

absolute sovereignty and praise. He brings to life, and gives death and He has power over all things. [Madarij-un-Nubuwwah, Zadul Ma'ad]

Other Tasbihaat (Rememberances)

1. Say the following hundred times in the morning and evening:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ

Glory be to ALLAAH, who is supreme and to Whom belongs all praise.

2. Say hundred times in the morning and evening.

سُبْحَانَ اللَّهِ Subhan ALLAAH - Glory be to ALLAAH.

الْحَمْدُ لِلَّهِ Al-hamdu-Lillah - Praise be to ALLAAH.

لَا إِلَهَ إِلَّا اللَّهُ La-ilha illallah - There is no god except ALLAAH.

اللَّهُ أَكْبَرُ Allaahu Akbar - ALLAAH is most Great.

3. Say hundred times daily.

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ Subhan Allaah - wa bi - hamdehee-

(Glory be to ALLAAH and to Whom belongs all Praise).

4. On going to bed, one should say:

سُبْحَانَ اللَّهِ

Subhan Allaah - Glory be to Allaah - 33 times

الْحَمْدُ لِلَّهِ

Al-hamdu Lillah - Praise be to Allaah - 33 times

اللَّهُ أَكْبَرُ

Allaah-u-Akbar - ALLAAH is most Great - 34 times

5. On getting up for Tahajjud Salaah one should say:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhan - Allaah - Glory be to ALLAAH - 10 times

الْحَمْدُ لِلَّهِ

Alhamdu Lillah - Praise be to ALLAAH - 10 times

اللَّهُ أَكْبَرُ

Allaah -u- Akbar - ALLAAH is most Great - 10 times

I seek the forgiveness of ALLAAH for all sins and I turn to Him (in repentance).

6. One should say after every Salaah:

سُبْحَانَ اللَّهِ

Subhan ALLAAH - Glory be to ALLAAH - 33 times

الْحَمْدُ لِلَّهِ

Alhamdu - Lillah - Praise be to ALLAAH 33 times

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ
عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَيْكُ بَار

Allaahu-Akbar - ALLAAH is most Great - 34 times

And La-ilaha illallah -

There is no god except ALLAAH - 10 times

7. One should say after every Salaah:

سُبْحَانَ اللَّهِ

Subhan Allaah - Glory be to ALLAAH - 100 times

الْحَمْدُ لِلَّهِ

Allhamdul - Lillah Praise be to ALLAAH - 100 times

اللَّهُ أَكْبَرُ

Allaahu Akbar - ALLAAH is most Great - 100 times

وَالْعُكْمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

There is no god except ALLAAH, the One Who has no partner. There is no power or might other than Him - Once

8. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَيْبَار
9. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

The above should be recited extensively irrespective of number and time.

COUNTING OF TASBIHAAT (REMEMBRANCES)

Since the tasbihat are required to be said in given numbers, there are two ways of counting. One method is counting by a rosary and the other is to count on fingers. Counting on fingers is borne out by the Prophet himself i.e. he has directed to do so as well as he himself has done like that. As such counting on fingers is more meritorious. [Aurad -e- Rehman]

COUNTING ON FINGERS

It has been narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Apply yourselves to glorifying ALLAAH, saying There is no god but He, and declaring His holiness and count them on your fingers, for they will be questioned and asked to speak, and do not be negligent and so be deprived of mercy. [Mishkat]

It has been narrated in traditions that the Prophet (Sallallahu Alaihi Wa Sallam) used to urge upon his companions to be careful about the number of times they say takbeer اللَّهُ أَكْبَرُ taqdis سُبْحَانَ اللَّهِ الْعَلِيِّ الْقُدُّوسِ and tahlil لَا إِلَهَ إِلَّا اللَّهُ and to count them on fingers. He used to say that on the Day of Judgement, the fingers

will be questioned and they will testify the number of times, takbir, taqdis and tahlil was said.

[Hisn -i- Haseen, Shamail -i- Tirmizi]

Hadrat 'Abdullah - Ibn' Umar (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet saying tasbeehat on the fingers of the right hand.

[Shamail -e- Tarmizi, Hisn -e- Haseen]

It should be noted that the supplications and azkar (remembrances) such as mentioned above reported in various traditions should be said soon after the Salaah without any interval. Interval means occupying oneself with some thing other than remembrance of ALLAAH. There is, however, no harm if one remains silent for a short while unless this silence is taken to be too much. As such whatever is recited on the lines mentioned above shall be treated as having been recited soon after the Salaah. A question arises here as to whether the offering of a sunnat-i-Muakkada immediately after a fard (obligatory) Salaah cause interval between the fard (obligatory) Salaah and the above mentioned adiya and azkar or not. This question is of no consequence as it is obvious that this does not constitute a discontinuity. So far as the prescription appearing in certain traditions is concerned, viz to recite certain adiya and azkar immediately after the Salaah, its implication is not that they must be adjoined to the fard (obligatory) Salaah, but that its proper timing is after the SUNNATI-I-MUAKKADAH following the fard (obligatory) Salaah, and if there is no sunnat-i-muakkadah Salaah after fard (obligatory) Salaah, it is appropriate that the adiya and azkar be recited soon after the fard (obligatory) Salaah. In certain traditions it occurs that interruption between fard and SUNNAT-I-MUAKKADA by means of adiya and azkar is optional, though it is preferable to confine the interruption by a short dua and zikr, and to recite long adiya and azkar after SUNNAT-I-MUAKKADAH. It is not borne out by the traditions of the Prophet that he

regularly said dua or zikr like ayat-ul-Kursi (Throne verse) or other tasbeehat between the fard and sunnat-i-muakkadah Salaah. Doing so off and on is besides the point. This discussion is based on regular practice and punctuality.

In brief, so far as Zuhar Salaah, Maghrib Salaah and Isha Salaah are concerned, dua and azkar should be said soon after the salutation and short dua by the Imam as these Salaah have sunnat-i-muakkada in conjunction with the fard, Salaah. Interruption for dua/azkar is makruh (undersirable). After finishing Asr Salaah, and Fajr Salaah, there is no harm if he continues to sit facing Qiblah for quite some time.

[Madarijun Nubuwah]

THE MANNER OF RECITATION OF THE HOLY QURAAN

It was usual with the Prophet (Sallallahu Alaihi Wa Sallam) to observe tarteel (clear and distinct) in the recitation of the Holy QURAAN. He would not recite it rapidly and would utter each and every word clearly and would make a slight interval after reciting an ayah and would stretch out the word bearing the sign of maddah e.g., he would recite RAHMAN AND RAHEEM in a stretched out form and while beginning the recitation of the Holy QURAAN, he would seek refuge from ALLAAH from cursed Shaitan (satan) in the following words:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in ALLAAH from cursed shaitan and sometimes he would say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ
مِنْ هَمَزَةٍ وَنَفْخَةٍ وَنَفْسَةٍ

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha)

narrated that the Prophet (Sallallahu Alaihi Wa Sallam) would recite each ayah distinctly and separately e.g., he would say, and pause - then - he would recite and pause - then he would recite and pause.

[Shamail -i- Tirmiz]

Hadrat Abdullah-bin-Qais (Radi Allaahu Ta'ala Anha) narrated that he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) "What was the manner in which the Prophet used to recite the Glorious QURAAN viz. silently or loudly? She replied, "Both silently and loudly" He said, "Praise and thanks be to ALLAAH that he has afforded us facility in every way." (This means that one may recite the QURAAN silently or loudly according to circumstances).

[Shamail -i- Tirmiz]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: I was informed that certain person used to recite the whole Holy QURAAN once or twice in one night. I said that though they recited yet they did not recite (i.e. they recited the words but did not observe the prescribed manner of recitation). I have stood up with the Prophet throughout the nights: he used to recite Surah al-Baqara (ii) Ale - Imran (iii) and an-Nisa (IV). While reciting an ayah containing a subject matter of fear he would not pass on to the next unless he offered a supplication asking for peace i.e. in a nafl (voluntary) Salaah so much time was taken in following the meaning that he was unable to recite more than one manzil (specified portion of the Holy QURAAN) in the whole night. [Musnad Imam Ahmad]

1. In nafl (voluntary) Salaah, the Prophet used to prolong QIYAM (standing) so much that his feet would swell and his chest would give out a sound like that of boiling pot.

2. The Prophet (Sallallahu Alaihi Wa Sallam) liked best that devotion (I'badah) which could be offered

regularly. [Bukhari]

3. When he led a Salaah he would make it light and brief so that his followers (muqtadis) would not be put to inconvenience. [Nasai]

4. And, when he performed Salaah alone, he would prolong it. [Nasai]

If he was busy in nafl (voluntary) Salaah while somebody was waiting for him, he would shorten it. He would then attend to him and would again get busy in his Salaah. Although he had full fledged attention towards ALLAAH and special nearness to ALLAAH, even then when he stood for prayer, he would prolong it but if he heard a child's cry, he would cut it short so that the child's mother may not be put to inconvenience. [Zad -ul- Ma'ad]

The Prophet (Sallallahu Alaihi Wa Sallam) would recite the Holy QURAAN in all postures-standing, sitting, lying down, with or without ablution (seminal defilement excepted), and would not forbid its recitation in similar postures. He used to recite in the best manner. [Za'd -ul- Ma'ad]

Hadrat Sa'd bin Hisham (Radi Allaahu Ta'ala Anhu) narrated on the authority of Hadrat Aishah (Radi Allaahu Ta'ala Anha) that she said, "I am not aware of ALLAAH's Messenger having recited the whole Holy QURAAN in a night, or praying through a whole night till morning, or fasting a complete month except Ramadan". [Mishkat]

Nafl (voluntary) Salaah on a mount (riding animal)

It was customary with the Prophet (Sallallahu Alaihi Wa Sallam) to say Salaah on the back of a riding animal irrespective of direction. He performed ruku and sajdah by signs and nods. The nodding for the

Sajdah would be lower than that for the ruku.

[Zad -ul- Ma'ad]

AYATUS SAJDAH

(Sajdah during recitation of the Holy QURAN)

The Prophet (Sallallahu Alaihi Wa Sallam) would offer a Sajdah when during recitation of QURAN he would come to an ayah where a sajdah is indicated. He would say takbeer and then make prostration.

[Za'd -ul- Ma'ad]

Sajdatut - tilawah is wajib

The manner of offering sajdah during recitation is to say Allah-u-Akbar without raising the hands, offer sajdah during which [Subhan-e-Rabbiyal'ala] should be recited three times and then the head should be raised.

Note: The pre-requisites for sajdah during recitation are the same as for Salaah i.e. (ablution), neat and clean place, cleanliness of body and dress and facing the Qiblah. [Bahishti Zewar]

Sajdah in gratitude. (Sajdatush - Shukr)

Hadrat Abû Bakar (Radi Allaahu Ta'ala Anhu) narrated that when anything came to ALLAAH's Messenger which caused pleasure (or by which he was made glad), he prostrated himself in gratitude to ALLAAH the most high. [Mishkat -ul- Masabih]

Hadrat Abdul Rehman - bin Auf (Radi Allaahu Ta'ala Anhu) narrated that when the messenger of ALLAAH got the tidings that whoever invokes ALLAAH's blessings on the Prophet, ALLAAH will be merciful on him, and whoever greets the Prophet, ALLAAH will greet him, he offered a sajdah in gratitude.

[Zad -ul- Ma'ad]

Recitation (of the Holy QURAAN) in SALAAH

The Prophet (Sallallahu Alaihi Wa Sallam) used to recite Surah al - Fatihah which was followed by another surah. In Fajr Salaah he would prolong the recitation as long as it would take to recite 60 to 100 ayat. Some time he would recite surah al-Qaf (L) and sometimes al-Room (XXX) and sometimes he would shorten the recitation. During travel he would recite surah al-Sajdah (XXXII) in the first rakah and surah ad-Dahr (LXXVI) in the second rakah of Fajr Salaah (morning Salaah). In the Friday Salaah - Jum'ah Salaah he would recite surah al - Mu'minun (XXIII) and sometimes surah - al-Alla (LXXVII) or surah al - Ghashia (LXXXVIII).

In brief, the Prophet (Sallallahu Alaihi Wa Sallam) would recite a long or a short surah according to circumstances as has been narrated in a tradition reported by Hadrat Umar (Radi Allaahu Ta'ala Anhu). So far as the common and well known practice is concerned, and which is observed by most of the jurists that in the Fajr Salaah and Zuhar Salaah, he would recite tiwal Mufassal (long chapters of the Holy QURAAN), and in the Asr Salaah and Isha Salaah, he would recite ausat Mufassal (not very long chapters of the Holy QURAAN) and in Maghrib Salaah, he would recite Qisar Mufassal (short chapters of Holy QURAAN), this was the general practice of the Prophet (Sallallahu Alaihi Wa Sallam). There are a number of traditions on this subject but according to Hanafites this had not been a regular practice of the Prophet (Sallallahu Alaihi Wa Sallam)

According to Hanafites, it is undersirable (makruh) to particularise any surah for recitations in a particular Salaah. Shaikh Ibn Hamam has opined that this undesirability is in such a situation that this specific recitation is considered obligatory and a practice other than this is considered undesirable. If this practice is followed only by way of blessing on account of this

being the practice of the Prophet (Sallallahu Alaihi Wa Sallam) there can be no objection, but even then it is desirable that other surahs be recited at times so that one may not carry an impression that this i.e. recitation of other surahs, is not in order.

[Madarij -un- Nubawah]

Recitation (of the Holy QURAAN) in Fajr Salaah

Hadrat Abû Hurairah narrated that the Prophet recited in the two rak'ahs of Fajr Salaah (sunnah), surah al-Kafirun (CIX) and surah al-Ikhlâs (CXII), In other tradition it has been reported that the Messenger of ALLAAH said: How excellent these two surahs are that they are recited in Fajr Salaah (sunnah). In some traditions recitation of other surahs (by the Prophet) has been reported.

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) used to recite in Fajr Salaah:

1. Surah al - Qaf (L) and passages (surahs) of similar length and his Salaah thereafter was short. [Muslim]
2. Sometimes Surah at-Takwr (XCII) – from ayah 17 onwards . [Muslim]
3. Sometimes Surah al-Muminun (XXVIII) [Muslim]
4. And Surah al-Zilzal (XCIX) [Sunan Abu Dawud]
5. Ayat from surah al-Baqara (II)

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا

Say, we believe in ALLAAH and in the revelation given to us.

AND

From Surah al - Imran (III) the ayat.

قَدْ يَأْهَدُ الْكِتَابِ تَعَالَوْا
إِلَى كَلِمَةٍ سَوَاءٍ بَيْنِنَا وَبَيْنَكُمْ

“Say, O people of the Book, Come to common terms between us and you.....” [Muslim]

Hadrat Abu Huraira narrated that the Prophet used to recite at the dawn Salaah on Friday As - Sajdah (XXXII) and surah ad - Dahr (LXXVI). [Muslim, Bukhari]

ZUHR SALAAH AND ASR SALAAH

It has been narrated by (Hadrat) Jabir bin Samura that the Prophet used to recite at the noon Salaah (Zuhr Salaah) Surah al-Lail (XCII) (another version says, surah al-Ala (LXXXVII), at the afternoon, Salaah (Asr Salaah) a similar Surah, and at the morning Salaah (Fajr Salaah) a longer passage than that .
[Muslim]

It has been narrated by Hadrat Abu Qatada (Radi Allaahu Ta'ala Anhu) that in the first two rak'ahs of the noon Salaah (Zuhr Salaah) the Prophet used to recite surah al-Fatihah (I) and thereafter any other surah and in the last two rak'ahs only surah al-Fatihah, and he would sometimes recite loud enough for them to hear the ayah. He would prolong the first rak'ah more than the second, and he acted similarly in the afternoon prayer (Asr Salaah) and the morning Salaah.(Fajr Salaah) [Bukhari & Muslim]

Sunnat -i- Muakkadah in Zuhr Salaah.

Hadrat 'Ali (Radi Allaahu Ta'ala Anhu) used to offer four rak'ahs before the Zuhr Salaah (fard) and used to say that the Prophet did the same and used to recite long surahs in them.

Note: Hadrat Imam Ghazali (May Allaah bless him) has mentioned in Ihya-ulum-uddin that in these four rak'ahs one should recite surah al-Baqara or some other surah of over hundred ayat so as to follow Prophet fully in the matter of recitation of a long surah.

Isha Salaah (Night Salaah)

Hadrat Bara narrated that he heard the Prophet recite at the night Salaah (Isha Salaah) sūrah at - Teen (XCV) and that he had never heard anyone with a more beautiful voice. [Bukhari - Muslim]

The Prophet (Sallallahu Alaihi Wa Sallam) taught Hadrat Mu'az bin Jabal to recite the sūrah al-Shams (XCI), ad-Dahr (XCIII), al-Lail (XCII) and al-Ala (LXXXVII). [Bukhari, Muslim]

Recitation of Holy QURAAN in Jumah Salaah and Eidain.

It has been narrated by Hadrat Nu'man bin Bashr that ALLAAH's messenger used to recite at the two Eidain (Eid al-Fitr and Eid al-Adha) and in Jumah Salaah, surah al Ghashia (LXXXVII) and Surah al-Ala (LXXVIII) and when an Eid and a Friday coincided, he recited them both at the two Salaah. [Muslim]

In other traditions, recitation of surah at-Qaf (L) and Surah al-Qamar (LIV) has been reported.

Determination of a Surah (for recitation in a Salaah)

In Hujjatullah-al Baligha, Hadrat Shah Waliullah (May ALLAAH bless him) has stated as follows:

The Messenger of ALLAAH chose to recite a particular sūrah in a particular Salaah on certain conditions and expediencies but neither fixed them positively nor enjoined on others to do so. As such if any one follows his sunnah (and recite the same surah in the Salaah) it is in order, and if one does not do so, it does not matter. [Ma'rif -ul- Hadis]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) did not recite a particular Surah in a particular

Salaah after having specified it for that Salaah excepting Jum'ah Salaah and Eidain Salaah. In the fard Salaah, there is no surah, long or short, which he should not have recited at one occasion or the other.

In the nafl Salaah, he recited two surahs one after the other but did not do so in fard Salaah. Normally, his first rak'ah used to be longer than the second one. After recitation of Holy QURAAN, he would pause for a moment, then would say takbeer **الله أكبر** and bow for ruku. [Zad -ul- Ma'ad]

Hadrat Sulaiman bin Yasar, a Tabi' (one who conversed with the companions of the Prophet) narrated on the authority of Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) that (Perform to one of the Imams in his days) said: "I have never said Salaah behind any Imam whose Salaah had a greater resemblance to the Prophet's Salaah then that man's".

Hadrat Sulaiman bin Yasir says that he also had occasionally offered Salaah under his leadership (Imâmate) and it was usual with him to stand longer in the first two rak'ahs than the last two. Asr Salaah was generally short and he used to recite Qisar Mufassal in Maghrib Salaah, Ausat Mufassal in Isha Salaah and Tiwal Mufassal in Fajr Salaah.

[Sunan Nasai]

Note: The Surahs falling in the last Manzil (specified portion of the Holy QURAAN) are termed Mufassal i.e. from Surah al-Hujurat (XLIX) to the end of the Holy QURAAN. Then again this portion has been divided in three parts - From al-Hujurat (XLIX) to Surah al-Buruj (LXXXV) are called Tiwal Mufassal, from surah al-Buruj (LXXXV) to the end of surah al-Baiyinah (XCVIII) are called Ausat Mufassal and from Surah al-Baiyinah (XCVIII) to the end Qisar Mufassal.

[Ma'rif -ul- Hadis]

If in the first rak'ahs of the Salaah (salat) only a portion from a surah is recited and the remaining portion is recited in the following rakah, this is in order without undesirability.

Similarly, if in the first rakah, the middle or first portion of the surah is recited and the following rakah, the middle or first portion of a surah is recited or a full short surah is recited, then this is in order without the least undesirability. [Sagr]

But to do so as a regular measure is against the established practice. It is better if an independent surah is recited in every rakah. [Bihishti Zewar]

Sunnat -i- Mu`akkadah (Compulsory)

Hadrat Umm Habba (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: A house will be built in paradise for him who performs Salaah in a day and a night twelve rak'ahs, (over and above the obligatory Salaah) four before and two after the noon Salaah (Zuhr Salaah) two rakahs after Maghrib Salaah and two after Isha Salaah and two rakahs before Fajr Salaah. [Tirmizi, Ma'rif -ul- Hadis]

Sunan - Fajr Salaah

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH said: The two rakahs, at dawn Salaah (Fajr Salaah) are better than this world and what it contains. [Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: One who has missed the sunnan of Fajr Salaah, he should do so after sun has risen. [Tirmizi, Ma'rif -ul- Hadis]

Sunan - Zuhr Salaah

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated

that it was usual with the Messenger of ALLAAH that when he had omitted the four rak'ahs before the noon Salaah (Zuhr Salaah), (he would say these four rakahs after finishing Zuhr Salaah). [Tirmizi]

Sunan - Maghrib Salaah and Isha Salaah.

It has been narrated that the Messenger of ALLAAH never omitted the two rak'ahs (Sunan) after Maghrib Salaah (fard) and Isha Salaah (fard). These rak'ahs are offered immediately after being relieved from fard Salaah and a short dua (Supplication).

WITAR SALAAH (WAJIB)

Hadrat Kharija bin Huzafa told of Allah's Messenger coming out to them and saying, ALLAAH has given you an extra Salaah which is better for you than the high bred camels, the Witar which ALLAAH has appointed for you between the evening Salaah and the daybreak. [Tirmiz Abu, Dawud]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, if anyone is afraid that he may not get up in the latter part of the night, he should observe a Witr in the first part of it, if anyone is eager to get up in the last part of it he should observe Witar at the end of the night, for Salaah at the end of night is attended by angels and that time is most excellent". [Muslim]

Hadrat Abu Sa'd narrated ALLAAH's Messenger as saying, if anyone oversleeps and misses the Witar or forgets it, he should perform Salaah when he remembers and when he awakes. [Sunan Abu Dawud]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) used to observe Witar Salaah in the later part of night before dawn, some time he did so in the earlier and sometimes in the middle part of the night and if after that he got up for Tahajjud Salaah, he did not repeat the

Witar Salaah.

In a tradition appearing in Tirmizi, it has been reported that there is only one Witar Salaah in one night and not two. In Sharh-e-Hidaya, Shaikh Ibnul Hamam has clarified that if one who after observing Witar Salaah in the earlier part of the night gets up for Tahajjud Salaah need not repeat Witr Salaah. [Madarijun Nubuwah]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH observed Witar Salaah in every part of the night, in the earlier, in the middle and in the later part of the night, his Witar finishing at dawn (last sixth part of night). [Bukhari - Muslim - Mishkat]

Hadrat Abdullah bin Abu Qais (Radi Allaahu Ta'ala Anhu) narrated he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) how many rakahs ALLAAH's Messenger performed when observing a Witar and she replied, "He used to observe a Witar with four and three and ten and three, never observing one with less than seven or more than thirteen." [Abu Dawud Mishkat]

Note: Some of the noble companions of the Prophet used to term Tahajjud Salaah and Witar Salaah taken together as Witar. This was also the practice of Hadrat Aishah (Radi Allaahu Ta'ala Anha). In her reply to Hadrat Abdullah bin Abu Qais as reported in the above tradition, she meant that the Prophet used to say before the Witar Salaah sometimes four, at other times six or eight or ten rakahs. But it was not his custom to say less than four or more than ten rakahs for Tahajjud Salaah after which he said three rakahs of Witar Salaah. [Ma'rif -ul- Hadis]

In a lengthy tradition reported by Hadrat Ibn - Abbas, it appears that one night he had an occasion to say his Salaah with the Prophet, who said two rak'ahs repeatedly. Ma'n (May Allâh bless him) who is the narrator of this tradition, says that the Prophet did so six times. (Mulla Al Qari says that according to Imam -e- Azam (Abu Hanifa) Tahajjud Salaah has twelve rakahs). Then after saying Witar Salaah, he went to bed. When Bilal came to call him for Fajr Salaah, the

Prophet said two rak'ahs (sunan) with a brief recitation of the Holy QURAAN (Qiraat) and then went to lead the Fajr Salaah. [Shamail -i- Tirmiz]

Hadrat Abul Aziz bin Juraij said he asked Hadrat Aisha (Radi Allaahu Ta'ala Anha) the surahs of the Holy QURAAN which the Prophet used to recite in Witar Salaah, and she replied: In the first rakah he recited surah al-Ala (LXXXVII), in the second rakah, surah al-Kafirun (CIX) and in the third surah al-Ikhlās (CXII) and sometimes al-Muawwizatan, Surah al-Falaq (CXIII) and surah an-Nas (CXIV). [Tirmizi, Abu Dawud]

And after the taslim (salutation) he said:
(Glory to the sovereign, the Holy One) three times; in the third time, he raised his voice laying stress on each word. [Madarijun, Nubuwah]

According to Hanafi school of thought, in the third rakah, the normal recitation of QURAAN has to be followed by Qunutul-Witar - a special supplication.

Qunutul Witar

اللَّهُمَّ إِنَّا سَتَعَيْنِكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ
وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ
إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى
وَنَحْفِدُ وَنَرْجُو أَرْحَمَكَ وَنَحْشَى عَذَابَكَ
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُدْحِقٌ (بہشتی زیور)

O' ALLAAH! We beseech Thee for help and seek Thy protection and believe in Thee and extol Thee and are thankful to thee and are not ungrateful to Thee and we declare ourselves clear of, and forsake him who disobeys Thee. O' ALLAAH! Thee do we serve and for Thee do we perform and prostrate ourselves and to Thee do we betake ourselves and to

Thee we are quick, and thy mercy do we hope for, and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

If any one has not been able to memorize the Qunutul Witr, he may recite the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O our Lord, give us the best in this world and in the Hereafter and save us from the Fire (of Hell): or he may say,

اللَّهُمَّ اغْفِرْ لِي [O ALLAAH, forgive me] Or he may say thrice

يَا رَبِّ يَا رَبِّ (O Lord, O Lord,).

Hadrat Hasan bin Ali (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH taught him some words to say when standing in supplication during Qunutal Witar. They were:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِي مَا أَعْطَيْتَ وَقِنِي
شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ
لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

“O ALLAAH, guide me among those thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree and nothing is decreed for thee. He whom Thou befriendeth is not humbled. Blessed and exalted art Thou, our Lord. [Tirmizi - Abu Dawud]

In some traditions instead of **إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ** the words appear. **وَلَا يَعْزُبُ مَنْ عَادَيْتَ**

In some traditions, after the words **تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ** appear **أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ** and after these words appear. **وَصَلَّى اللَّهُ عَلَى النَّبِيِّ**

Some of the Ulama have preferred the above supplication for recitation as Qunutal Witar. The Supplication which is extant among the Hanafites, is based on the tradition related by Imam Ibn abi Shaiba and Imam Tahavi on the authority of Hadrat Umar and Hadrat Abdullah Ibn Masud (Radi Allaahu Ta'ala Anhu). Allama Shami narrated the opinion of certain Hanfi jurists that it is preferable to recite both the supplications. [Ma'rif -ul- Hadis]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH used to say at the end of his Witar:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ
مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً
عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

O ALLAAH, I seek refuge in Thy good pleasure from thine anger and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. [Abu Dawud, Tirmizi]

Nafil after Qunut -ul- Witar

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that the Prophet used to perform two Rakaats after Witar Salaah. Hadrat Aishah (Radi Allaahu Ta'ala Anha) and Hadrat Abu Umama (Radi Allaahu Ta'ala Anhu) have also narrated a similar tradition. [Ma'rif -ul- Hadis]

After Witar Salaah, the Prophet used to offer two simple rakahs of Salaah and used to recite surah al-Zalzal (XCIX) and surah al-Kafirin (CIX). [Ibn Majah]

In the light of traditions, certain 'Ulama' consider saying two rakahs after Witar Salaah as meritorious. It has been reported that Hadrat 'Abdullah bin 'Amr (Radi Allaahu Ta'ala Anhum) reported that he found the Holy Prophet praying while sitting so I said: I have been told, messenger of ALLAAH that you have said that the Salaah engaged in by a man while sitting counts as half the Salaah, yet you yourself are perform Salaah while sitting." He said, "Yes, but I am not like one of you". [Muslim]

Note: As such, majority of the Ulama hold that the reward for the Salaah said while sitting will be half of that said while standing. ALLAAH knows better.
[Ma'rif -ul- Hadis]

Encouragement to get up during the night

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH, said, "Our Lord who is blessed and exalted descends every night to the lowest heaven when two-thirds of the night have passed and says "Who supplicates Me so that I may answer him? Who asks of Me so that I may give to him? Who asks my forgiveness so that I may forgive him? [Bukhari, Muslim]

Tahajjud Salaah (Layl Salaah).

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that when the Prophet stood up at night to perform Salaah he began his Salaah with two short rakahs.
[Muslim]

The above tradition indicates the Prophet's occupation with Salaah of night and gives an idea of the etiquette of the Salaah at that time.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that between the time when he finished the night Salaah (Isha Salaah) and the dawn Salaah (Fajr Salaah), the Prophet used to offer eleven rakahs, uttering the salutation (taslim) after every two and observing the Witr (Witar Salaah) with a single one, and during that he would make a prostration about as long as if you would take to recite fifty ayat before raising his head. When the muazzin finished making the call for the dawn Salaah and he saw the dawn clearly, he stood up and prayed two short rakahs (these are the sunan of Fajr Salaah, then lay down on his right side till the muazzin came to him for the iqamah where upon he would go out.

[Bukhari - Muslim]

Hadrat Ghudaif bin al - Haris (Radi Allaahu Ta'ala Anhu) is reported to have said: I asked Aishah (Radi Allaahu Ta'ala Anha) whether she had seen ALLAAH's Messenger bathing because of sexual defilement in the early or the latter part of the night and she replied, "He often took bath in the early part of the night and often in the later part."

Thereupon I said, ALLAAH is most great. Praise be to ALLAAH who has given us latitude in the matter. I then asked whether he observed Witar Salaah in the early or the later part of the night and she replied, "He often observed it in the early part and often in the later part of the night." Thereupon I said, "ALLAAH is most great. Praise be to ALLAAH who has given us latitude in the matter. I then asked whether he recited the QURAAN in a loud or in a low voice and she replied, "He often recited it in a loud voice and often in a low voice." Thereupon I said, ALLAAH is most great. Praise be to ALLAAH who has given us latitude

in the matter!" [Abu Dawud, Ibn Majah]

There are varying reports regarding the number of Rakaats which the Prophet used to perform in his Tahajjud Salaah. This variation is due to the reason that the whole thing depended upon the availability of time; if there was more time, he increased the number of Rakaats, if the time was short, he offered a few Rakaats. There was no hard and fast practice with regard to the number of Rakaats. Occasionally, the Prophet would say a few Rakaats even in spite of availability of time, but then he would recite more of the QURAAAN in these few Rakaats.

[Khasail-e-nabawi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) is narrated to have said that due to old age ALLAAHS Messenger used to recite the Holy QURAAAN (in nafl Salaah) while sitting (because he used to recite more of it) then when about thirty or forty ayat of his recitation remained he stood up and recited while standing. Then he performed ruku, then he went in sajdah (prostrated) and after he did, the same kind of thing in the second Rakaat. [Muslim, Shamail -e- Tirmizi]

In another traditon it has been reported that when the Prophet performed his nafl Salaah while standing, he would perform his ruku in the same posture, but if he said the nafl Salaah while sitting he performed the ruku and sajdah in the same posture.

[Shamail-i-Tirmiz]

It has been established that during the holy month of Ramadan, the Prophet used to perform eleven Rakaats of Tahajjud Salaah as he normally did. [Salaah - tarawih being additional]. [Madarijun - Nubuawah]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated in a long tradition that if the Prophet ever missed his tahajjud Salaah on account of old age or pain or illness, he would say tweleve Rakaats in the day (as

qada - making up for not having performed the Salaah at the appointed time). [Shamail -i- Tirmizi]

Ishraq Salaah - Zuha Salaah and other voluntary Salaah.

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: when in the morning the sun was high in the sky as it is at the time of Asr Salaah (after noon), the Prophet used to say two Rakahs as Ishraq Salaah and when it is as high in the sky in the east as it is in the west at the time of Zuhar Salaah, he would perform four Rakaats as Chasht Salaah. [Shamail -e- Tirmizi]

Ishraq Salaah:

It is reported in a tradition that the Messenger of ALLAAH said, If anyone sits in his place of Salaah when he finishes the Fajr Salaah till he performs the two Rakaats of Ishraq Salaah, saying nothing but what is good, his sins will be forgiven him even if they are more than the foam of the sea."

[Abu Dawud - Mishkat]

Zuha Salaah

The majority of the Ulama hold that Chasht Salaah is mustahab (supererogatory). It should be said sometimes, and sometimes it should be omitted. It was the practice of the Prophet in regard to many nafil Salaah (i.e sometimes he said them and sometimes he did not). Majority of the companions of the Prophet and those who followed them also did likewise.

The Ulama differ in the number of Rakaats for Chasht Salaah minimum number being two and maximum number being eight. The mashaikh have generally recited and recommended recitation of the surahs as - Shams (XCi) ad - Du'a (XCIII) al - Lail (XCII) and