

SALATUL TAWHBAH TASBIH & MORE

Salaat al-Tawbah

(THE PRAYER OF REPENTANCE)

By the mercy of Allaah towards this ummah, He has opened the gate of repentance to it, and it will not cease until the soul reaches the throat (at death) or the sun rises from the west.

By His Mercy to this ummah, He has prescribed for them an act of worship which is one of the best acts of worship, by means of which the sinner can draw close to his Lord with the hope of his repentance being accepted. This is salaat al-tawbah (the prayer of repentance) and there follow some issues that have to do with this prayer.

SALAT AL TAWBAH IS A PROVEN SUNNAH

The scholars are unanimously agreed that the prayer of repentance is prescribed in sharee'ah. Abu Dawood (1521) narrated that Abu Bakr al-Siddeeq (may Allaah be pleased with him) said: I heard the Messenger of Allaah ﷺ say: *"There is no one who commits a sin then purifies himself well and stands and prays two rak'ahs, then asks Allaah for forgiveness, but Allaah will forgive him. Then he recited this verse: 'And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; — and none can forgive sins but Allaah — and do not persist in what (wrong) they have done, while they know' [Aal 'Imraan 3:135]."* (Classed as sahaah by al-Albaani in Saheeh Abi Dawood).

Also Abu'l-Darda' (may Allaah be pleased with him) said: I heard the Messenger of Allaah ﷺ say: *"The one who does wudoo' and does it well, then stands and prays two rak'ahs or four (one of the narrators was uncertain), in which he remembers Allaah and focuses well, then asks Allaah for forgiveness, He will forgive him."* (Ahmad, authenticated by al-Albaani).

WISDOM

Allah, may He be exalted, says (interpretation of the meaning): *"Verily, the good deeds remove the evil deeds"* [Hood 11:114].

The reason for the prayer of repentance is if a Muslim falls into sin, whether it is a major or minor sin, he has to repent from it straight away and it is recommended for him to pray these two rak'ahs. And when he repents he should do a righteous deed which is one of the best of deeds, namely prayer. So he may draw close to Allaah by means of this in the hope that He may accept his repentance and forgive his sin.

THE TIME FOR THE PRAYER OF REPENTANCE

It is mustahabb to offer this prayer when the Muslim has decided to repent from the sin that he has committed, whether this repentance comes immediately after committing the sin or later on. The sinner must hasten to repent but if he delays it, it will still be accepted, because repentance is accepted so long as one of the following impediments does not occur:

- When the soul reaches the throat (at death). (According to a hadeeth narrated in Tirmidhi)
- When the sun rises from the west. (According to a hadeeth narrated in Sahih Muslim).

DESCRIPTION OF THE PRAYER OF REPENTANCE

- The prayer of repentance is a regular two rak'ahs prayer.
- It is prescribed for the one who is repenting to pray alone (not in congregation).
- There is no report from the Prophet ﷺ to say that it is mustahabb to recite any particular soorahs in these two rak'ahs, so the worshipper may recite whatever he wants.
- It is mustahabb for the penitent to strive hard in doing righteous deeds as well as offering this prayer, because Allaah says (interpretation of the meaning): *"And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)"* [Ta-Ha 20:82]

Among the best of righteous deeds that the penitent can do is giving charity, for charity is one of the greatest means of expiating sin. Allaah says (interpretation of the meaning):

"If you disclose your Sadaqaat (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allaah) will expiate you some of your sins" [al-Baqarah 2:271]

ADHKAAR FOR REPENTANCE

There are authentic Narrations and Adhkaar about seeking forgiveness like Sayyidul Istighfar (its a long dua please search of it and practice it daily), The Prophet ﷺ said *"If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise."* (Sahih Bukhari).

Or reciting SubhaanAllah wa biHamdihi (100 times). Allah's Messenger ﷺ said, *"Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea"*. (Sahih Bukhari).

Or like reciting *Allahumma innaka `afuwwun tuhibbul `afwa fa`fu `annee (O Allah, You are pardoning and You love to pardon, so pardon me)* in last 10 nights of Ramadan (Tirmidhi).

And there are many more that can be found in it, we should look at those and recite them as part of our daily adhkaar.

May Allah give us all the hidayah to repent to him sincerely and accept it from us.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَأَعْفُ عَنِّي

Allahumma innaka `afuwwun tuhibbul `afwa fa`fu `annee

'Say: O Allah, You are pardoning and You love to pardon, so pardon me.'

SALAH WHEN IN TROUBLE

If something troubled him, the Prophet ﷺ would get up and pray, this hadith was narrated by Abu Dawood (1319) from the hadith of Hudhayfah (may Allah be pleased with him), and classed as hasan by al-Albaani in Saheeh Abi Dawood (1319)

Doing this is prescribed, without reciting any specific du'aa' or doing it in any specific manner. There are some narrations about a specific type of prayer and a dua to be recited called Salatul Hajaah but the scholars have said it is daeef (weak), daeef jiddan (very weak) and also fabricated.

Allah, may He be exalted, says (interpretation of the meaning),

"And seek help in patience and As-Salat (the prayer)" [al-Baqarah 2:45]

So no prayer that is called salaah al-hajaah is to rule out this specific prayer. As for resorting to prayer, for the one who is worried or troubled about something, this is included in the general meaning of the words of Allah (interpretation of the meaning): *"And seek help in patience and As-Salat (the prayer)"* [al-Baqarah 2:45] and the meaning of the hadith quoted above. That includes both obligatory and supererogatory prayers. There is no specific du'aa'; rather a person may offer whatever du'aa' he wishes, without adhering to a specific du'aa'.

And Allah knows best.

There are authentic Adhkaar that the Prophet ﷺ would pray and recommend for times of distress, against enemies, etc that one can recite based on his/her condition.

SUNNAH PRAYERS BEFORE & AFTER JUMUAH

SUNNAH PRAYER BEFORE JUMAH

The majority of the imaams agreed that there is no sunnah to be done at a specific time before Jumuah with a specific number of rakahs, because that would have been reported from the words or actions of the Prophet (peace and blessings of Allaah be upon him), and nothing of that nature has been reported from him. This is the madhhab of Maalik, al-Shaafai and most of his companions.

It is mustahabb for the one who comes to Jumu'ah to offer voluntary prayers beforehand, whatever he is able to do, from when he enters the mosque until the imam comes out to the people, without that being limited to a specific number. So he may pray two or four rak'ahs, or whatever Allah wills that he should pray.

Al-Bukhaari (883) and Muslim (657) narrated that Salmaan al-Faarisi said: The Prophet ﷺ said: *“Whoever does ghusl on Friday, purifies himself as much as he can, uses (hair) oil or perfumes himself with the perfume of his house, then goes out (for the Jumu'ah prayer) and does not separate between two (persons sitting together in the mosque), then prays as much as is decreed for him, then remains silent whilst the imam is speaking, his sins between the present and the last Friday will be forgiven for him.”*

SUNNAH AFTER JUMAH

Ibn Taymiyah said: “If he ﷺ prayed in the mosque, he would pray four, and if he prayed at home, he would pray two”. This is what is indicated by many ahaadeeth. Abu Dawood reported in his Sunan (1130) from Ibn Umar that when he prayed in the mosque, he prayed four and when he prayed at home, he prayed two.

TAHIYYAT AL WUDOO/MASJID

TWO RAKAHS AFTER MAKING WUDOO

Prophet ﷺ said to Bilal Radhiallahu 'anhu *“Tell me about the most hopeful act (i.e one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in paradise.”* Bilal Radhiallahu 'anhu said : *“I do not consider any act more hopeful than that whenever I make ablution (wudoo) at any time of night or day, I offer salah (prayer) for as long as was destined for me to offer.”* (Agreed upon).

TWO RAKAHS ON ENTERING A MASJID

Abu Qatada Radhiallahu ‘anhu narrated that the Prophet ﷺ said : *“If any one of you enters a mosque, he should pray two raka’ats before sitting.”* (Bukhari and Muslim).

Its importance is highlighted in the hadith of Jabir who said: A man came in on Friday when the Prophet ﷺ was delivering the khutbah. He ﷺ said: *“Have you prayed?”* He said: No. He ﷺ said: *“Get up and pray two rak’ahs.”* (Bukhari & Muslim)

SALAT AL TASBIH

There will be no questions about this topic in the test as the scholars differ if Salat Al –Tasbih is a recommended sunnah act to practice. The Hanafi’ and Shaf’I Jurisprudence view this prayer is a Sunnah, and the Malikee’s and Hanbali’s don’t consider it a Sunnah.

Shaykh Al-Albani said: The scholars differ over the status of the hadith some say it’s fabricated, others say its Da’eef, Hasan or Sahih.

A few videos to give an idea about the difference of opinion amongst scholars. (this is not for the test, this is to get an idea about the topic)

- **Sheikh Yasir Al Jabri - Urdu** - (holds the position that it shouldn’t be practiced - gives a detail explanation) <https://www.youtube.com/watch?v=XpYTRhT0gdA>
- **Sheikh Dr Abdul Basit Fahim - Urdu** - (says he finds it to be authentic) <https://www.youtube.com/watch?v=ouKhcdcUm1Q>
- **Dr Muhammad Salah - English** - (giving a brief explanation about the difference of opinion) <https://www.youtube.com/watch?v=m8HURm03mi8>
- **Sheikh Assim Al Hakim - English** (strongly disagrees it to be Sunnah): <https://www.youtube.com/watch?v=osAQVgyuToo>

Since there are scholars like Sheikh Albani & Ibn Hajar and others who took it as authentic and Abdullah ibn Al-Mubarak used to act by this hadith (He was from among the senior scholars of the Salaf,) we will cover this topic without saying it is Sunnah to do this.

Narrated Abdullah Ibn Abbas: The Messenger of Allah ﷺ said to al-Abbas ibn Abdul Muttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and public.

These are the ten things: you should pray four rak’ahs, reciting in each one Fatiha al-Kitab and a surah. When you finish the recitation of the first rak’ah you should say fifteen times while standing: “Glory be to Allah”, “Praise be to Allah”, “There is no god but Allah”, “Allah is most great”. Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating

yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once a week ; if not, then once a month; if not, then once a year; if not, then at least once in your lifetime. (Abu Dawood, Ibn Majah, Hakim & others; authenticated by Albani and others).

The scholars say it is Saheeh li-ghairihi which means it is authentic sahih due to external factors.

Amongst the scholars who say it is not authentic are Ibn Qudamah, An Nawawi, Ibn Jawzi, Ibn Taymiyyah & Ibn Uthaymeen. Ibn Jawzi & Ibn Taymiyyah considered this hadith to be a forged report since the wording of the hadith was strange. Ibn Taymiyyah also quoted that none of the Madhabs considered it to be Sunnah.

THE PROPHET ﷺ NEVER OFFERED THIS PRAYER

There are no reports he ﷺ ever offered it, Imam Al-Albani said: The Prophet (ﷺ) never prayed Salat Al-Tasbih himself; but urged his uncle to pray it.

THE DESCRIPTION FOR THIS PRAYER

Imam Al-Albani said: Salat Al-Tasbih is done just like the rest of the other prayers except in every rakah there is 75 Tasbih said totalling 300.

”سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر”

- In the first rakah before bowing the slave says it (the above) 15 times
- Then he goes into Ruku and says the same it 10 times.
- The he raises from Ruku' say [الحمد لك و ربنا حمده لمن الله سمع] Then he says it while standing 10 times.
- Then he goes down the Sajdah and after completing the Tasbih of Sujud he says it 10 times.
- And the sitting between the 2 Sujud's he says it 10 times.
- Then he goes back down in Sajdah and after completing the Tasbih of Sujud he says it 10 times
- Then he raises his head for Jalsah Istarah (The brief sitting after completing the 2nd sujud before standing again for the next Raka'h)he says it 10 times.
- This totals 75. And there are 4 Rak'ah in this prayer.

SPECIAL TIMES TO OFFER THIS PRAYER?

For those who take it as a prayer from the Sunnah, remember that there are Da'eef or fabrications about offering it on specific times or days/nights, there is no Sahih hadeeth about it.

TO CONCLUDE

First and foremost, a Muslim should not be looking for shortcuts, and we should remember that the Prophet ﷺ said, *“The most beloved of deeds to Allah are those that are most consistent, even if it is small”*. [Bukhaari and Muslim]. So our first focus should be about matters that the Prophet ﷺ did regularly and strongly recommended his companions and Ummah to do – night prayer, rawatib, Duha and others.

Once we are regularly practicing the proven Sunnahs which the Prophet ﷺ practiced regularly and there is absolutely no difference of opinion about them, may be we can look into these acts and one of the scholars recommended and a person may be should offer it atleast once in his lifetime so that if it is Sunnah he has implemented it atleast once in his lifetime. But again we reiterate the fact that our focus should be more on the deeds that the Prophet ﷺ did regularly.

May Allah make us all amongst the people who follow the Sunnah.