

Remove Those Old Stains Of Sins With Salatut Tasbeeh

THE VIRTUES OF SALATUT TASBEEH

Salatut Tasbeeh is a very important and meritorious form of salah. This is evident from several ahadith, wherein Rasulullah salallahu alayhi wasallam emphasised on it and enjoined it as a matter of great kindness and favour. As such, the Úlama, Jurists, Muhadditheen, and Sufis throughout the centuries have been particular in offering this Salah. Sayyiduna Abbas RA has narrated that he was once informed by Rasulullah salallahu alayhi wasallam "O Abbas! Should I not present to you? Should I not confer to you? Should I not inform you of such an act, which if you practise (these wordings of similar meaning were repeated in order to capture the attention of the *listener*, to emphasise the importance of the salah so as to instil a yearning to perform it), Allah I will forgive all your sins, whether old or new, intentional or unintentional, minor or major, open or secret." (After describing the method of performing this salah) Nabi salallahu alayhi wasallam stated, "If possible, you should offer this salah once everyday, and if you cannot perform it daily, then offer it on every Friday (weekly), or once a month, or once a year or at least once in your lifetime." [Sunan Abu Dawud #1297]

THE STATUS AND IMPORTANCE OF SALATUT TASBEEH

Imam Al-Haakim رحمه الله who is an authority on hadith, has written, "The authenticity of this hadith (of salatut tasbeeh) is supported by the fact that, since the second generation after the Sahabah t until our times, all the great teachers in the various sciences of Deen have been offering this salah with constancy and have been advising the people to do so. Among them was Imam Abdullah Ibn Mubaarak رحمه الله (he was the teacher of the teachers of Imam Bukhari رحمه الله).

"1 ; Imam Al-Baihaqi رحمه الله has stated that, even before Ibn Mubaarak رحمه الله , Imam Abul Jauzaa رحمه الله , a Tabi'ee (one who had seen the Sahabah radiAllahu anhum) and whose narrations are considered to be reliable, used to be very particular in offering this salah daily. As soon as he heard the azaan for the Zuhr Salah, he would go to the masjid and would complete this Salah before the Zuhr Salah.

2 Imam Abdul Aziz Ibn Abi Rawwaad رحمه الله who was the teacher of Ibn Mubaarak رحمه الله and who was a great devotee and saint, has stated, "One who desires to attain Jannah should be constant in offering Salatut Tasbeeh."

3 Allamah Taqi Ud-Deen As-Subki رحمه الله has stated, " This salah is very important and **one should not get misled if some people happen to deny its importance**. The one, who ignores it even after learning about its immense reward, is negligent in religious matters, fails to act like virtuous people, and should not be considered as a reliable person."

4 Sayyiduna Abdullah Ibn Abbas t used to offer this Salah every Friday.

5 It is mustahab (commendable) to perform this salah on all those auspicious nights wherein extra ibadat (worship) are encouraged e.g. The 15th Night of Shabaan, The nights of Ramadan etc.

[REFERENCES: 1)Al Mustadrak Haakim #1196; 2)Fadhaail A'amaal, Virtues of Zikr p.244; 3)At Tarsheeh, Libayaani Salatit Tasbeeh p.33; 4)Sharhul Ihya v.3 p.794; 5)Mirqatul Mafateeh #1329]

NOTE: The Authenticity of Salatut Tasbeeh has been affirmed by the muhadditheen. Many of them have written detailed articles on this matter. Allaamah Suyuti رحمه الله has enumerated up to 20 great muhadditheen who have accepted its authenticity. [Al-Laail Masnoo'ah v.2, p.40] According to the principles of hadeeth, this hadith falls at least in the category of Hasan Ahadith.

THE METHOD OF PERFORMING SALATUT TASBEEH

Imam Abdullah Ibn Mubaarak رحمه الله and many other Úlama narrate the following method of offering this salah. (This method is also reported from Rasulullah salallahu alayhi wasallam and is **the preferred method**). "After reciting thanaa and before reciting Surah Faatihah repeat these words (the third Kalimah) fifteen times.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Then start with **أَعُوذُ** and **بِاسْمِ اللَّهِ** and, after completing Surah Faatihah and another surah, these words (above mentioned) should be repeated ten times before the ruku, ten times during the ruku, ten times after standing up from the ruku, ten times in each sajdah and ten times while sitting between the two sajdahs. All four rakaats should be performed in this manner, thus completing seventy five times (tasbeehs) in each rakaat and 300 times (tasbeehs) in four rakaats." [Sunan Tirmizi #481]

CONVENIENT TABLE FORMAT OF PERFORMING THIS SALAH ACCORDING TO THE PREFERRED METHOD

POSTURES OF SALAH	NUMBER OF TIMES
AFTER THANAA – BEFORE SURAH FAATIHA [AS FOR THE 2 nd , 3 rd AND 4 th RAKAAT, THE TASBEEHS SHOULD BE RECITED BEFORE COMMENCING WITH SURAH FAATIHA]	15 TIMES
BEFORE RUKU	10 TIMES

DURING RUKU	10 TIMES
WHILE STANDING – AFTER RISING FROM THE RUKU	10 TIMES
IN THE FIRST SAJDAH	10 TIMES
SITTING POSTURE – BETWEEN BOTH SAJDAS	10 TIMES
IN THE SECOND SAJDAH	10 TIMES
TOTAL PER RAKAAT	75 TIMES
TOTAL IN FOUR RAKAATS	300 TIMES

There are *no particular surahs* specified for this salah. Any surah may be recited. However Sayyiduna Ibn Abbas t was once asked, "Are there any particular surahs to be recited in this salah? He replied, 'At takaasur (S.102), Al Asr (S.103), Al Kaafiroon (S.109) and Al Ikhlâas (S.112)." Some Úlama have also stated, "The most virtuous surahs (to be recited in this salah) are Al Hadeed (S.57), Al Hashar (S.59), As Saff (S.61) and At Taghaabun (S.64)." [Raddul Muhtaar v.2, p.27]

SOME IMPORTANT POINTS TO KEEP IN MIND

1. Counting should not be done verbally as this act nullifies the salah. The best way is that the fingers should be kept in their position, but should be pressed one by one for counting. [Raddul Muhtaar v.2, p.27]
2. This Salah can be offered at *any* time of the day or night *besides* the three forbidden times. However, the more appropriate times, in order of preference, are: After midday (zawal), any time during the **day**, and any time during the **night**. [Fadhaail A'amaal, Virtues of Zikr P.245]
3. According to some ahadith, the third Kalimah should also be followed by **لَا الْعَظِيمُ** **حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ** therefore better to recite it sometimes in addition to the third Kalimah." [Ihya - vol.2, pg.267]

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

4. In the ruku, **سُبْحَانَ رَبِّيَ الْعَظِيمِ** and in the sajdah, **الْأَعْلَى سُبْحَانَ رَبِّيَ** should be recited before reciting the third kalimah." [At Tarsheeh, Libayaani Salatit Tasbeeh p.22]
5. If one missed out all or some tasbeehs in any posture, there will be no need to make sajdah sahw (at the end of the salah) to compensate for this omission. However, the omitted amount should be made up for in the next posture unless the subsequent

posture is that of qaumah (the standing position after ruku) or jalsah (the sitting position between the two sajdahs). In these postures, one should recite the kalimas as specified and then cover up for the deficiency in the next act. For instance, if one omits the recitation of the tasbeehs in the ruku, one should make up the deficiency in the first sajdah. [*Raddul Muhtar v.2 p.28*]

6. Whilst performing this salah, it is also advisable to tie (fold) the hands when standing in Qaumah (the posture between the ruku and sajdah) when reciting the tasbeehs. [*Ahsanul Fatawa v. 3, p.491*]

CHECKED AND APPROVED: MUFTI EBRAHIM DESAI (DARUL IFTAA)

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BY RASULULLAH salallahu alayhi wasallam**