

ARTICLE

Salaat al-Tasbeeh

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Among the optional prayers, this prayer is given great eminence.

Hazrat Abdullah bin Abbas (Radhiallaahu Anhu) reports that the Messenger of Allah (Sallallaahu Alayhi Wasallam) said to his uncle Abbas ibn Abdul Muttalib (Radhiallaahu Anhu), "Shall I not give you a gift? Shall I grant you a blessing? Shall I inform you of a great benefit? Shall I give you something, which if you do, Allah will forgive you all your sins, old and past and new, committed by mistake or knowingly, small and big, committed in secret or openly? What you have to do is offer four rak'ah of optional prayers in this way: in every rak'ah after the Al-Hamd and Surah and while yet standing, recite the third kalimah fifteen times, then in the bowing, ruku, ten times, then standing up after the bow, qoma, ten times, then in each prostration ten times and in between the two prostrations ten times, and sitting up after the second prostration, ten times; seventy-five times per rak'ah, three-hundred times in all.

Then, He said, "If possible, offer this prayer once every day; if you cannot, offer it once on Fridays, if this is not possible, offer it once a month, if this too is not possible, offer it once a year, and if even this is not possible, offer it once in your lifetime." (Ibn Maja, Tirmizi, Abu Daud)

Hazrat Abbas (Radhiallaahu Anhu) used to offer this prayer every Friday and Abu Jauzan Ta-i used to come to the mosque every day as soon as the azan for the noon prayers was called and would offer it by the time the Jamaat stood up for the obligatory prayers. Hazrat Abdul Aziz bin abi Radad held that he who wanted paradise should hold on firmly to Salaat-al-Tasbeeh. According to Abu Usman Teri, "There is nothing better than Salaat-al-Tasbeeh to keep away troubles and sorrow."

The Niyyah [intention]:

'My Niyyah is four rak'aat of Salaat-al-Tasbeeh for Allaah Ta'ala, facing the Qiblah'.

Propositions regarding Salaat-al-tasbih

1. No specific Surah is prescribed; according to some Ahadees, there should be at least twenty Verses.
2. The counting should not be done orally (because this would disturb the prayer) but by pressing one of the fingers, wherever it may be.
3. If the recital is forgotten, the count should be made up in the next part, but never in between prostrations or during the qoma, not after the first and third rak'ah, but after the second or fourth rak'ah.

Benefit

- This prayer may be offered any time except when a prayer is Makrooh.
- It is better to offer it after the sun begins to decline.
- After the word, 'Subhaanallah Wal hamdulillah Wa laa ilaaha illallaahu Allaahu Akbar,' the words, 'Walaa hawla walaa quwwata illaa billaahil aliyyil adheem' should be added. This is according to some tradition. It will be better to add these words also, 'Subhaanallah wal hamdulillah walaa ilaaha illallaahu wallaahu akbar walaa

hawla walaa quwwata illaa billaahil aliyyil adheem.'

- The words should be recited in the second and fourth rak'ah before al-Tahiyaat, and during the bow (Ruku) and prostration (Sajda), the words 'Subhaana Rabbiyal azim' and 'Subhaana Rabbiyal A'ala' respectively should be recited first and then the kalimaat.
- Another way is to recite the words fifteen times after Subhan but before Al-Hamd. The ten times after Al-Hamd and a Surah. The rest as stated above.

If the latter procedure is followed, there will be no need to recite the kalimat after the first and third rak'ah nor before al Tahiyyaat in the fourth, (because the seventy-five times will have been completed at the end of the second prostrations of every rak'ah).

Proposition

If, for any reason, the need arises for a sahw prostration (an extra prostration required after concluding the prayers because of forgetting), the kalimaat should not be recited in it, but if the count is missed..... the kalimaat may be recited in it.

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