

الحمد لله الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله من شرور
 أنفسنا و من سيئات أعمالنا ، من يهده الله فلا مضل له و من يضلل الله فلا هادي له ، و نشهد أن
 لا اله الا الله وحده لا شريك له ، و نشهد أن سيدنا و مولانا محمدا عبده و رسوله ، صلي الله
 تعالى عليه وعلي اله وأصحابه و بارك و سلم تسليما كثيرا كثيرا أما بعد !

Mufti Muhammad Shafi' Saheb رَحِمَهُ اللهُ wrote a book "Mukaffiraatu-Sayyi'at" in which he mentioned those actions which remove sins from a person. One of the actions which he explained in detail was salaatur-tasbeeh. We are reproducing it here adding the Arabic text, so that it could be easy for people to read and practise. We should attempt to perform this salaah once a week at least.

وذكر أبو الجوزاء عن ابن عباس أنه لم يكن يدع هذه الصلاة كل يوم جمعة بعد الزوال
 (تخريج احاديث الاحياء)

Abul Jawzaa has mentioned that Sayyiduna Ibn Abbaas رَضِيَ اللهُ عَنْهُمَا would not leave out this salaah every Jumuah after midday.

It was also the habit of many of the elders of Deoband to perform this salaah every Jumuah.

May Allaah تَبَارَكَ وَتَعَالَى grant us all the ability to practise! Aameen

Moosa Kajee
 Azaadville
 11 Shabaan 1441
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عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنَحُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذُنُوبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَأَهُ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكَّعَ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي عُمْرِكَ مَرَّةً رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ وَابْنُ خُزَيْمَةَ فِي

صحيحه وقال إن صح الخبر فإن في القلب من هذا الإسناد شيئاً فذكره ثم قال ورواه إبراهيم بن الحكم بن أبان عن أبيه عن عكرمة مرسلاً لم يذكر ابن عباس (قال الحافظ) ورواه الطبراني وقال في آخره فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ زَيْدِ الْبَحْرِ أَوْ رَمْلِ غَالِجٍ غَفَرَ اللَّهُ لَكَ (قال الحافظ) وقد روى هذا الحديث من طرق كثيرة وعن جماعة من الصحابة وأمثلها حديث عكرمة هذا وقد صححه جماعة منهم الحافظ أبو بكر الآجروني وشيخنا أبو محمد عبد الرحيم المصري وشيخنا الحافظ أبو الحسن المقدسي رحمهم الله تعالى وقال أبو بكر بن أبي داود سمعت أبي يقول ليس في صلاة التيسيع حديث صحيح غير هذا وقال مسلم بن الحجاج رحمه الله تعالى لا يروى في هذا الحديث إسناد أحسن من هذا يعني إسناد حديث عكرمة عن ابن عباس وقال الحاكم قد صحت الرواية عن ابن عمر أن رسول الله صلى الله عليه وسلم علم ابن عمه هذه الصلاة ثم قال حدثنا أحمد بن داود بمصر حدثنا إسحاق بن كامل حدثنا إدريس بن يحيى عن حيوة بن شريح عن يزيد بن أبي حبيب عن نافع عن ابن عمر رضي الله عنهما قال وجه رسول الله صلى الله عليه وسلم جعفر بن أبي طالب إلى بلاد الحبشة فلما قدم اعتنقه وقبّل بين عينيه ثم قال ألا أهبّ لك ألا أسرك ألا أمنحك فذكر الحديث ثم قال هذا إسناد صحيح لا غبار عليه.

Abdullaah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to (his beloved uncle) Abbaas Ibn Abdul Muttalib, "O Abbaas, O my beloved uncle, should I not grant you a gift? Should I not show you an act of great benefit? If you practice upon it, Allaah will forgive all your sins, past and future, old and new, done mistakenly or intentionally, small and big, open

and hidden.¹ This action is that you should perform four rak'ats salaah. You will recite Surah Faatihah and a surah in every rak'at (as usual). After completion of the qiraat (recitation) in the first rak'at, recite these words fifteen times whilst standing.

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

Thereafter go into ruku'. (After the tasbeeh of ruku') read this phrase 10 times. Raise the head from ruku' and recite this phrase 10 times (in the qawmah (standing) posture). Thereafter go into sajdah. (After the tasbeeh of sajdah,) recite this phrase 10 times. Raise the head from sajdah and read this phrase 10 times (in the jalsah (sitting) posture). Then perform the second sajdah and recite this phrase 10 times. Rise from this sajdah (and sit down). Recite this phrase 10 times. This equals 75 times (in one rak'at). Recite this tasbeeh in this manner in four rak'ats (i.e. 75 in each rak'at, totalling 300 – this is called salaatur tasbeeh). If you are able to perform this salaah daily, then do so. If not, then perform it at least once a week. If not, then at least once a month. If not, then at least once a year. If you are unable to do this, then at least once in a lifetime.

Imaams of Hadith like Imaam Bukhaari in Juz' ul Qiraa'ah, Abu Daawud and Ibn Maajah in their Sunan collections, Ibn Khuzaymah in his Sahih, Haakim in Mustadrak, Bayhaqi in Da'waat Kabir, Tabraani in Kabir and Awsat, Ad Daar Qutni, Ibn Rahwayh, Ibn Abid Dunyaa, Ibn Shaahin etc. have stated that the sanad (chain of narrators) of this Hadith is Sahih and some have stated it is Hasan (terms indicating the soundness of a Hadith).

To regard this Hadith as da'eef as mentioned in Sharh Muhadhab and Adhkaar of Nawawi or maudu' (fabricated) as Ibn Jawzi, Ibn Taymiyyah and Ibn 'Abdul Haadi have stated is rejected unanimously by other scholars. Haafidh Ibn Hajar has declared their statement to be wrong.

'Allaamah Suyuti, in refuting Ibn Jawzi in La'aali Masnu'ah, states, "By Allaah, I testify in the name of Allaah تَبَارَكَ وَتَعَالَى that the Hadith of Salaat ut Tasbih is Sahih (sound)."

¹ Ten types of sins have been mentioned in this Hadith. In some narrations, the words لا افعلك عشر خصال are mentioned. Most probably, this refers to those ten types of sins. Allaah تَبَارَكَ وَتَعَالَى knows best.

Ad Daar Qutni has mentioned, “Regarding the virtue of surahs, the most virtue is found in the Hadith of Surah Ikhlāas. Regarding the virtues of salaah the salaah which is the most virtuous is Salaat ut Tasbih.”

Shaykh Siraaj ud Din Bulqini has stated in Tadrib, “The Hadith of Salat ut Tasbih is Sahih. There are a few chains of this Hadith which grant strength to each other.”

Bayhaqi has stated that ‘Abdullaah Ibn Mubaarak used to perform Salaat ut Tasbih. The pious predecessors, in every era, used to perform it. From amongst the Imaams of the Taabi’in, Abul Jawzaa رَحِمَهُ اللهُ used to perform it daily between the adhaan and salaah of Zuhr.

Besides, (1) Abdullaah Ibn ‘Abbaas رَضِيَ اللهُ عَنْهُ the Hadith of Salaat ut Tasbih has been narrated by (2) Fadl Ibn ‘Abbaas رَضِيَ اللهُ عَنْهُ (3) ‘Abdullaah Ibn ‘Amr Ibn ‘Aas رَضِيَ اللهُ عَنْهُ (4) ‘Abdullaah Ibn ‘Umar رَضِيَ اللهُ عَنْهُ (5) Abu Raafi رَضِيَ اللهُ عَنْهُ, the freed slave of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (6) ‘Ali Murtadaa رَضِيَ اللهُ عَنْهُ (7) Ja’far Ibn Abi Taalib رَضِيَ اللهُ عَنْهُ and (8) Umm ul Mu’minin Umm Salmah رَضِيَ اللهُ عَنْهَا
(شفاء الاسقام مع اسماء مخرجين و مثله في خاتمة ادعية الحج و العمرة للعلامة قطب الدين الحنفي)

ANOTHER MODE OF PERFORMING SALAAT UT TASBIH

The method mentioned above of Salat ut Tasbih has been mentioned in strong and Sahih Ahaadith. However, another method has been narrated from ‘Abdullaah Ibn Mubaarak رَحِمَهُ اللهُ. In the first rak‘at, after reciting thana, recite the tasbih 15 times before the qiraa’ah, and after the qiraa’ah recite it 10 times. After the second sajdah do not recite the tasbih 10 times as has been mentioned in the above narration. In this way 75 tasbih will be recited in each rak‘at. In this method, the sitting after the second sajdah (referred to as jalsah istiraaha) will not take place as is found in the above narration. This second method has been narrated in the Hadith of ‘Abdullaah Ibn Ja’far رَضِيَ اللهُ عَنْهُ. Since this sitting after the second sajdah is makruh (reprehensible) according to the Hanafis and Maaliki in general Salaah, many of these scholars have given preference to this second method, after finding it

conforming to their madhhab. Ihyaa ul 'Ulum and Qut ul Qulub have also regarded this as the preferential view.

However Hafiz Mundhiri and Abu 'Abdullaah Qassar as well as many other Maaliki scholars have stated that in such actions of virtue, it is not necessary to follow one madhhab. Practice can be done in conformity to the other madhaahib, especially when the more Sahih narration corroborates it.

This useless servant has also heard from some of his Hanafi Shuyukh that the sitting after the second sajdah in Salaat ut Tasbih is not makruh according to Hanafis. 'Allaamah Qutbuddin Hanafi has written a detailed discussion on Salaat ut Tasbih, at the end of his treatise Ad'iyyatul 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 (RULINGS) WITH REGARDS TO SALAAT UT TASBIH

Mas'alah – Salaat ut Tasbih is a nafl (optional) salaah. Thus the Shar'i 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 qiraa'ah softly or loudly. If performed during the day, it is compulsory to recite the qiraa'ah softly.

(2) This salaah should not be performed during the makruh times i.e. sunrise, sunset, and midday. Similarly it should not be recited at those times in which to perform nafl salah is makruh e.g. from the beginning of Fajr time till sunrise, after 'Asr till sunset. The most virtuous time of this salaah is after zawwaal (midday) before Zuhr salaah (as Imaam Abu Daawud has narrated from Abul Jawzaa).

'Abdullaah Ibn 'Abbaas رَضِيَ اللَّهُ عَنْهُ and many other pious predecessors used to perform Salaat ut Tasbih on Friday after zawwaal before the khutbah of jumu'ah. (Shifaa ul Asqaam)

Mas'alah - In most of the narrations, the following Tasbih is narrated:

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

In the narration of 'Abdullaah Ibn Ja'far رَضِيَ اللَّهُ عَنْهُ, these words

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

are also narrated. Even though the sanad of this Hadith is 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 Salaat ut Tasbih, after Surah Faatiha one has a choice to recite whichever surah one wishes to. In certain narrations, the following four surahs are narrated (1) Zilzaal (2) 'Aadiyaat (3) Nasr (4) Ikhlāas. Other narrations mention Surah Takaathur, Asr, Kaafirun and Ikhlāas.

Mas'alah - In ruku' and sajdah, first recite the normal tasbihs thrice (i.e. سُبْحَانَ رَبِّيَ الْعَظِيمِ) in ruku' and (سُبْحَانَ رَبِّيَ الْأَعْلَى) in sajdah. Thereafter read the words of Salaat ut Tasbih (i.e. third kalimah) ten times. The narration of Abdullah Ibn Mubaarak رَحِمَهُ اللَّهُ in Tirmidhi is narrated thus (Shifaa ul Asqaam).

Mas'alah - If there arises a need to count the tasbihaat 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 rak'at, when sitting for qa'dah, then first recite the tasbih and thereafter tashahhud (Shifaa ul Asqaam).

Mas'alah - If any error occurs in Salaat ut Tasbih due to which one has to perform sajdah sahw, then the tasbihs will not be recited during the two sajdahs of sahw. Imaam Tirmidhi narrates that 'Abdullaah Ibn Mubaarak was asked this question, He replied, "In sajdah sahw, the tasbihs of Salaat ut Tasbih should not be recited because this Salaah only has 300 tasbihs, which have been completed in 4 rak'ats.

Mas'alah - If a person forgets to read the tasbih during a certain posture or a lesser amount is recited then how should one make up for the missed

tasbihs? Mulla ‘Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ² has written in his commentary of Mishkaat, ‘If the tasbih is not recited in any posture, or mistakenly less is recited, then as soon as one remembers, make qadhaa of the amount missed in that very same posture e.g. in ruku’, one forgot to read the tasbih 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 three tasbihs less, then he should recite in his sajdah 13 tasbihs to complete the amount.

Mulla ‘Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ has extracted this ruling from the narration of ‘Abdullaah Ibn Mubaarak 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 Salaat ut Tasbih.

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

Mas’alah - If more than the specified tasbihs 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 scholars, the special reward of Salaat ut Tasbih will be lost. The reason for this is that in adhkaar (plural of dhikr) 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.

Haafiz Ibn Hajar ‘Asqalaani has narrated from his Shaykh Abul Fadl’s commentary of Tirmidhi that by reciting more, the reward and effect of Salaat ut Tasbih is not lost, however, there will not be an increase in reward by reading these extra tasbihs. (*Shifaa ul Asqaam*)

² Shaykh Munawi Maaliki رَحْمَةُ اللَّهِ عَلَيْهِ was asked this ruling. 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.

Mas'alah - In the last rak'at of Salaat ut Tasbih, after the durud sharif, before salaam, it is mustahab (meritorious) to read this du'aa' which Abu Nu'aym in Hilya and Tabaraani in Awsat has narrated via 'Abdullaah Ibn Abbaas رَضِيَ اللهُ عَنْهُ. The du'aa' is:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ تَوْفِیْقَ اَهْلِ الْهُدٰی ، وَاَعْمَالَ اَهْلِ الْیَقِیْنِ ، وَّمُنَاصَحَةَ اَهْلِ التَّوْبَةِ ، وَعَزْمَ اَهْلِ الصَّبْرِ ، وَجِدَّ اَهْلِ
الْخَشِیَةِ ، وَطَلَبَ اَهْلِ الرُّغْبَةِ ، وَتَعَبُدَ اَهْلِ الْوَرَعِ ، وَعِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰی الْقَاكَ ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مَخَافَةَ
تَحْجُزْنِیْ بِهَا عَنْ مَعَاصِیْكَ ، حَتّٰی اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ ، وَحَتّٰی اُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ ،
وَحَتّٰی اُخْلِصَ لَكَ النَّصِیْحَةَ حُبًّا لَكَ ، وَحَتّٰی اَتَوَكَّلَ عَلَیْكَ فِی الْاُمُوْر كُلِّهَا وَ حُسْنَ ظَنِّ بِكَ ، سُبْحَانَ خَالِقِ النُّوْرِ

ABRIDGED SALAAT UT TASBIH - The famous Salaat ut Tasbih 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 senior scholars have named this Salaat ut Tasbih Sughra (minor Salaat ut Tasbih). The method of performing it is as follows: Imaam Ahmad رَحِمَهُ اللهُ in his Musnad, Imaam Tirmidhi رَحِمَهُ اللهُ, in the chapter of these narrations which mention Salaat ut Tasbih, Imaam Nasaa'i in his Sunan, Imaam Ibn Khuzaymah and Ibn Hibbaan in their Sahih collections and Haakim in Mustadrak have narrated from Anas Ibn Maalik رَضِيَ اللهُ عَنْهُ that Umm Sulaym رَضِيَ اللهُ عَنْهَا said that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had taught her such words that if read in salaah and thereafter du'aa' is sought, it will be accepted. These words are سُبْحَانَ اللهِ ten times الْحَمْدُ لِلّٰهِ ten times and اللهُ اَكْبَرُ ten times.

Note: Munaawi رَحِمَهُ اللهُ after mentioning this Hadith has stated that the isnaad (chain of narrators) is either Hasan or Sahih. 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 تَبَارَكَ وَتَعَالٰی knows best.

Note: In this abridged Salaat ut Tasbih 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 scholars narrating anything regarding this. Therefore, it is apparent that the musalli has a choice. He can read them in whichever posture (ruk'n) he desires or at the end after tashahhud.