil (those actions and acts of worship which are not fardh) until I love him."*

This hadith has limited the manner of attaining divine love into two:

- 1) Fulfilment of obligatory duties
- 2) Gaining proximity by nawaafil.

A lover continues increasing in nawaafil until he becomes the beloved of Allaah جَلَّ جَلَالُهُ. When he becomes Allaah جَلَّ جَلَالُهُ's beloved, this creates another love in the servant greater than the first love the servant possessed for Allaah جَلَّ جَلَالُهُ. This second love which has been gifted pre-occupies the heart of this person in such a way that he becomes oblivious of all other thoughts and worries besides his beloved. His ruh (soul) overpowers him. No importance is

attached to other matters, except mention of the beloved, love of the beloved, and other matters related to the beloved. The heart is perpetually engaged in the dhikr of Allaah جَلَّ جَلَالُهُ and divine love. The soul overpowers the bodily desires, and dhikr overpowers the soul i.e. dhikr and actions of worship becomes the voice and nourishment of the soul and heart. His actions and dhikr accompany him constantly, just like the angels.

When a person is loved by Allaah جَلَّ جَلَالُهُ, then the creation love him.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When Allaah loves a person, He calls out to Jibreel [saying]: ‘Allaah loves such and such person. So you should also love him.’ And so, Jibreel also loves him. He then announces to the inhabitants of the heavens [saying]: ‘Allaah loves such and such person. You all should also love him.’ The inhabitants of the heavens therefore love that person. He thus becomes an object of acceptance on earth.” (Bukhari, Muslim)

A narration of Muslim states: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When Allaah loves a person, He calls Jibreel and says to him: ‘I love such and such person. You should also love him.’ So Jibreel also loves him. He then announces in the heavens, saying: ‘Allaah loves such and such person. You all should also love him.’ The inhabitants of the heavens love him. He thus becomes an object of acceptance on earth. And when Allaah detests a person, He calls Jibreel and says to him: ‘I detest such and such person. You should also detest him.’ So Jibreel also detests him. He then announces to the inhabitants of the heavens [saying]: ‘Allaah detests such and such person. You all should also detest him.’ The inhabitants of the heavens detest him. He thus becomes an object of detestation on earth.”

Other benefits attained by the performance of nafl are:

#### 1.) REMOVES DEFICIENCY IN THE FARAADH

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "The first thing regarding which a person will be questioned on the day of resurrection is his

salaah. If his salaah is in order, the rest of his acts of worship will also be in order. (This is because if a person is regular in his salaah, then through the blessings of this salaah, all his other acts of worship will also be in order) If his salaah is not in order, the rest of his actions will also not be in order. Allaah ﷻ will then address the angels saying: "Does My servant have any nafl salaahs in his book of deeds?" If he has any nafl salaahs, he will be given the reward of fard salaahs in order to make up for the fard salaahs which he missed. Thereafter, the other fard acts will also be accounted for (and completed through the nafl acts; such as fard fasts and nafl fasts, fard charity and nafl charity, etc.) All this will be done through the kindness and mercy of Allaah ﷻ. (That is, this is actually the mercy of Allaah ﷻ that the fard acts will be completed by the nafl acts. Because strictly speaking, the rule ought to have been that the fard should not be completed by the nafl. And if it is not complete, the person ought to be punished. Glory be to Allaah! How merciful He is!) The person who does not have any fard acts nor any nafl acts will be punished." However, if Allaah wishes, He could forgive whomsoever He wishes. (Tirmidhi, Nasai)

Note: This hadith tells us that we should have adequate nafl salaah to our credit to make up for any deficiency in our fardh salaah. There are many people who say that it suffices for them to observe only the fardh salaah, since the nafl are meant only for the eminent. While it may be enough to perform the fardh salaah properly, it is not so easy to perform it perfectly. There will always be some deficiency in one respect or the other, and this deficiency cannot be compensated for, except through nafl salaah. (Fadhaaile-salaah)

## 2.) SALVATION FROM HELL-FIRE

It is mentioned in a Hadith that the person who offers two raka'ats of nafl salaah in a secluded place where no one but Allaah and the angels (which are with him all the time, and which only leave him when he goes to relieve himself or when he is engaged in sexual intercourse) can see him; then salvation from *Jahannam* will be written down for him. (Ibn Asaakir from Jaabir ibn

Abdullah) In other words, he will be granted the ability to abstain from sins and thereby save himself from sins. However, he should continue offering this salaah. Only then will he attain these blessings.

### 3.) LIGHT FOR THE HOUSE

Sayyidina Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Offering nafl salaah at home is illumination. Whoever wishes, he should brighten his home.” (Ahmad)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Offer some of your salaah at home and do not make your houses as graveyards.” (Muslim, Ahmad, Abu Dawood)

Allamah Aini رَحِمَهُ اللهُ states that this refers to nafil salaah, since this is further from show, and will protect one from destroying his actions, this house will be blessed because of it, mercy and angels will descend therein, and the shayaateen will flee from there. (Awjaz vol. 3 page 263)

Suhaib ibn Nu'man رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The virtue of a man’s salaah in his house compared to the salaah in which people can see him is like the virtue of fardh salaah over nafl salaah.” (Mu’jamul-Kabeer, Musannaf Ibn Abi Shaibah, Musannaf Abdur-Razaq)

### 4.) MOST SUPERIOR SALAAH

Zayd ibn Thaabit رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “O people! Offer your salaah in your homes. Surely the most superior salaah of a person is the salaah in his house, apart from the obligatory salaah.” (Bukhari)

Allamah Nawawi رَحِمَهُ اللهُ has explained three reasons for this:

1. It is a source of blessings.
2. It chases away the Shaytan/evil Jinn.
3. It is closer to sincerity. (Fathul Bari)

### 5.) GOODNESS IN THE HOUSE

Sayyidina Jaabir رَضِيَ اللهُ عَنْهُ reported that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When any one of you observes salaah in the masjid, he should reserve a part of his

salaah for his house, for Allaah will make the salaah as a means of goodness in his house.” (Muslim)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Perform some portion of your salaah at home. Through that, the good in your home will be increased. When you go home, greet your family members with salaam. Through that, you will be blessed and also the people of your household.” (Mu’jamul-Awsat, Mu’jamus Sagheer)

## 6.) SIGN OF IMAAN

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “Three acts are signs of true imaan:

- a.) a person has a nocturnal emission in a cold night. He stands up and makes ghusl, with none seeing him besides Allaah
- 2.) fasting on a hot day
- 3.) a person performing salaah in a desolate land, with none seeing him besides Allaah.” (Shuabul-Imaan)

Keeping the above benefits in mind, every Muslim should strive to perform extra salaah. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a perfect example in this regard. Hereunder, we will mention a few salaah which a person can easily perform, and attain the great worldly and religious benefits, which have been promised. The desire for gathering this compilation was after sitting in the talks of my beloved ustaadh and Sheikh, Hadrat Moulana Abdul Hamid Saheb (damat barakatuhu) who used to speak of a few virtues of some of these salaah in his majalis, so that enthusiasm could be created in the hearts of people for these acts of worship. May Allaah جَلَّ جَلَالُهُ grant us all the ability to practise on these noble and priceless actions, and make it a means of reward in the hereafter! Aameen.

## AWWABEEN SALAAH

This salaah is performed after Maghrib salaah. This minimum is 6 raka'ats and the maximum is 20 raka'ats. For those who are weak, even 4 raka'ats after the 2 sunnah will suffice. However, it is best that one performs at least 6 raka'ats.

At times, Nabi ﷺ would continue performing salaah from Maghrib to Isha. Hudhaifah رَضِيَ اللَّهُ عَنْهُ states that he went to Nabi ﷺ and performed Maghrib with him. Thereafter Nabi ﷺ continued performing salaah until Isha.<sup>1</sup>

Aswad ibn Yazid رَضِيَ اللَّهُ عَنْهُ narrates that Sayyidina Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "How wonderful is salaah in the time of unmindfulness (i.e. between Maghrib and Isha)."<sup>2</sup>

Sayyidina Anas رَضِيَ اللَّهُ عَنْهُ narrates that the verse in Surah Sajdah, "Their sides are away from their beds" was revealed regarding those who used to wait for the Isha salaah. In the narration of Abu Dawood, it is stated, "They (the sahaabah) used to engage in nafl salaah between Maghrib and Isha." However, Hasan Basri رَضِيَ اللَّهُ عَنْهُ used to state that this verse referred to qiyaamul-layl (tahajjud).<sup>3</sup>

### VIRTUES

1.) SINS FORGIVEN - Muhammad ibn Yaasir رَضِيَ اللَّهُ عَنْهُ says that he saw Ammaar ibn Yaasir رَضِيَ اللَّهُ عَنْهُ performing six raka'ats after the Maghrib salaah. He said, "I

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<sup>1</sup> وعن حذيفة رضي الله عنه قال أتيت النبي صلى الله عليه وسلم فصليت معه المغرب فصلى إلى العشاء رواه النسائي بإسناد جيد

<sup>2</sup> وعن الأسود بن يزيد رضي الله عنه قال قال عبد الله بن مسعود رضي الله عنه نعم ساعة الغفلة يعني الصلاة فيما بين المغرب والعشاء رواه الطبراني في الكبير من رواية جابر الجعفي ولم يرفعه

<sup>3</sup> وعن أنس رضي الله عنه في قوله تعالى تتجافى جنوبهم عن المضاجع السجدة نزلت في انتظار الصلاة التي تدعى العتمة رواه الترمذي وقال حديث حسن صحيح غريب وأبو داود إلا أنه قال كانوا يتنفلون ما بين المغرب والعشاء يصلون وكان الحسن يقول قيام الليل

saw my beloved, Rasulullaah ﷺ performing six raka'ats after Maghrib, and he said, "Whoever performs six raka'ats after Maghrib, his sins will be forgiven, even though they are equal to the foams of the ocean."<sup>4</sup>

Abdullah Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "Whoever offers six raka'ats after Maghrib before speaking to anyone, his sins of fifty years will be forgiven."<sup>5</sup>

2.) REWARD OF 12 YEARS WORSHIP - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Whoever reads six raka'ats after Maghrib, not speaking any evil in between, then this will equal the reward of worship of twelve years."<sup>6</sup>

3.) HOUSE IN JANNAH - Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, "Whoever performs twenty raka'ats after Maghrib salaah, Allaah will build for him a house in Jannah."<sup>7</sup>

Abdul-Kareem ibn Harith narrates that Rasulullaah ﷺ said, "Whoever performs ten raka'ats between Maghrib and Isha, a palace will be built for him in Jannah." On hearing this, Umar رَضِيَ اللَّهُ عَنْهُ said, "Then we will acquire

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<sup>4</sup> وعن محمد بن عمار بن ياسر رضي الله عنه قال رأيت عمار بن ياسر يصلي بعد المغرب ست ركعات وقال رأيت حبيبي رسول الله صلى الله عليه وسلم يصلي بعد المغرب ست ركعات وقال من صلى بعد المغرب ست ركعات غفرت له ذنوبه وإن كانت مثل زبد البحر حديث غريب رواه الطبراني في الثلاثة وقال تفرد به صالح بن قطن البخاري قال الحافظ وصالح هذا لا يحضرني الآن فيه جرح ولا تعديل

<sup>5</sup> عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَلَّى سِتَّ رَكَعَاتٍ بَعْدَ الْمَغْرَبِ قَبْلَ أَنْ يَتَكَلَّمَ غَفَرَ لَهُ بِهَا ذُنُوبُ خَمْسِينَ سَنَةً» مختصر قيام الليل للمروزي

<sup>6</sup> عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى بعد المغرب ست ركعات لم يتكلم فيما بينهن بسوء عدلن بعبادة ثنتي عشرة سنة رواه ابن ماجه وابن خزيمة في صحيحه والترمذي كلهم من حديث عمر بن خثعم عن يحيى بن أبي كثير عن أبي سلمة عنه وقال الترمذي حديث غريب

<sup>7</sup> وروى عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال من صلى بعد المغرب عشرين ركعة بنى الله له بيتا في الجنة انتهى وهذا الحديث الذي أشار إليه الترمذي رواه ابن ماجه من رواية يعقوب بن الوليد المدائني عن هشام بن عروة عن أبيه عن عائشة ويعقوب كذبه أحمد وغيره

many palaces, O Rasulullaah.” Rasulullaah ﷺ said, “Allaah will grant much more and much better.”<sup>8</sup>

## THE NAME OF THIS SALAAH

1. Imam Muhammad ibn Al Munkadir رحمه الله –a Tabi’i- reports that Rasulullaah ﷺ said, “Whoever offers salaah between Maghrib and Esha is actually performing the Salaatul Awwaabeen’ (The salaah of those who frequently turn to Allaah) (Mukhtasar Qiyamul Layl page 73)
2. ‘Abdullah Ibn ‘Amr ibnul ‘Aas رحمه الله says, “Salaatul Awwaabeen is the salaah between Maghrib and ‘Esha.” (Musannaf Ibn Abi Shaybah no. 5973 and Mukhtasar Qiyamul Layl, pg.73)
3. Abu Hazim رحمه الله –another Tabi’i- is also reported to have labelled this salaah as: ‘Salaatul Awwaabeen’. (ibid)

**Note:** Other hadiths have also termed the Salaatud-Duha (mid-morning prayer) as ‘Salaatul Awwaabeen’. ‘Allamah Shawkani رحمه الله says this is not a case of contradiction, rather an example of this term being shared by both. (Naylul Awtaar, vol. 3 pg. 59)

## TAHAJJUD SALAAH

From all the nafl salaah, this holds the greatest prominence. Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, “The most virtuous fasts after

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<sup>8</sup> عن عبد الكريم بن الحارث، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ رَكَعَ عَشْرَ رَكَعَاتٍ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بُيَئِيَ لَهُ قَصْرٌ فِي الْجَنَّةِ»، فَقَالَ غُمَرُ بْنُ الْخَطَّابِ: إِذَا نُكِبَتْ قُصُورُنَا، أَوْ بُيُوتُنَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَكْثَرُ وَأَفْضَلُ» أَوْ قَالَ: «أَطْيَبُ» رواه ابن المبارك في الزهد والمروزي في مختصر قيام الليل



the month of Ramadhan are of the Muharram, the month of Allaah, and the most virtuous salaah after the obligatory ones is the salaah of the night.”<sup>9</sup>

This salaah is actually one of the easiest salaah to perform. Whilst in the masjid after performing the two raka’ats sunnat of Isha, the time of tahajjud commences. One can perform two raka’ats at least, even in the sitting position (even though the reward is halved.) One will then be entitled to some of the rewards promised for those performing tahajjud.

وعن إياس بن معاوية المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لا بد من صلاة بليل ولو حلب شاة وما كان بعد صلاة العشاء فهو من الليل

Iyaas ibn Muaawiyah Muzani رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, “It is necessary to perform salaah at night, even though it be the duration of the interval when milking one’s goat. Whatever is performed after the Isha salaah is from the salaah of the night.”<sup>10</sup>

Ibn Abbas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Rasulullaah ﷺ commanded us to perform salaah at night, and encouraged us so-

<sup>9</sup> وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أفضل الصيام بعد رمضان شهر الله المحرم وأفضل الصلاة بعد الفريضة صلاة الليل رواه مسلم وأبو داود والترمذي والنسائي وابن خزيمة في صحيحه

<sup>10</sup> وعن إياس بن معاوية المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لا بد من صلاة بليل ولو حلب شاة وما كان بعد صلاة العشاء فهو من الليل رواه الطبراني ورواته ثقات إلا محمد بن إسحاق

و في البحر الرائق ومن المندوبات صلاة الليل حثت السنة الشريفة عليها كثيرا وأفادت أن لفاعلها أجرا كبيرا فمنها ما في صحيح مسلم مرفوعا: "أفضل الصيام بعد رمضان شهر الله المحرم وأفضل الصلاة بعد الفريضة صلاة الليل" وروى ابن خزيمة مرفوعا: "عليكم بقيام الليل فإنه دأب الصالحين قبلكم وقرية إلى ربكم ومكفرة للسيئات ومنهاة عن الإثم" وروى الطبراني مرفوعا "لا بد من صلاة بليل ولو حلب شاة وما كان بعد صلاة العشاء فهو من الليل" ١ هـ. وهو يفيد أن هذه السنة تحصل بالتنفل بعد صلاة العشاء قبل النوم وقد تردد في فتح القدير في صلاة التهجد أي سنة في حقنا أم تطوع وأطال الكلام على وجه التحقيق كما هو دأبه وأوسع منه ما ذكره في أواخر "رح منية المصلي". وعن ابن عباس رضي الله عنهما قال فذكرت قيام الليل فقال بعضهم إن رسول الله صلى الله عليه وسلم قال نصفه ثلثه ربعه فوافق حلب ناقة فوافق حلب شاة رواه أبو يعلى ورجاله محتج بهم في الصحيح وهو بعض حديث فوق الناقة بضم الفاء وهو هنا قدر ما بين رفع يديك عن الضرع وقت الحلب وضمهما

much-so that he mentioned, “Make binding upon yourself the salaah of the night, even though it be one raka’at.”<sup>11</sup> (This was mentioned to emphasise the importance of this salaah. It does not mean that one can perform one raka’at.)

However, the best time to perform tahajjud is in the last portion of the night. A person should thus recite a few raka’ats before his witr salaah. If he happens to awaken during the last portion, then he can read more raka’ats, and he will attain greater rewards.

This salaah was performed punctually by Nabi ﷺ. Abdullaah ibn Qais رَضِيَ اللَّهُ عَنْهُ narrates that Aaishah رَضِيَ اللَّهُ عَنْهَا said, “Do not omit standing in salaah at night because Rasulullaah ﷺ would never leave it out. If he was sick or lethargic, he would perform salaah in a sitting position.”<sup>12</sup>

In the beginning era of Islam, it was compulsory on Nabi ﷺ and the sahaabah. They would stand 1/3, 1/2 or 2/3 of the night. However, for easiness of the ummah, Allaah abrogated this ruling.

Mughirah ibn Shu’bah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ stood in salaah until his feet became swollen. When he was asked the reason, since all his past and future lapses had been forgiven, he replied, “Should I not be a grateful servant?”<sup>13</sup>

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<sup>11</sup> وروي عن ابن عباس رضي الله عنهما قال أمرنا رسول الله صلى الله عليه وسلم بصلاة الليل ورغب فيها حتى قال عليكم بصلاة الليل ولو ركعة رواه الطبراني في الكبير والأوسط

<sup>12</sup> عن عبد الله بن أبي قيس رضي الله عنه قال قالت عائشة رضي الله عنها لا تدع قيام الليل فإن رسول الله صلى الله عليه وسلم كان لا يدعه وكان إذا مرض أو كسل صلى قاعدا رواه أبو داود وابن خزيمة في صحيحه

<sup>13</sup> وعن المغيرة بن شعبة رضي الله عنه قال قام النبي صلى الله عليه وسلم حتى تورمت قدماه فقبل له قد غفر الله لك ما تقدم من ذنبك وما تأخر قال أفلا أكون عبدا شكورا رواه البخاري ومسلم والنسائي وفي رواية لهما وللترمذي قال إن كان النبي صلى الله عليه وسلم ليقيم أو ليصلي حتى ترم قدماه أو ساقاه فيقال له فيقول أفلا أكون عبدا شكورا

## VIRTUES

1.) OPENS KNOTS OF SHAYTAAN - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shaytaan ties three knots on the forelock of every person when he sleeps. On every knot, he states, “Upon you is a lengthy sleep, thus sleep.” If he awakens, and makes the dhikr of Allaah, one knot opens. If he makes wudhu, another knot opens. If he performs salaah, all the knots are opened. In the morning, he will be fresh and happy. If not, then he will be unhappy and feel lazy.” An addition in the narration of Ibn Khuzaimah reads, “Thus open the knots of Shaytaan, even though with two raka’ats.” <sup>14</sup>

2.) ENTER JANNAT COMFORTABLY - Abdullah Ibn Salaam رَضِيَ اللَّهُ عَنْهُ narrates, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ first arrived in Madinah Munawwarah, the people rushed to meet him. I was amongst those who went. When I saw his face and deliberated over it, I realized that it was not the face of a liar. The first words I heard from him was, “O people, spread the salaam, feed others, join family ties, and perform salaah at night, whilst people are sleeping, you will enter Jannah with peace.” <sup>15</sup>

3.) BEAUTIFUL ROOMS IN JANNAT - Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “In Jannah is a room, its outside can be seen from

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<sup>14</sup> عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه و سلم قال يعقد الشيطان على قافية رأس أحدكم إذا هو نام ثلاث عقد يضرب على كل عقدة عليك ليل طويل فارقد فإن استيقظ فذكر الله تعالى انحلت عقدة فإن توضأ انحلت عقدة فإن صلى انحلت عقده كلها فأصبح نشيطا طيب النفس وإلا أصبح خبيث النفس كسلان رواه مالك والبخاري ومسلم وأبو داود والنسائي وابن ماجه وقال فيصبح نشيطا طيب النفس قد أصاب خيرا وإن لم يفعل أصبح كسلان خبيث النفس لم يصب خيرا رواه ابن خزيمة في صحيحه نحوه وزاد في آخره فحلوا عقد الشيطان ولو بركعتين <sup>15</sup> وعن عبد الله بن سلام رضي الله عنه قال أول ما قدم رسول الله صلى الله عليه و سلم المدينة انجفل الناس إليه فكنت فيمن جاءه فلما تأملت وجهه واستبينته عرفت أن وجهه ليس بوجه كذاب قال فكان أول ما سمعت من كلامه أن قال أيها الناس أفشوا السلام وأطعموا الطعام وصلوا الأرحام وصلوا بالليل والناس نيام تدخلوا الجنة بسلام رواه الترمذي وقال حديث حسن صحيح وابن ماجه والحاكم وقال صحيح على شرط الشيخين

its inside, and its inside can be seen from its outside.” Abu Maalik Ashar'i رَضِيَ اللَّهُ عَنْهُ enquired, “For who is this, O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “For the person who speaks kindly, feeds others, and spends the night standing in salaah whilst others are sleeping.” <sup>16</sup>

4.) TREES AND HORSES IN JANNAT – Ali رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Verily in Jannah is a tree. From its upper portion, jewels emerge, and from its lower portion, a horse whose saddle is made of gold, and whose bridle is made of pearls and emeralds. It will neither defecate nor urinate. It has wings. Its one step will be as far as the eye can see. The people of Jannah will mount on it. It will fly, taking them wherever they wish. Those who are in a lower level than them in Jannah will enquire, “O our Sustainer, due to which action did your servant attain such honour?” It will be said to them, “They used to perform salaah at night, whilst you were sleeping, they used to fast, whilst you were eating. They used to spend, whilst you were stingy. They used to fight in the path of Allaah, whilst you were cowardly.” <sup>17</sup>

5.) NO RECKONING ON THE DAY OF JUDGEMENT - Asma bint Yazid رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The people will be resurrected in an open plain on the day of Judgement. A caller will announce, “Where are those whose sides used to separate from their beds. They will stand up, and

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<sup>16</sup> وعن عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال في الجنة غرفة يرى ظاهرها من باطنها وباطنها من ظاهرها فقال أبو مالك الأشعري لمن هي يا رسول الله قال لمن أطاب الكلام وأطعم الطعام وبات قائما والناس نيام رواه الطبراني في الكبير بإسناد حسن والحاكم وقال صحيح على شرطهما

<sup>17</sup> وروي عن علي رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول إن في الجنة لشجرة يخرج من أعلاها حلل ومن أسفلها خيل من ذهب مسرجة ملجمة من در وياقوت لا تروث ولا تبول لها أجنحة خطوها مد البصر فيركبها أهل الجنة فتطير بهم حيث شاؤوا فيقول الذين أسفل منهم درجة يا رب بما بلغ عبادك هذه الكرامة كلها قال فيقال لهم كانوا يصلون بالليل وكنتم تنامون وكانوا يصومون وكنتم تأكلون وكانوا ينفقون وكنتم تبخلون وكانوا يقاتلون وكنتم تجبنون رواه ابن أبي الدنيا

they will be few. They will enter Jannah without any reckoning. Then the other people will be commanded to proceed for reckoning.”<sup>18</sup>

6.) ACCEPTANCE OF DUAS - Jabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily at night, there is some portion. If a Muslim person finds it and asks Allaah for goodness in matters of this world and the hereafter, Allaah will definitely grant it to him, and that is every night.”<sup>19</sup>

7.) MERCY AND FORGIVENESS - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “May Allaah shower mercy on a man who wakes up and performs salaah at night, and he wakes up his wife. If she refuses, he sprinkles water on her face. May Allaah shower mercy on a woman who wakes up and performs salaah at night, and she wakes up her husband. If he refuses, she sprinkles water on his face.”<sup>20</sup> A narration of Abu Malik Ash’ari رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah forgives that man and woman, when the man wakes up at night and then wakes up his wife. If sleep overcomes her, he sprinkles water on her face. Then they both stand up in salaah in their house, remembering Allaah for a portion of the night.”<sup>21</sup>

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<sup>18</sup> وروي عن أسماء بنت يزيد رضي الله عنها عن رسول الله صلى الله عليه و سلم قال يحشر الناس في صعيد واحد يوم القيامة فينادي مناد فيقول أين الذين كانوا تتجافى جنوبهم عن المضاجع فيقومون وهم قليل فيدخلون الجنة بغير حساب ثم يؤمر بسائر الناس إلى الحساب رواه البيهقي

<sup>19</sup> وعن جابر رضي الله عنه قال سمعت رسول الله صلى الله عليه و سلم يقول إن في الليل لساعة لا يوافقها رجل مسلم يسأل الله خيرا من أمر الدنيا والآخرة إلا أعطاه إياه وذلك كل ليلة رواه مسلم

<sup>20</sup> وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم رحم الله رجلا قام من الليل فصلى وأيقظ امرأته فإن أبت نضح في وجهها الماء ورحم الله امرأة قامت من الليل فصلت وأيقظت زوجها فإن أبت نضحت في وجهه الماء رواه أبو داود وهذا لفظه والنسائي وابن ماجه وابن خزيمة وابن حبان في صحيحيهما والحاكم وقال صحيح على شرط مسلم وعند بعضهم رش ورشت بدل نضح ونضحت وهو بمعناه

<sup>21</sup> وعن أبي مالك الأشعري رضي الله عنه قال قال رسول الله صلى الله عليه و سلم ما من رجل يستيقظ من الليل فيوقظ امرأته فإن غلبها النوم نضح في وجهها الماء فيقومان في بيتيهما فيذكران الله عز و جل ساعة من الليل إلا غفر لهما روى الطبراني في الكبير

8.) WRITTEN AS THOSE WHO REMEMBER ALLAAH ABUNDANTLY - Abu Saeed رَضِيَ اللَّهُ عَنْهُ and Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ state that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a man awakens his wife at night, then they read two raka’ats together, they are written amongst those men and women who make the dhikr of Allaah in abundance.” <sup>22</sup>

9.) HONOUR OF A BELIEVER - Sahl ibn Sa’d رَضِيَ اللَّهُ عَنْهُ narrates that Jibreel عَلَيْهِ السَّلَام came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Muhammad, live as you wish, for verily you are going to pass away; practise as you wish, for verily you will be recompensed likewise; and love whosoever you wish, for verily you will separate from him. Know that the honour of a believer is in standing in salaah at night, and his nobility is in being independent from people.” <sup>23</sup>

10.) MOST NOBLE IN THE UMMAH - Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The noblest ones of my ummah are the bearers of the Qur’aan and those who stand awake in salaah at night.” <sup>24</sup>

11.) SAFETY FROM FAILURE - Abdullah ibn Mas’ud رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah will never cause failure to a man who

<sup>٢٢</sup> وعن أبي هريرة و أبي سعيد رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم إذا أيقظ الرجل أهله من الليل فصليا أو صلى ركعتين جميعا كتب في الذاكرين والذاكرات رواه أبو داود وقال رواه ابن كثير موقوفا على أبي سعيد ولم يذكر أبا هريرة ورواه النسائي وابن ماجه وابن حبان في صحيحه والحاكم وألفاظهم متقاربة من استيقظ من الليل وأيقظ أهله فصليا ركعتين زاد النسائي جميعا كتب من الذاكرين الله كثيرا والذاكرات

قال الحافظ صحيح على شرط الشيخين

<sup>٢٣</sup> وعن سهل بن سعد رضي الله عنهما قال جاء جبريل إلى النبي صلى الله عليه وسلم فقال يا محمد عش ما شئت فإنك ميت واعمل ما شئت فإنك مجزي به وأحب من شئت فإنك مفارقه واعلم أن شرف المؤمن قيام الليل وعزه

استغناؤه عن الناس رواه الطبراني في الأوسط وإسناده حسن

<sup>٢٤</sup> وروي عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم أشرف أمتي حملة القرآن وأصحاب الليل رواه ابن أبي الدنيا والبيهقي

stands in the darkness of the night, and he commences Surah Baqarah and Surah Aale-Imraan.”<sup>25</sup>

12.) CLOSEST TO ALLAAH - Amar ibn Ambasad رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “The closest our Sustainer is with His servant is in the last portion of the night. If you have the ability to be amongst those who remember Allaah during this time, then do so.”<sup>26</sup>

13.) COMPANY OF DAMSELS OF JANNAH - Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever passes the night in salaah, whilst his stomach is not filled with food and drink, the beautiful wide-eyed damsels gather around him until the morning.”<sup>27</sup>

14.) LOVE OF ALLAAH جَلَّ جَلَالُهُ - Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There are three people whom Allaah loves, He makes apparent His happiness to them, and He grants them glad tidings. The first is he whose army has dispersed, but he continues fighting for the sake of Allaah. Eventually he is martyred or Allaah assists him and is sufficient for him. Allaah says, “See this servant of mine, how he has displayed patience for My pleasure. The second is a person who has an attractive wife and a beautiful soft bedding. However he stands up at night in salaah. Allaah says, “He has forsaken his desires, and he is remembering Me. If he desires, he could have slept.” The third person is he who is on journey, and he has companions. They

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<sup>25</sup> وعن عبد الله بن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما خيب الله امرأ قام في جوف الليل فافتتح سورة البقرة وآل عمران رواه الطبراني في الأوسط وفي إسناده بقية

<sup>26</sup> وعن عمرو بن عبس رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول أقرب ما يكون الرب من العبد في جوف الليل الآخر فإن استطعت أن تكون ممن يذكر الله في تلك الساعة فكن رواه الترمذي واللفظ له وابن خزيمة في صحيحه وقال الترمذي حديث حسن صحيح غريب

<sup>27</sup> وروي عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من بات ليلة في خفة من الطعام والشراب يصلي تراكضت حوله الحور العين حتى يصبح رواه الطبراني في الكبير

stay awake till late, then go to sleep. However he stands up in the early portion of the morning in ease and difficult conditions.”<sup>28</sup>

Ibn Mas’ud رَضِيَ اللهُ عَنْهُ narrates from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he said, “Our Rabb is astonished at two men. One is he who removes his bed-covering, leaves his beloved wife, and stands up for salaah. Allaah states, “See My servant. He has removed his bed-covering, left his beloved wife and he has stood up for salaah, having desire for that which is by Me, and fearing that which is by Me.” The second person is the one who fights in the path of Allaah. His companions are defeated, and he knows that he too will be defeated. It is not possible for him to continue fighting. However, he goes back into the thick of battle, until he is martyred. Allaah states, “See My servant. He has returned, having desire for that which is by Me, and fearing that which is by Me.”<sup>29</sup>

15.) UNTOLD SPIRITUAL ENJOYMENTS IN THIS WORLD AND JANNAH - Abu Ubaydah رَضِيَ اللهُ عَنْهُ narrates that Abdullah ibn Mas’ud رَضِيَ اللهُ عَنْهُ said, “It is written in the Tawrah, “Allaah has prepared for those whose sides separate from their beds, such bounties which no eye has ever seen, no ear has ever heard, and

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<sup>28</sup> وعن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال ثلاثة يحبهم الله ويضحك إليهم ويستبشر بهم الذي إذا انكشفت فئة قاتل وراءها بنفسه لله عز وجل فإما أن يقتل وإما أن ينصره الله عز وجل ويكفيه فيقول انظروا إلى عبدي هذا كيف صبر لي بنفسه والذي له امرأة حسنة وفراش لين حسن فيقوم من الليل فيقول يذمر شهوته ويذكرني ولو شاء رقد والذي إذا كان في سفر وكان معه ركب فسهروا ثم هجعوا فقام من السحر في ضراء وسراء رواه الطبراني في الكبير بإسناد حسن

<sup>29</sup> وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال عجب ربنا تعالى من رجلين رجل ثار عن وطنه ولحافه من بين أهله وحبه إلى صلاته فيقول الله جل وعلا انظروا إلى عبدي ثار عن فراشه ووطنه من بين حبه وأهله إلى صلاته رغبة فيما عندي وشفقة مما عندي ورجل غزا في سبيل الله وانهمز أصحابه وعلم ما عليه في الانهمز وما له في الرجوع فرجع حتى يهرق دمه فيقول الله انظروا إلى عبدي رجع رجاء فيما عندي وشفقة مما عندي حتى يهرق دمه رواه أحمد وأبو يعلى والطبراني وابن حبان في صحيحه ورواه الطبراني موقوفاً بإسناد حسن ولفظه إن الله ليضحك إلى رجلين رجل قام في ليلة باردة من فراشه ولحافه وثاره فتوضأ ثم قام إلى الصلاة فيقول الله عز وجل لملأتهك ما حمل عبدي هذا على ما صنع فيقولون ربنا رجاء ما عندك وشفقة مما عندك فيقول فإني قد أعطيته ما رجا وآمنته مما يخاف وذكر بقیته



which has not crossed the heart of any person. No close angel or messenger knows it.” Then Abdullah said, “We recite it in the Quraan, “No soul knows the coolness of the eyes (enjoyments) hidden from them.” <sup>30</sup>

16.) MEANS OF BENEFIT - Taariq ibn Shihaab رَضِيَ اللَّهُ عَنْهُ spent the night by Sayyidina Salmaan to see his striving and endeavours. He only stood up in salaah in the last portion of the night. Taariq did not see what he had expected. He thus mentioned this point to Salmaan who replied, “Safeguard the five salaah, since they expiate these sins, as long as you do not kill someone. When people have performed their Isha salaah, they are divided into three groups. Some are those for whom the night is a burden, and no benefit. Some are those for whom there is only benefit and there is no loss. Some are those who do not benefit from the night, nor do they lose. A person takes advantage of the darkness of the night and the obliviousness of the people. He thus mounts his horse to places of sin. The night is a means of harm and no benefit for him. The second person is he who takes advantage of the darkness of the night and the obliviousness of the people. He stands up in salaah. The night is a means of benefit for him, and no harm. The third person is he who performs Isha and then goes to sleep. There is neither benefit nor harm for him. Beware of travelling so fast that you tire your conveyance. Hold firm onto moderation and continuity.” <sup>31</sup>

<sup>30</sup> وعن أبي عبيدة رضي الله عنه قال قال عبد الله إنه مكتوب في التوراة لقد أعد الله للذين تتجافى جنوبهم عن المضاجع ما لم تر عين ولم تسمع أذن ولم يخطر على قلب بشر ولا يعلمه ملك مقرب ولا نبي مرسل قال ونحن نقرؤها فلا تعلم نفس ما أخفي لهم من قرة أعين السجدة الآية رواه الحاكم وصححه قال الحافظ أبو عبيدة لم يسمع من عبد الله بن مسعود وقيل سمع

<sup>31</sup> وعن طارق بن شهاب أنه بات عند سلمان رضي الله عنه لينظر ما اجتهداه قال فقام يصلي من آخر الليل فكأنه لم ير الذي كان يظن فذكر ذلك له فقال سلمان حافظوا على هذه الصلوات الخمس فإنهن كفارات لهذه الجراحات ما لم تصب المقتلة فإذا صلى الناس العشاء صدروا عن ثلاث منازل منهم من عليه ولا له ومنهم من له ولا عليه ومنهم من لا له ولا عليه فرجل اغتتم ظلمة الليل وغفلة الناس فركب فرسه في المعاصي فذلك عليه ولا له ومن له ولا عليه فرجل اغتتم ظلمة الليل وغفلة الناس فقام يصلي فذلك له ولا عليه ومن لا له ولا عليه فرجل صلى ثم نام فلا له ولا

17.) TITLES EARNED - Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites ten verses in a night, will not be written amongst the negligent. Whoever recites one hundred verses will be recorded as one who was obedient throughout the night. Whoever recites two hundred verses, will be written amongst the obedient. Whoever recites four hundred verses will be written amongst the worshippers. Whoever recites five hundred verses will be written amongst the protectors (*haafizeen*). Whoever recites six hundred verses will be written amongst the humble (*khaashi'een*). Whoever recites eight hundred verses will be written amongst the submissive (*mukhbiteen*). Whoever recites one thousand verses will attain one qintaar. A qintaar is 1200 uqiyya. An uqiyah is better than that which is between the heavens and earth (or better than that which the sun rises upon). Whoever recites two thousand verses will be amongst those who have done such acts which makes Jannah binding for them.”<sup>32</sup>

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عليه إياك والحققة وعليك بالقصد وداومه رواه الطبراني في الكبير موقوفا بإسناد لا بأس به ورفع جماعه الحققة بحاءين مهملتين مفتوحتين وقافين الأولى ساكنة والثانية مفتوحة هو أشد السير وقيل هو أن يجتهد في السير ويلح فيه حتى تعطب راحلته أو تقف وقيل غير ذلك

<sup>32</sup> وروي عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قرأ عشر آيات في ليلة لم يكتب من الغافلين ومن قرأ مائة آية كتب له قنوت ليلة ومن قرأ مائتي آية كتب من القانتين ومن قرأ أربع مائة آية كتب من العابدين ومن قرأ خمسمائة آية كتب من الحافظين ومن قرأ ستمائة آية كتب من الخاشعين ومن قرأ ثمانمائة آية كتب من المحبتين ومن قرأ ألف آية أصبح له قطار والقنطار ألف ومائتا أوقية والأوقية خير مما بين السماء والأرض أو قال خير مما طلعت عليه الشمس ومن قرأ ألفي آية كان من الموجبين رواه الطبراني الموجب الذي أتى بفعل يوجب له الجنة ويطلق أيضا على من أتى بفعل يوجب له النار وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال من حافظ على هؤلاء الصلوات المكتوبات لم يكن من الغافلين ومن قرأ في ليلة مائة آية لم يكتب من الغافلين أو كتب من القانتين رواه ابن خزيمة في صحيحه والحاكم ولفظه وهو رواية لابن خزيمة أيضا قال من صلى في ليلة بمائة آية لم يكتب من الغافلين ومن صلى في ليلة بمائتي آية كتب من القانتين المخلصين وقال الحاكم صحيح على شرط مسلم وفي رواية له قال فيها على شرط مسلم أيضا من قرأ عشر آيات في ليلة لم يكتب من الغافلين

18.) FIVE AMAZING BENEFITS – Abu Umaamah Al-Baahili رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Hold firm onto the salaah of the night, for verily it is the way of the pious before you, a means of gaining closeness to Your Rabb, an expiation of sins, and a barrier from sins.”<sup>33</sup> According to a narration of Salmaan Farsi رَضِيَ اللَّهُ عَنْهُ, one added benefit is, “and it removes sickness from the body.”<sup>34</sup>

### DUHA (CHAAST) SALAAH

Abu Zarr رَضِيَ اللَّهُ عَنْهُ narrates that RasUllullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Sadaqah (charity) is compulsory on every one of you for every joint in your body. Two raka’ats performed at the time of duha (mid-morning) will suffice you for it.” (Muslim)

Ayeshah رَضِيَ اللَّهُ عَنْهَا states, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to perform four raka’ats at the time of duha (mid-morning). As he wished, he would increase the number of raka’ats.” (Muslim)

Imam Muslim also mentions the narration of Umm Haani رَضِيَ اللَّهُ عَنْهَا that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would perform 8 raka’ats. From different narrations, we learn that the minimum of duha salaah is two raka’ats, the average amount is four raka’ats or 8 raka’ats, and the maximum amount of raka’ats is twelve. The

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<sup>33</sup> وعن أبي أمامة الباهلي رضي الله عنه عن رسول الله صلى الله عليه وسلم قال عليكم بقيام الليل فإنه دأب الصالحين قبلكم وقربة إلى ربكم ومكفرة للسيئات ومنهات عن الإثم رواه الترمذي في كتاب الدعاء من جامعه وابن أبي الدنيا في كتاب التهجد وابن خزيمة في صحيحه والحاكم كلهم من رواية عبد الله بن صالح كاتب الليث رحمه الله وقال الحاكم صحيح على شرط البخاري

<sup>34</sup> وعن سلمان الفارسي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم عليكم بقيام الليل فإنه دأب الصالحين قبلكم ومقربة لكم إلى ربكم ومكفرة للسيئات ومنهات عن الإثم ومطرودة للداء عن الجسد رواه الطبراني في الكبير من رواية عبد الرحمن بن سليمان بن أبي الجون ورواه الترمذي في الدعوات من جامعه من رواية بكر بن خنيس عن محمد بن سعيد الشامي عن ربيعة بن يزيد عن أبي إدريس الخولاني وعن بلال رضي الله عنه وعبد الرحمن بن سليمان أصلح حالا من محمد بن سعيد

time for this salaah commences a short while after sunrise and ends at midday (zawaal). The best time for this salaah is after a quarter of the day has passed.

## VIRTUES

1.) SALAAH OF THOSE WHO TURN TO ALLAAH EXCESSIVELY - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “My bosom friend Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised me to fast three days every month, to perform two raka’ats of duha, and to perform witr before I sleep.” In another narration, he states, “My bosom friend Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised me to do three things which I will not leave: I should not sleep except after performing witr, I should not abstain from performing two raka’ats of duha – for verily it is the salaah of *awwaabeen* (those who abundantly turn to Allaah in repentance)-, and that I should fast for three days every month.” Similar advice was rendered to Abu Darda رَضِيَ اللَّهُ عَنْهُ.<sup>35</sup> Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “None guards the duha salaah except an *awwaab* (one who turns abundantly to Allaah). He said, “It is the salaah of *awwaabeen*.”<sup>36</sup>

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<sup>35</sup> عن أبي هريرة رضي الله عنه قال أوصاني خليلي صلى الله عليه وسلم بصيام ثلاثة أيام من كل شهر وركعتي الضحى وأن أوتر قبل أن أرقد رواه البخاري ومسلم وأبو داود ورواه الترمذي والنسائي نحوه وابن خزيمة ولفظه قال أوصاني خليلي صلى الله عليه وسلم بثلاث لست بتركهن أن لا أنام إلا على وتر وأن لا أدع ركعتي الضحى فإنها صلاة الأوابين وصيام ثلاثة أيام من كل شهر وعن أبي الدرداء رضي الله عنه قال أوصاني حبيبي صلى الله عليه وسلم بثلاث لن أدعهن ما عشت بصيام ثلاثة أيام من كل شهر وصلاة الضحى وأن لا أنام إلا على وتر رواه مسلم وأبو داود والنسائي

<sup>36</sup> وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يحافظ على صلاة الضحى إلا أواب قال وهي صلاة الأوابين رواه الطبراني وابن خزيمة في صحيحه وقال لم يتابع إسماعيل بن عبد الله يعني ابن زراره الرقي على اتصال هذا الخبر ورواه الدراوردي عن محمد بن عمرو عن أبي سلمة مرسلًا ورواه حماد بن سلمة عن محمد بن عمرو عن أبي سلمة قوله

2.) SADAQAH FOR ALL JOINTS OF THE BODY - Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sadaqah (charity) is binding on every joint daily. Every tasbeeh (subhaanAllaah) is sadaqah, every tahmeed (alhamdulillaah) is sadaqah, every tahleel (laa ilaaha illAllaah) is sadaqah, every takbeer (Allaahu akbar) is sadaqah, commanding righteousness is sadaqah, prohibiting evil is sadaqah. Two raka'ats of duha will suffice for all the joints." <sup>37</sup>

3.) FORGIVENESS OF SINS - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever looks after two raka'ats of duha, his sins will be forgiven, even if they equal the foams of the ocean." <sup>38</sup>

4.) PALACE OF GOLD - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Whoever reads twelve raka'ats of duha, Allaah will build for him a palace of gold in Jannah." <sup>39</sup>

Abu Musa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever performs four raka'ats of duha and four before Zuhr, a palace will be built for him in Jannat." <sup>40</sup>

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<sup>37</sup> وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه و سلم قال يصح على كل سلامى من أحدكم صدقة فكل تسبيحة صدقة وكل تحميدة صدقة وكل تهليل صدقة وكل تكبيرة صدقة وأمر بالمعروف ونهي عن المنكر صدقة ويجزىء من ذلك ركعتين يركعهما من الضحى رواه مسلم

<sup>38</sup> وروى عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم من حافظ على شفعة الضحى غفرت له ذنوبه وإن كانت مثل زيد البحر رواه ابن ماجه والترمذي وقال وقد روى غير واحد من الأئمة هذا الحديث عن نهاس بن قهم انتهى وأشار إليه ابن خزيمة في صحيحه بغير إسناد شفعة الضحى بضم الشين المعجمة وقد تفتح أي ركعتا الضحى

<sup>39</sup> وروى عن أنس بن مالك رضي الله عنه قال سمعت رسول الله صلى الله عليه و سلم يقول من صلى الضحى ثنتي عشرة ركعة بنى الله له قصرا في الجنة من ذهب رواه ابن ماجه والترمذي بإسناد واحد عن شيخ واحد وقال الترمذي حديث غريب

<sup>40</sup> وَعَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ صَلَّى الضُّحَى أَرْبَعًا وَقَبْلَ الْأُولَى أَرْبَعًا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ» رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَهُوَ حَسَنٌ

5.) GREAT REWARDS - Abdullaah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent out a regiment. They returned in a short time with booty. People started discussing that the place where they fought was so close, the booty achieved was so much, and that they had returned so quickly. Rasulullaah ﷺ said, “Should I not show you some action where the place is even closer, the booty (rewards) are much more, and one will return from there even quicker? Whoever performs wudhu, then proceeds to the masjid for duha salaah, then he has gone to a closer place, earned more booty (reward) and returns much faster.” <sup>41</sup>

6.) REWARD OF UMRAH - Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever emerges from his house in a pure state towards the obligatory salaah, then his reward is like the reward of a haaji in ihram. Whoever proceeds to perform duha salaah, his reward is like the reward of a person who has performed umrah. One salaah performed after another in such a way that there is no futility between them is written amongst the *illiyeen* (place where the pious souls reside).” <sup>42</sup>

7.) DIFFERENT REWARDS - Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever performs two raka’ats of duha will not be written amongst the unmindful. Whoever performs four raka’ats of duha will be written amongst the worshippers. Whoever performs eight raka’ats of duha, Allaah will record him from amongst the obedient. Whoever performs twelve

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<sup>41</sup> وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال بعث رسول الله صلى الله عليه وسلم سرية فغنموا وأسرعوا الرجعة فتحدث الناس بقرب مغزاهم وكثرة غنيمتهم وسرعة رجعتهم فقال رسول الله صلى الله عليه وسلم ألا أدلكم على أقرب منهم مغزى وأكثر غنيمة وأوشك رجعة من توضع غدا إلى المسجد لسبحة الضحى فهو أقرب منهم مغزى وأكثر غنيمة وأوشك رجعة رواه أحمد من رواية ابن لهيعة والطبراني بإسناد جيد

<sup>42</sup> وعن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال من خرج من بيته متطهرا إلى صلاة مكتوبة فأجره كأجر الحاج المحرم ومن خرج إلى تسبيح الضحى لا ينصبه إلا إياه فأجره كأجر المعتمر وصلاة على إثر صلاة لا لغو بينهما كتاب في عشرين رواه أبو داود

raka'ats of duha, Allaah will build for him a palace in Jannah. Day and night Allaah blesses His servants and grants them favours. There is no favour of Allaah on any one of His servants greater than those who He inspires with His Remembrance.<sup>43</sup>

8.) DOOR OF JANNAH - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily in Jannah is a door, called Duha. On the Day of Judgement, a caller will call out, "Where are those who were punctual on duha salaah? This is your door, thus enter it with the mercy of Allaah."<sup>44</sup>

### ISHRAAQ SALAAH

Ishraaq salaah is offered in the following way: after the fajr salaah one should not get up from his musallaah. Instead, he should sit in the same place and occupy himself in the remembrance of Allaah جَلَّ جَلَالُهُ. He should not involve himself in any worldly talk, nor in any worldly activity. When the sun rises considerably, he should offer two or four raka'ats of salaah. In doing so, he will gain the under-mentioned rewards. If a person gets occupied in some worldly activity after the fajr salaah, and after sunrise he offers ishraq

<sup>43</sup> وعن أبي الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى الضحى ركعتين لم يكتب من الغافلين ومن صلى أربعاً كتب من العابدين ومن صلى ستاً كفي ذلك اليوم ومن صلى ثمانياً كتبه الله من القانتين ومن صلى ثنتي عشرة ركعة بنى الله له بيتاً في الجنة وما من يوم ولا ليلة إلا لله من يمن به على عباده وصدقة وما من الله على أحد من عباده أفضل من أن يلهمه ذكره رواه الطبراني في الكبير ورواه ثقات وفي موسى بن يعقوب الزمعي خلافاً وقد روي عن جماعة من الصحابة ومن طرق وهذا أحسن أسانيده فيما أعلم ورواه الزوار من طريق حسين بن عطاء عن زيد بن أسلم عن ابن عمر قال قلت لابي ذر يا عماء أوصني قال سألتني كما سألت رسول الله صلى الله عليه وسلم فقال إن صليت الضحى ركعتين لم تكتب من الغافلين فذكر الحديث ثم قال لا نعلمه يروى عن النبي صلى الله عليه وسلم إلا من هذا الوجه كذا قال رحمه الله تعالى

<sup>44</sup> وروي عنه رضي الله عنه أيضاً عن النبي صلى الله عليه وسلم قال إن في الجنة باباً يقال له الضحى فإذا كان يوم القيامة نادى مناد أين الذين كانوا يديمون صلاة الضحى هذا بابكم فادخلوه برحمة الله رواه الطبراني في الأوسط

salaah; this will also be permissible. However, the reward will be less. (Behishti Zewar)

1) EASINESS IN WORK - Uqbah ibn Aamir Juhani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah has stated, “O son of Adam, suffice Me in the beginning portion of the day with four raka’ats, I will suffice you for the remaining portion of the day, in lieu of them.”<sup>45</sup>

Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates from Allaah, “O son of Adam, do not be weak in performing four raka’ats salaah in the early morning, for I shall then suffice you in all your tasks for the day.”

2.) EXPIATION OF SINS –Mu’az narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sits in his place of salaah after the Fajr salaah has terminated, and then performs two raka’ats of duha, not saying anything but goodness, his sins will be forgiven, even though they are more than the foams of the ocean.”

3.) INCUMBENCY OF JANNAH – Another narration states, “Whoever performs Fajr salaah and then sits, remembering Allaah, until the sun rises, Jannah becomes binding for him.”<sup>46</sup>

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<sup>45</sup> وعن عقبة بن عامر الجهني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إن الله عز وجل يقول يا ابن آدم اكفني أول النهار بأربع ركعات أكفك بهن آخر يومك رواه أحمد وأبو يعلى ورجال أحدهما رجال الصحيح وعن أبي الدرداء و أبي ذر رضي الله عنهما عن رسول الله صلى الله عليه وسلم عن الله تبارك وتعالى أنه قال يا ابن آدم لا تعجزني من أربع ركعات من أول النهار أكفك آخره رواه الترمذي وقال حديث حسن غريب قال الحافظ في إسناده إسماعيل بن عياش ولكنه إسناده شامي ورواه أحمد عن أبي الدرداء وحده ورواته كلهم ثقات ورواه أبو داود من حديث نعيم بن همار

<sup>46</sup> وعن سهل بن معاذ عن أبيه رضي الله عنه أن رسول الله صلى الله عليه وسلم قال من قعد في مصلاه حين ينصرف من صلاة الصبح حتى يسبح ركعتي الضحى لا يقول إلا خيرا غفر له خطاياه وإن كانت أكثر من زيد البحر رواه أحمد وأبو داود وأبو يعلى وأظنه قال من صلى صلاة الفجر ثم قعد يذكر الله حتى تطلع الشمس وجبت له الجنة قال الحافظ رواه الثلاثة من طريق زبائن بن فائد عن سهل وقد حسنت وصححتها بعضهم



4.) REWARD OF A COMPLETE HAJJ AND UMRAH –Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever performs Fajr salaah in congregation, then he sits remembering Allaah until the sun rises, and thereafter he performs two raka’ats, for him will be the reward of a complete hajj and complete umrah.” <sup>47</sup>

5.) SAFETY FROM THE FIRE –Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said, “Whoever performs Fajr salaah and then makes dhikr of Allaah, until the sun rises, thereafter he performs two or four raka’ats, his skin will not touch the Fire.” Hasan (a narrator) used to hold his skin, and pull it.<sup>48</sup>

6.) COMPLETELY PURE –Amrah رَضِيَ اللَّهُ عَنْهَا narrates that she heard Aishah رَضِيَ اللَّهُ عَنْهَا saying, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever performs Fajr salaah, then sits in his place, not engaging in any worldly talks, but remembering Allaah until he performs four raka’ats of ishraq, he will emerge from his sins like the day his mother gave birth to him i.e. he will have no sins.” <sup>49</sup>

### SALAATUT -TASBEH <sup>50</sup>

Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to (his beloved uncle) Abbas ibn Abdul Muttalib, “O Abbas, O my beloved uncle, I

<sup>47</sup> عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى الصبح في جماعة ثم قعد يذكر الله حتى تطلع الشمس ثم صلى ركعتين كانت له كأجر حجة وعمره قال قال رسول الله صلى الله عليه وسلم تامة تامة تامة رواه الترمذي وقال حديث حسن غريب

<sup>48</sup> وروي عن أبي أمامة رضي الله عنه قال من صلى الفجر ثم ذكر الله حتى تطلع الشمس ثم صلى ركعتين أو أربع ركعات لم تمس جلده النار وأخذ الحسن بجلده فمدّه رواه البيهقي

<sup>49</sup> وروي عن عمرة رضي الله عنها قالت سمعت أم المؤمنين تعني عائشة رضي الله عنها تقول سمعت رسول الله صلى الله عليه وسلم يقول من صلى الفجر أو قال الغداة فقعد في مقعده فلم يبلغ بشيء من أمر الدنيا ويذكر الله حتى يصلي الضحى أربع ركعات خرج من ذنوبه كيوم ولدته أمه لا ذنب له رواه أبو يعلى واللفظ له والطبراني

<sup>50</sup> This section on Salaatut-tasbîh has been extracted from Mukaffiraat Sayyi’aat by Mufti Muhammad Shaf’ee Saheb رَحِمَهُ اللَّهُ.

want to give you a great gift. I will show you some act of great benefit. If you practice upon it, Allaah will forgive all of your sins, past and future, old and new, done mistakenly or intentionally, small and big, open and hidden.<sup>51</sup> This action is that you should perform four raka'ts salaah. (According to normal habit) read some surah after Surah Fatihah. After completion of the qiraat in the first raka't, recite these words ten times:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ

Thereafter go into ruku. (After the tasbeehs of ruku) read this kalimah ten times. Raise the head from ruku and recite this kalimah ten times therein. Thereafter go into sajdah. (After the tasbeehs of sajdah) recite this kalimah ten times. Raise the head from sajdah and read this kalimah ten times (in quamah). Then perform the second sajdah and recite this kalimah ten times. Rise from this sajdah ( and sit down). Recite this kalimah another ten times. This equals 75 times (in one raka't). Recite this tasbeeh in this manner in four raka'ts (i.e. 75 in each raka't, totalling 300 – this is called Salatut-Tasbeeh).<sup>52</sup>

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<sup>51</sup> Ten types of sins have been mentioned in this hadith. In some narrations, the words

انا الا والعن بك عشر خصال

are mentioned. Most probably, this refers to those ten types of sins. Allaah knows best.

<sup>52</sup> Imams of hadith like Imam Bukhari in Juz'ul-Qir'aat, Abu Dawood and Ibn Majah in their Sunan, Ibn-Khuzaimah in his Saheeh, Haakim in Mustadrak, Bayhaqi in Da'awate-Kabeer, Tabaraani in Kabeer and Awsat, Daraqutni, Ibn-Rahwayhi, Ibn Abid-Dunya, Ibn-Shaheen etc. have stated that the sanad (chain of narrators) of this hadith is saheeh, and some have stated it is hasan (terms indicating the soundness of ahadith). To regard this hadith as dha'eef as mentioned in Sharhe-Muhazzab and Azkar of Nawawi or moudhu (fabricated) as Ibn Jawzi, Ibn Taymiyyah and Ibn Abdul Hadi have stated is rejected unanimously by other scholars. Hafiz Ibn Hajar has declared their statement to be wrong. Allamah Suyuti, in refuting Ibn Jawzi in Aalal-Masnu'ah, states, "By Allaah, I testify in the name of Allaah that the hadith of Salatut-tasbeeh is saheeh (sound)."

Daraqutni has mentioned, "Regarding the virtue of surahs, the most virtue is found in the hadith of Surah Ikhlaas. Regarding the virtues of salaah, the salaah which is the most virtuous is Salaatut-tasbeeh."

## ANOTHER MODE OF PERFORMING SALAATUT-TASBEEH

The method mentioned above of Salaatut-tasbeeh has been mentioned in strong and *saheeh* ahadith. However another method has been narrated from Abdullah ibn Mubarak. In the first raka't, after reciting *thana* (subhanakAllaah umma), recite the tasbeeh 15 times before the qir'aat, and after the qir'aat recite it 10 times. After the second sajdah, do not recite the tasbeeh 10 times as has been mentioned in the above narration. In this way 75 tasbeehs will be recited in each raka'at. In this method, the sitting after the second sajdah (referred to as *jalsah istiraahat*) will not take place as is found in the above narration. This second method has been narrated in the hadith of Abdullah ibn Ja'far رَضِيَ اللَّهُ عَنْهُ. Since this sitting after the second sajdah is *makrooh* (reprehensible) according to the Hanafis and Maliki in general salaah, many of these ulama have given preference to this second method, after finding it conforming to their *madhab*. Ihya-ul-ulum and Qutul-Qulub have also regarded this as the preferential view.

However Hafiz Mundhiri and Abu Abdullah Qassar as well as many other Maliki scholars have stated that in such actions of virtue, it is not necessary to

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Shaikh Sirajuddin Bulqini has stated in Tadreeb, "The hadith of Salaatut-tasbeeh is *saheeh*. There are a few *туруq* (chains) of this hadith which grant strength to each other."

Bayhaqi has stated that Abdullah-ibn Mubarak used to perform Salaatut-tasbiḥ. The pious predecessors, in every era, used to perform it. From amongst the Imaams of the Taabi'een, Abul Jawza رَضِيَ اللَّهُ عَنْهُ used to perform it daily between the adhan and salaah of Zuhr.

Besides (1) Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ, the hadith of Salaatut-tasbeeh has been narrated by (2) Fadhl ibn Abbaas (3) Abdullah ibn Amr ibn Aas (4) Abdullah ibn Umar (5) Abu Raafi', the freed slave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (6) Ali (7) Ja'far ibn Abi Talib and (8) Ummul Mumineen Umm Salmah رَضِيَ اللَّهُ عَنْهَا.

(شفاء الاسقام مع اسماء مخرجين و مثله في خاتمة ادعية الحج و العمرة للعلامة قطب الدين الحنفي)

follow one *madhab*. Practice can be done in conformity to the other *madhaaib*, especially when the more saheeh narration corroborates it.

This useless servant (i.e. Mufti Muhammad Shafi' رَحِمَهُ اللهُ) has also heard from some of his Hanafi elders that the sitting after the second sajdah in Salaatut-tasbeeh is not *makruh* according to Hanafis. Allamah Qutbuddin Hanafi has written a detailed discussion on Salaatut-tasbeeh, at the end of his treatise Ad'iiyyatul Hajj wal 'Umrah. The same point is understood from his text. In Rahlatun-Naasiriyyah it is mentioned that at times it should be performed according to the first method and at times according to the second method, since both methods have been narrated in the ahaadith and both have been practiced upon. To investigate, discuss or differ and argue more than this is superfluous.

### NECESSARY MASAA'IL WITH REGARDS TO SALAATUT-TASBEEH

**Mas'alah-** Salaatut-tasbeeh is a nafl (optional) salaah. Thus the Shar'ee laws which apply to general nafl salaahs will be followed here also e.g.

- (1) If performed at night, one has the choice to recite the qiraat softly or loudly. If performed during the day, it is compulsory to recite the qiraat softly.
- (2) This salaah should not be performed during the makrooh times i.e. sunrise, sunset, and midday. Similarly it should not be recited at those times in which to perform nafl salaah is makrooh e.g. from the beginning of Fajr time till sunrise, after Asr till sunset. The most virtuous time of this salaah is after zawwal (midday) before Zuhr salaah (as Imam Abu Dawood has narrated from Abul-Jawza).

Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ and many other pious predecessors used to perform Salaatut-tasbeeh on Friday after *zawwal* (midday) before the *khutbah* of Jumuah. (Shifaa'ul Asqaam)

**Mas’alah-** In most of the narrations, the following tasbeeh is narrated:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ

In the narration of Abdullah Ibn Jafar رَضِيَ اللَّهُ عَنْهُ these words

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

are also narrated. Even though the sanad of this hadith is *dha’eef* (weak) it is permissible to practice upon it for virtue. For this reason in Ihyaa-ul-ulum, it is mentioned that to recite these extra words are preferable.

**Mas’alah-** In Salaatut-tasbeeh after Surah Fatihah, one has a choice to recite whichever surah one wishes to. In certain narrations, the following four surahs are narrated (1) Zilzaal (2) Aadiyat (3) Nasr (4) Ikhlaas. Other narrations mention Surah Takaathur, Asr, Kaafirun and Ikhlaas.

**Mas’alah-** In ruku’ and sajdah, first recite the normal tasbeehs thrice (i.e. سُبْحَانَ رَبِّيَ الْعَظِيمِ) in ruku’ and (سُبْحَانَ رَبِّيَ الْأَعْلِيِّ) in sajdah. Thereafter read the words of Salaatut-tasbeeh (i.e. third *kalimah*) ten times. The narration of Abdullah ibn Mubarak in Tirmidhi is narrated thus. (Shifaa’ul Asqaam)

**Mas’alah** - If there arises a need to count the tasbeehs with one’s fingers, then this is permissible. However the fingers in ruku’ should be on the knees, in sajdah on the ground, and during qa’dah on the thighs.

**Mas’alah** - In the second raka’at, when sitting for qa’dah-ula, then first recite the tasbeeh and thereafter tashahhud. (Shifaa’ul Asqaam)

**Mas’alah** - If any error occurs in Salaatut-tasbeeh due to which one has to perform sajdah sahw, then the tasbeehs will not be recited during the two sajdahs of sahw. Imam Tirmidhi narrates that Abdullah ibn Mubarak was asked this question. He replied, “In sajdah sahw, the tasbeehs of Salaatut-tasbeeh should not be recited, because this salaah only has 300 tasbeehs, which have been completed in 4 raka’ats.”

**Mas’alah** -If a person forgets to read the tasbeeh during a certain posture, or a lesser amount is recited then how should one make up for the missed tasbeehs? Mulla Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ<sup>53</sup> has written in his commentary of Mishkaat “If the tasbeeh is not recited in any posture, or mistakenly less is recited, then as soon as one remembers, make qadha of the amount missed in that very same posture e.g. in ruku’, one forgot to read the tasbeeh ten times. He remembers in sajdah. Then in sajdah, he will read the ten of sajdah as well as the ten missed in ruku. Thus 20 will be recited in sajdah. Similarly if one remembers that in ruku, he had recited 3 tasbeehs less, then he should recite in his sajdah 13 tasbeehs to complete the amount.

Mulla Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ has extracted this ruling from the narration of Abdullah ibn Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ in which he has stated that the specified amount is 300, which points to the fact that to complete this amount of 300 is compulsory in Salaatut-tasbeeh .

**Mas’alah-** After completing the salaah by salaam, if one remembers that he had read less tasbîhs, then sajdah sahw will not be binding on him, since sajdah sahw occurs when a waajib action is missed. These tasbeehs are not waajib. In this case, this salaah will be regarded as a normal nafl salaah. The reward of salaatut-tasbeeh will not be attained. (Shifaa’ul-Asqaam)

**Mas’alah-** If more than the specified tasbeehs were read mistakenly, then there is no harm in this. There will be no deficiency in the reward. If done intentionally, then according to many ulamaa, the special reward of salaatut-tasbîh will be lost. The reason for this is that in *azkaar* (plural of zikr) if any specific amount has been mentioned in the hadith, then just as the special effect is destroyed by reciting that amount less, similarly, by reciting more than that specified amount, the special effects are destroyed.

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<sup>53</sup> Shaikh Munaawi Maaliki was asked this mas’alah. He answered, “I do not have knowledge of the laws with regards to this, nor have I seen details of this from the writings of the a’immah.” For this reason, the author of Shifaa’ul-Asqaam was forced to take the Hanafi ruling from the commentary of Mishkaat.

Hafiz ibn Hajar Asqalani has narrated from his Shaikh Abul Fadhl's commentary of Tirmidhi that by reciting more, the reward and effect of Salaatut-tasbeeh is not lost, however, there will not be an increase in reward by reading these extra tasbeehs. (Shifaa'ul-Asqaam)

**Mas'alah-** In the last rakat of Salaatut-tasbeeh , after the salawaat (durud shareef), before salaam, it is mustahab (meritorious) to read this du'aa which Abu Nuaym in Hilya and Tabarani in Awsat has narrated via Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ. The du'aa is:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ تَوْفِيْقَ اَهْلِ الْهُدٰى ، وَاَعْمَالَ اَهْلِ الْيَقِيْنِ ، وَمُنَاصَحَةَ اَهْلِ التَّوْبَةِ ، وَعَزْمَ اَهْلِ الصَّبْرِ ، وَجِدَّ اَهْلِ الْخَشْيَةِ ، وَطَلَبَ اَهْلِ الرِّغْبَةِ ، وَتَعَبَدَ اَهْلِ الْوَرَعِ ، وَعِزَّ اَهْلِ الْعِلْمِ حَتّٰى اَلْقَاكَ ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مَخَافَةً تَخْجِزُنِيْ بِهَا عَنْ مَعَاصِيْكَ ، حَتّٰى اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ ، وَحَتّٰى اَنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِّنْكَ ، وَحَتّٰى اُخْلِصَ لَكَ النَّصِيْحَةَ حُبًّا لَّكَ ، وَحَتّٰى اَتَوَكَّلَ عَلَيْكَ فِيْ الْاُمُوْر كُلِّهَا حُسْنُ ظَنٍّ بِكَ ، سُبْحَانَ خَالِقِ السُّوْرِ

### ABRIDGED SALAATUT-TASBEEH

The famous salaatut-tasbeeh is the one which has been written above. The mentioned virtues are for this. However in some narrations, another method has been narrated, which has proven to be successful in fulfilling worldly and religious aims. The *mashaayikh* (seniors) have named this salaatut-tasbeeh as-sughraa (minor salaatut-tasbeeh). The method of performing it is as follows.

Imam Ahmad in Musnad, Imam Tirmidhi in the chapter of these narrations which mention salaatut-tasbeeh, Imam Nasai in his Sunan, Imam Khuzaymah and Ibn Hibban in their Saheeh and Hakim in Mustadrak have narrated from Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ that Umm-Sulaym رَضِيَ اللَّهُ عَنْهَا said that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taught her such words that if read in salaah and thereafter du'aa is made, it will be accepted. These words are سُبْحَانَ اللَّهِ ten times اَلْحَمْدُ لِلَّهِ ten times and اَللَّهُ اَكْبَرُ ten times.

Note: Munaawi after mentioning this hadith has stated that the *isnaad* (chain of narrators) is either hasan or saheeh. Thereafter he mentions that the benefits and effects will be found when the meaning of these phrases is visualized in the heart and there is not mere movement of the lips. Allaah ﷻ knows best.

Note: In this abridged salaatur-tasbeeh in which these phrases will be recited ten times each, no specific place is specified in the hadith, nor have I seen any of the *mashaayikh* narrating anything regarding this. Therefore, it is apparent that the musalli has a choice. He can read them in whichever posture (*rukun*) he desires or at the end after tashahhud.

Note: The virtues of salaatur-tasbeeh are confined to the normal salaatur-tasbeeh. This abridged form is a type of salaatul-hajat.

### TAHIYYATUL-WUDHU

Tahiyyatul-wudhu is that after a person makes wudhu, he should perform two raka'ats of salaah. Great virtue with regard to this salaah has been mentioned in the ahadeeth. However, it should not be offered at those times when nafl salaah is *makrooh*.

Buraydah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Bilaal رَضِيَ اللَّهُ عَنْهُ one morning and asked him, "O Bilaal, with which action did you precede me in Jannah? When I entered Jannah, I heard the sounds of your footsteps before me." He answered, "O Rasulullaah, whenever I give adhaan, I perform two raka'ats. As soon as my wudhu breaks, I make a fresh wudhu. I regard it necessary upon myself to perform two raka'ats for the pleasure of Allaah." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is because of these two actions (you have received such a lofty status)."<sup>54</sup>

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٥٤ حَدَّثَنِي أَبِي بُرَيْدَةَ، قَالَ: أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَعًا بِلَالًا فَقَالَ: " يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ؟ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي، دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي، فَأَتَيْتُ عَلَى



Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Bilaal رَضِيَ اللَّهُ عَنْهُ, “Inform me of that action which you have most hope in after accepting Islaam? This is because I heard the sound of your footsteps in front of me in Jannah.” Bilaal رَضِيَ اللَّهُ عَنْهُ said, “I have not done any action in which I have more hope in than this action that whenever during the day or night I make wudhu, then I perform salaah after it, according to the *tawfiq* (ability) which Allaah grants me.”<sup>55</sup>

Uqbah ibn Aamir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whichever Muslim performs wudhu correctly (fulfilling the faraa'idh and sunnah actions of wudhu), and then stands up to perform two raka'ats of salaah with his heart and mind, then Jannah becomes binding upon him.”<sup>56</sup>

## TAHIYYATUL-MASJID

قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقَالُوا: لِرَجُلٍ مِنَ الْعَرَبِ، فَقُلْتُ: أَنَا عَرَبِيٌّ، لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا لِرَجُلٍ مِنْ قُرَيْشٍ، فَقُلْتُ: أَنَا قُرَيْشِيٌّ، لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعِمْرَ بْنِ الْخَطَّابِ ". فَقَالَ بِلَالٌ: يَا رَسُولَ اللَّهِ مَا أَذْنُ قَطُ إِلَّا صَلَّيْتُ رَكَعَتَيْنِ، وَمَا أَصَابَنِي حَدَثٌ قَطُ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ لِلَّهِ عَلَيَّ رَكَعَتَيْنِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بِهِمَا» رواه الترمذي

٥٥ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ: «عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي: أَنِّي لَمْ أَطْهَرُ طَهُورًا، فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهْرِ مَا كُتِبَ لِي أَنْ أَصَلِّيَ " قَالَ أَبُو عَبْدِ اللَّهِ: «ذَفَّ نَعْلَيْكَ يَغْنِي تَحْرِيكَ» رواه البخاري

٥٦ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: كَانَتْ عَلَيْنَا رِغَايَةُ الْإِبِلِ فَجَاءَتْ نَوْبِي فَرَوَحْتُهَا بَعْشِي فَأَذْرَكْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُحَدِّثُ النَّاسَ فَأَذْرَكْتُ مِنْ قَوْلِهِ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوئَهُ، ثُمَّ يَقُومُ فَيُصَلِّيَ رَكَعَتَيْنِ، مُقْبِلٍ عَلَيْهِمَا بَقْلِيهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ رواه مسلم

Abu Qatadah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When any of you enters the masjid, then he should not sit as long as he does not perform 2 raka’ats.”<sup>57</sup>

If a person sits down, then according to the Hanafis, he can still wake up and perform the salaah. If a person performs his sunnah or even the fardh salaah before sitting down, then intention for this salaah can be made therein. If one cannot perform this salaah due to it being a makrooh time or fardh salaah is about to commence, then one should read the following once:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ .

### ISTIKHAARAH SALAAH

When confronted with a situation in which a decision has to be made, perform two raka’ats optional salaah. Then recite this du’aa which Jaabir رَضِيَ اللَّهُ عَنْهُ narrated. The words of this du’aa is:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ

*O Allaah, verily I seek goodness from You by means of Your knowledge and ask for ability through Your power. I seek Your infinite bounty, because You have full power and I do not. You know while I do not. You are the knower of the unseen. O Allaah, if in your knowledge this matter is beneficial for me with regards to religion, livelihood and my final result, then ordain it for me, make*

<sup>57</sup> عَنْ عَمْرِو بْنِ سُلَيْمٍ بْنِ خَلْدَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ - صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ بَيْنَ ظَهْرَانِي النَّاسِ، قَالَ: فَجَلَسْتُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ، قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلَا يَجْلِسُ حَتَّى يَرْكَعَ رَكْعَتَيْنِ» رواه مسلم

*it easy for me and bless me therein. And if in Your knowledge this matter is harmful to me with regards to my religion, livelihood and my final result, then turn it away from me and turn me away from it. Ordain for me goodness wherever it may be, and let me be content with it."*

When you reach the underlined words (هذا الامر) then in your heart ponder over the matter for which guidance and goodness is being sought. Thereafter, whatever your heart feels satisfied with, practise, whether you are inclined to it or not.<sup>58</sup>

Rasulullaah ﷺ used to teach the Sahaabah this du'aa just as he would teach them surahs of the Qur'aan. This shows the importance he gave to this action. The reason is obvious. The object of the Ambiyaa is to join the creation with the creator. Rasulullaah ﷺ wanted to teach us that in all matters, we should turn our attention to Allaah جَلَّ جَلَالُهُ and ask Him for goodness and safety from evil, and this is the very object of istikhaarah.

If a person cannot perform the salaah due to lack of time, or if a woman is in the state of haidh or nifaas, then one can merely recite the du'aa. Another short form of istikhaarah is the following du'aa:

اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي

*O Allaah, choose for me, and place goodness for me in it.*

(Tirmidhi, Musnad Bazzar)<sup>59</sup>

## SALAATUL-HAAJAT

<sup>58</sup> عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا، كَالسُّورَةِ مِنَ الْقُرْآنِ: " إِذَا هَمَّ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدِرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ، وَيُسَمَّى حَاجَتَهُ رَوَاهُ الْبُخَارِيُّ

<sup>59</sup> عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ: اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي. رَوَاهُ التِّرْمِذِيُّ

When you have any particular need then perform two raka'ats. Thereafter read this masnoon du'aa and make du'aa for fulfilment of your needs.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًى إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

*"There is no deity besides Allaah, the Forebearant, The Noble. Purity belongs to Allaah, the Lord of the great throne. All praises are only for Allaah, the Lord of the universe. I seek from You those things which will entitle me to Your mercy and ensure Your pardon. I seek from You for a share in every piety and preservation from every sin. Do not let any of my sins go unpardoned. Leave none on my worries unresolved. Let none of my desires that meet Your approval go unrealized, O most Merciful of those who show mercy."*<sup>60</sup>

### SALAATUS-SAFR (SALAAT WHEN GOING ON A JOURNEY)

Rasulullaah ﷺ said, "There is no action that a person can leave behind with his family before setting out on a journey which is more virtuous than two raka'ats (of salaatus-safar) he performs by them." (Ibn Abi Shaybah)<sup>61</sup>

### SALAAT WHEN RETURNING FROM A JOURNEY

٦٠ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ، أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ وَلْيُحْسِنِ الْوُضُوءَ، ثُمَّ لِيُصَلِّ رُكْعَتَيْنِ، ثُمَّ لِيُغْنِ عَلَى اللَّهِ، وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ. رواه الترمذي

٦١ عَنْ الْمُطْعِمِ بْنِ مُقْدَامٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا خَلَفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رُكْعَتَيْنِ يَرْكَعُهُمَا عِنْدَهُمْ حِينَ يُرِيدُ السَّفَرَ رواه ابن أبي شيبة في مصنفه

Ka'b ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a journey, he would first go to the masjid and offer two raka'ats of salaah in it.<sup>62</sup>

### SALAATUZ-ZAWAAL

'Abdullaah ibn Saa'ib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to offer four raka'ats after mid-day before the zuhr salaah, and he said, "It is a time wherein the doors of the heavens are opened. I therefore like a good deed of mine to ascend [to the heavens] at that time."<sup>63</sup>

This salaah is besides the four sunnah muakkadah before the zuhr salaah.

### SALAATUSH-SHUKR

Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates, "We departed from Makkah with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heading towards Madeenah. When we reached near 'Azwaraa, he dismounted, raised his hands, supplicated to Allaah for some time, fell into prostration for a long time, stood up, raised his hands in supplication for some time, and fell into prostration. He did this three times, and said: 'I asked my Sustainer and interceded on behalf of my followers. So He gave me one third of my followers. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my followers. He gave me one third of my followers. So I fell in prostration in gratitude to my

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<sup>62</sup> عَنْ كَعْبِ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، ضَحَّى دَخَلَ الْمَسْجِدَ، فَصَلَّى

رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ» رواه البخاري و مسلم بمعناه

<sup>63</sup> عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ، وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ. رواه الترمذي

Sustainer. I then raised my head and asked Him for my followers. He gave me another one third. So I fell in prostration to my Sustainer.”<sup>64</sup>

If a person has received a blessing or a favour from Allaah جَلَّ جَلَالُهُ or some difficulties or hardships have been eased, then it is Mustahab (desirable) to perform Salatush-Shukr. There isn't a specific number or raka'ats one should read, however, two raka'ats should be the very least. (Fatawa Mahmoodiyah vol. 7 page 125)

If one suffices upon sajdah-e-shukr, then according to the preferred view in the Hanafi madhab, it is permissible. However, one should refrain from making it in public, so that people do not consider it a sunnah.

### SALAATUT-TAWBAH

Abu Bakr رَضِيَ اللَّهُ عَنْهُ related from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said, “There is no one who commits a sin, goes and performs wudhu, and then prays two raka'ats after which they seek Allaah's forgiveness except that He forgives them.” After this, he recited the following verse, “And those who, when they do an evil thing or wrong themselves, remember Allaah and seeks forgiveness for their sins – Who forgives sins save Allah only? – and will not knowingly repeat (the wrong) they did.”<sup>65</sup>

If a person has to fall into some sin, then immediately he should hasten to repent. He should never lose hope in the mercy of Allaah جَلَّ جَلَالُهُ. Even if a sin

٦٤ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ، فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْرَا نَزَلَ، ثُمَّ رَفَعَ يَدَيْهِ قَدَعَا اللَّهُ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَتْ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ قَدَعَا اللَّهُ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَتْ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا - ذَكَرَهُ أَحْمَدُ ثَلَاثًا - قَالَ: «إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمِّي، فَأَعْطَانِي ثَلَاثَ أُمِّي فَخَرَزْتُ سَاجِدًا شُكْرًا لِرَبِّي، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمِّي فَأَعْطَانِي ثَلَاثَ أُمِّي فَخَرَزْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لِأُمِّي فَأَعْطَانِي الثَّلَاثَ الْآخِرَ فَخَرَزْتُ سَاجِدًا لِرَبِّي» رواه ابو داود

٦٥ وَخَدَّنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا، فَيُحْسِنَ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ، إِلَّا غَفَرَ اللَّهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ آيَةَ: {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ} رواه ابو داود والترمذي

is committed one hundred times in a day, one should repent. An easy way is to perform two raka'ats as mentioned above, and to cry before Allaah ﷻ pleading to Him to save himself from sins.

Imam Nawawi رَحِمَهُ اللهُ writes, "Ulama say, Repentance from every sin is compulsory. If the sin that is committed is between Allaah and the person only, having no connection with the right of any human, then there are three conditions [for the acceptance of the repentance]: (1) He must refrain from committing the sin. (2) He must express remorse over committing it. (3) He must make a firm resolution never to return to that sin. If any of these conditions is missing, his repentance will not be valid.

If the sin involves a human, there are four conditions. The above three conditions and that he must absolve himself from the person against whom he committed the sin. If it is wealth or anything similar, he should return it to the person. If it is with regard to slander, he should give the person the right to take retribution or seek his pardon. If it is backbiting, he should seek to absolve himself from it. It is compulsory for a person to repent from all sins. If he repents from certain sins, then according to the worthy scholars, his repentance will be valid in respect of those sins, while the other sins will remain his responsibility. (Riyaadus-Saaliheen)

### **MASAA'IL OF NAFL SALAAH (EXTRACTED FROM BAHISHTI ZEWAR)**

Note: These mas'aail are in accordance with the Hanafi madhab.

1.) When one is offering nafl salaah during the day, then he should make intention of offering two raka'ats at a time; or if he wishes, four raka'ats at time. It is makrooh to offer more than four raka'ats of nafl at a time (with one salaam) during the day. As for nafl salaah at night, it is permissible to make intention for six or even eight raka'ats at a time. To make intention for more than this at night is also makrooh.

2. If a person makes intention for four raka'ats (of nafl), then when he sits down after the second rakaat, he has the choice of reading salawaat (durood) and a du'aa after the at-tahiyyaat and then standing up for the third raka'at and commencing with Surah Faatihah after reciting the thanaa' and the ta'awwudh. Alternatively, he could stand up after reciting the at-tahiyyaat only and thereafter commencing with Surah Faatihah in the third rakaat. He should then sit down in the fourth raka'at and recite the at-tahiyyaat, all the other du'aas, and then make the salaam.

If he made intention for eight raka'ats and wishes to offer all eight raka'ats with one salaam, then he still has the same two options as mentioned above. He could recite the at-tahiyyaat, salawaat (durood) and a du'aa, and stand up and thereafter recite the thanaa'; or he could stand up after reciting at-tahiyyaat and commence with Surah Faatihah. He has the choice of doing the same thing for the sixth raka'at as well and thereafter sitting for the eighth raka'at and reciting everything that is necessary therein. In the same way, he has the choice of doing both things in every two raka'ats.

3. It is wajib to recite a Surah after Surah Faatihah in **every** raka'at of a sunnah or nafl salaah. If a person intentionally leaves out a Surah, he will be committing a sin. But if he forgets to recite a Surah, he will have to make sajdah-e-sahw.

4. Once a person commences with a nafl salaah, it now becomes waajib (compulsory) upon him to complete it. If he breaks it, he will be sinning and he will also have to make qada of it. However, every two raka'ats of a nafl salaah are considered separate. If a person makes intention of offering four or six raka'ats, then it will only be waajib on him to complete two raka'ats. All four raka'ats will not become waajib. So if a person makes intention of four raka'ats of nafl salaah and then makes salaam after two raka'ats, there will be no sin on him.

5. If a person made intention of four raka'ats of nafl salaah and thereafter broke it before he could offer even two raka'ats, he will only have to make qada of two raka'ats.



6. If he made intention of four raka'ats and already completed two raka'ats and broke his salaah in the third or fourth raka'at, then the following rules will apply: if he had sat down after the second raka'at and recited the at-tahiyyaat, etc., he will only have to make qada of two raka'ats. And if he did not sit in the second raka'at and stood up either forgetfully or intentionally without reciting the at-tahiyyaat, then he will have to make qadaa of all the four raka'ats.

7. If a person breaks the four raka'ats sunnah of zuhr salaah, then he will have to make qada of all four raka'ats irrespective of whether he sat down after the second raka'at for at-tahiyyaat or not.

8. It is permissible to offer nafl salaah while sitting. However, by sitting down, he will only get half the reward. It is better to stand and offer the salaah. The nafl salaahs after the witr salaah are also included in this rule. However, if a person cannot stand up because of some sickness, then he will receive the full reward. As for fard and sunnah salaahs, as long as a person does not have a valid excuse, it will not be permissible to sit and offer them.

9. A person commenced offering a nafl salaah while standing, but he sat down in the very first or second raka'at. This is permissible.

10. A person stood up and offered his nafl salaah. However, because of some weakness, he got tired. So it will be permissible to lean against a pole or wall and get support from it. This is not makrooh. (Behishti Zewar vol. 2)

Note:

1.) A person can make multiple intentions whilst performing nafl salaah. For example, a person can perform two raka'ats whilst intending tahajjud, tahiyyatul-wudhu, salaatul-tawbah, salaatul-haajat, etc. (Tahtaawi)

2.) One should confer to the deceased the rewards of any nafl act of worship. For example, if one performed nafl salaah, gave charity, made nafl Hajj or

umrah, kept a nafl fast, then he should make the intention that the reward be transferred to the deceased.

Rasulullaah ﷺ said, “When anyone amongst you gives voluntary charity, then give on behalf of your parents. They will receive its reward without any decrease of reward for the one giving the charity.” (Tabarani)

Rasulullaah ﷺ also said, “After being dutiful (to ones parents during their lifetime), another method of being dutiful (after their demise) is, when performing salaah, to perform salaah on their behalf (by sending the rewards to them); when fasting, to fast on their behalf too; when giving charity, to give on their behalf too (i.e. to confer on them the rewards of these nafl actions).” (Ibn Abi Shaybah)