

Salâhut-Tasbîh

Important Clarifications on *Ahadith* That Have Come Over It

Compilation and Translation by Aboo 'Aamir – A slave in need of his Lord's *Rahmah*.

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All praise to Allâh the Lord of the worlds. I testify that there is none worthy of worship except Him, and that Muhammad is His slave and Messenger.

To proceed:

This is written to clarify the hadith on the issue of *Salâhut-Tasbîh* that was recently raised on an Internet forum.

We think at this very juncture however, we must state that this little work, like many other works of ours, is just a compilation from works of the scholars – present and old. We have greatly relied on the work of Sh. Mash'hûr Hasan Aal-Salmân in his *Ta'âlîq* on al-Imâm al-Khatîb al-Baghdâdî's Treatise on *Salâhut-Tasbîh*.

We are never qualified to say a word ahead or beside the scholars let alone say 'in my view' or 'my position.' There is no shyness in saying we are just going to parrot scholars' views here.

May Allâh purify the intention of every Muslim desirous of the truth.

Therefore, this work is in no way so important such that people can be forced to adopt it. Thus everybody is free to follow their understanding; aren't we in the computer age, nay the Internet age, with a free-flow of information?

O Allâh, make us among the sincere learners of Your Deen.

The matter is very simple in that it involves the saying of the Messenger of Allâh (salaLLâhu alayhi wa sallam). The saying of the Messenger of Allâh

(salaLlâhu alayhi wa sallam) is a *Hujjah* for this Ummah. The statement of anybody else is never a *Hujjah*. May Allâh continue to bless our scholars; they are truly the inheritors of the Messenger of Allâh (salaLlâhu alayhi wa sallam). Said the Imâm of Daar Hijrah (may Allâh bestow mercy on him), 'There is none among us except that he rejects a speech or his speech is rejected except the person inside this grave.'

Just as we will be quoting from the scholars we will try as much as possible to follow what is more correct in their views. *Insha Allâh* no confusion will be left.

The hadith of *Salâtut-Tasbîh*

To establish the legality of *Salâtut-Tasbîh*, we will just look at the hadith over it. That is simple, the laws of Islam are established with the Qur'ân and the Sunnah. The hadith is part of the Sunnah; if we look at it from the narrow perspective.

Al-Imâm Ibn Mâjah recorded in his *Sunan*: **AbdurRahmân bn Bishr bn al-Hakam an-Naysâbûrî** narrated to us, he said **Mûsa bn Abdil'Azîz** narrated to us, he said **al-Hakam bn Abân** narrated to us from **Ikrimah** from **Ibn 'Abbâs** who said the Messenger of Allâh (salaLlâhu alayhi wa sallam) said to **al-'Abbâs bn 'AbdilMuttalib** (may Allâh bestow mercy on him): ***O Abbâs, O uncle, do you want me to give you, dash you and confer upon you (a gift)? Do you want me to describe ten steps (of an act) to you such that when you do them, Allâh will pardon your first and last sins, your old and new sins, your mistaken and intended sins, your small and big sins, your hidden and open sins; ten steps (as follows): That you should observe four raka'ât wherein you will recite in each the Opening Sûrah then another Sûrah. When you finish from the recitation in the first rak'ah, you will say while standing: sub'hânaLlâh wal'hamduliLlâh wa lâ ilâhah illa Allâh waLlâhu Akbar [glorified is Allâh, praise to Allâh, there is none worthy of worship beside Allâh, Allâh is Most great]; say it 15 times then proceed to***

rukû', at rukû you will say it 10 times then raise your head from rukû' then proceed to sujûd and say it 10 times then raise your head from sujood and say it 10 times. The total of all that is 75 times in each rak'ah, and that is what you will do in the whole four rak'ah if you wish, observe it once in everyday, if not once in every Jum'ah, if not once in every month, if not once in your life time!"

See the Arabic text of the hadith below:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنَحُكَ أَلَا أَحْبُبُكَ أَلَا أَفْعَلُ لَكَ عَشْرَ حِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ وَقَدِيمَهُ وَحَدِيثَهُ وَخَطَأَهُ وَعَمْدَهُ وَصَغِيرَهُ وَكَبِيرَهُ وَسِرَّهُ وَعَلَانِيَتَهُ عَشْرُ حِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ قُلْتَ وَأَنْتَ قَائِمٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكِعَ فَتَقُولُ 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 مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسَةٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ فِي أَرْبَعَ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي عُمْرِكَ مَرَّةً

That is the hadith.

Al-Imâm Ibn Mâjah also recorded the hadith (no: 1386) in the on the authority of Abû Râfi (may Allâh be pleased with him). While Al-Imâm Abû Dâwud also recorded it on the authority of Ibn 'Abbâs (the like of Al-Imâm Ibn Mâjah above) then another Tariq, Abdullah bn 'Amr.

All the above *turuq* have been declared by al-'Allâmah al-Albânî as sahih in various of his works. Check *Sahih Targhib* (678), *Al-Mishkat al-Masâbih* (1328, 1329), *At-Ta'liq Ar-Raghib* (1/237-238), *At-Ta'liq 'Ala Ibn Khuzaymah* (1216), *Sahih Abi Dawud* (1173).

Generally see the *Tahqiq* of Sunan Ibn Mâjah based on the works of Al-Imâm al-Albaanî (may Allâh bestow mercy on him), p.246.

Al-Imâm al-Haafidh Abu Bakr Ahmad bn ‘Alî bn Thâbit that is popularly referred to as al-Khatîb al-Baghdâdî (may Allâh bestow mercy on him) brought some other *turuq* for the hadith in his Juz’u on Salâtut-Tasbîh entitled, *Zikr Salaati-Tasbeeh Wal-Ahaadeeth latee ruwiyat an’Nabiyy feeha, wa’khtilaaf al-faadh an-Naaqileen la-ha*.

Apart from Al-Khatîb al-Baghdâdî, other scholars who have singularly written on the matter of Salaatut-Tasbeeh are the following:

Al-Imâm Ad-Dâraqutnî.

Abû Mûsa al-Madîni; he entitled it, *Tasbeeh hadeeth at-tasbeeh minal-hijaj Al-waadiah wal kalaam al-faseeh*.

Abu Sa’d As-Sam’aanee, *fadaail salaati-tasbeeh*.

Shamsideen al-Ba’lee, *al-Juz’u As-Saheeh fee al-kalaam ala salaati-tasbeeh*.

Al-Imâm Adh-Dhabee.

Taajud-Deen As-Subkee, *at-Tarsheeh lisalaati-tasbeeh*.

Ibn Naasirid-Deen Ad-Dimashqee, *at-Tarjeeh li-hadeeth salaati-Tasbeeh*.

Al-Haafidh Ibn Hajar, could not be located.

JalaaludDeen As-Suyootee, *at-Tasbeeh li-salaati-tasbeeh*.

Ibn Tooloon, *at-tarsheeh libayaan lisalaatit-tasbeeh*.

See other cited books on *Zikr salaati-Tasbeeh* pp.29-30

Some Weak *Ahadith* over the Matter

The first one was on the authority of ‘Alî bn Abî Tâlib (may Allâh be pleased with him) in the *Tarîq* of ‘AbdurRahmân. The chain was found to be very weak. This report limits the Salâh to the night of Jum’ah alone. That limitation, part from the weakness in the chain, has caused that report a blow.

Another hadith on Salaatut-Tasbeeh on the authority of Alî (may Allâh be pleased with him) is the one that came via the *Tarîq* of ‘Alee bn Husayn that the Messenger of Allâh (salaLlâhu alayhi wa sallam) taught ‘Alee the *Salâh*. The chain of this hadith has been found to be a fabrication. There is Muhammad bn Muhammad bn al-Ash’ath in the chain. He used to fabricate reports for Ahl-Bayt. See *Zikr Salaat Tasbeeh*, Ta’leeq Abu Ubaydah, p.47.

Another hadith is the one that came via Ja’far bn Abî Tâlib whose report is also weak; the report of his son, Abdullâh, from him, that the Messenger of Allâh (salaLlâhu alayhi wa sallam) taught him the Salâh. The chain of this report is also extremely weak as said by Abu Ubaydah (p.50). There is a narrator by name al-Husayn bn Ahmad bn Muhammad al-Harawee. Al-Haakim said about him: ‘A great liar; one should not waste time asking questions from him.’

Another mildly weak hadith over it was the one that came via Al-‘Abbâs bn AbdilMuttalib; in the report of Ad-Daylamî from him (O learner, please read between the lines); that the Messenger of Allâh (salaLlâhu alayhi wa sallam) taught him the Salâh. The chain of this report is made up of trustworthy men except a narrator by name Sadaqah which the scholars of hadith differed about based on the difference appellations of his. It was the fellow Ibn al-Jauzî, while discussing this chain in his *Maudoo’aat*, thought to be Ibn Yazîd al-Khurasânî upon which he graded the hadith to be fabricated. Many scholars of hadith had faulted Ibn Jauzi’s position on this Sadaqah because he was really Ibn Abdillâh held to be weak from the perspective of his memory – this thus

qualified him to be citable as a supportive proof. That is what Ibn Hajar Al-Asqalânî (may Allâh bestow mercy on him) said in *Amâlî al-Adhkâr* (16-17) as cited in *Zikr Salaati-Tasbeeh* p.52 *Tahqîq* of Abû Ubaydah.

Another weak hadith was from al-Abbâs was the one reported by his son, Abdullâh, from him, in the *Tarîq* of Muhammad bn al-Munkadir; that the Messenger of Allâh (salaLlâhu alayhi wa sallam) taught al-‘Abbâs the *Salâh*. There is a narrator Hammâd bn ‘Amr an-Nasîbî in the chain, Ibn Hajar said about him: ‘Scholars held him to be a liar.’ See *Amâlî* (17) as cited in *Zikr Salaat Tasbeeh* p. 54.

Another Companion held to have reported the hadith is al-Fadl bn al-‘Abbâs r.; the report of Abû Raafi from him then back to al-‘Abbâs, that the Messenger of Allâh (salaLlâhu alayhi wa sallam) taught him the *Salâh*. There are some unknown narrators in the chain. In fact the ‘Abu Râfi’ here was not the popular Abû Râfi that was a Companion as said by Ibn Hajar, see *Zikr Salaat tasbeeh* p. 56.

More on the Version of Abû Dâwud and Ibn Mâjah

As for the version of Abû Dâwud and Ibn Mâjah, there is no doubt as to its authenticity as it was briefly shown in the beginning of this work. Below is further explanation:

That is the report of Abdullâh bn Abbâs from Al’Abbâs as was earlier mentioned. Al-Imâm al-Khatîb variously reported it too in his *Juz’u*; with many routes.

This same hadith has been reported by the following Imâms in different routes: apart from Ibn Mâjah and Abu Dâwud, we have Ibn Khuzaymah in his *Sahîh* (1216), Abu Bakr an-Naysaabûree, Ahmad bn Muhammad bn al-Hasan

Ash-Sharqee, Ibraheem bn Ishaq bn Yuusuf, Eesâ bn Al-Qâsim, Ahmad bn 'Alee bn Muslim al-Abbaar, Abdullâh Ibn Sulaymân Al-Ash'ath.

Others who recorded it were: al-Bayhaqî in his Sunan (3/52), Ibn Naasir Ad-Deen in at-Tarjeeh (38), Ibn Tûlûn in At-Tarsheeh (1), Ad-Dâraqutnî in Salâh Tasbeeh [this Tariq of Ad-Dâraqutnî contains a disputed narrator, Sadaqah, that was earlier mentioned; and it is from that *Tariq* that Ibn al-Jauzî picked up in his *Maudû'at* (1031) where he declared it to be a fabrication! It is from there, among other sources, most of those, including Shaykhul-Islaam, who rule that the hadith as a fabrication picked up the point; may Allâh be merciful to all the scholars].

Many other notable *Muhadithûn* also reported it; see their names extensively in *Zikr Salaat Tasbeeh* p.61

It will interest you to know that Al-Imâm al-Bukhârî reported the hadith too in one of the routes, in his *Juz'u al-Qiraa'ah* (230).

[Relax Akhee, *Juz'u al-Qiraa'ah* of al-Imâm al-Bukhârî is not like his Sahîh! But there is a point in whatever narration comes there; it can never be extremely weak let alone a fabrication, Allâh knows best].

This narration of Abû Dâwud has been said to be the best of the chains of the hadith.

Al-Imâm Muslim said: 'There is no chain as sound as this chain in the report of this hadith.' [Al-Ir'shâd, 1/327].

'Abdullâh bn al-Ash'ath said: 'The most authentic hadith regarding (Salaat) Tasbîh is the hadith of Ibn 'Abbâs.' [Târikh Asmâ Ath-Thiqaat, 307].

Al-Mundhirî said: ‘The best of the ahadith on it is the hadith of Ikrimah from Ibn ‘Abbâs.’ [Mukhtasar Sunan Abî Dâwud, 2/89].

Ibn al-Mulaqin (may Allâh bestow mercy on him) said: ‘This chain is good...’

Al-Haafidh [Ibn Hajar] said: ‘This hadith is *hasan*.’ [*Amâli al-Adhkâr*, 10].

Else you want to say evil about Ikrimah; hear Ibn Hajar: ‘The men of this chain are connected, there is no problem with them. Ikrimah is cited by al-Bukhârî (in his Sahîh); Al-Hakam bn Abân is a Sadûq (*hasan hadeeth*); Mûsa bn Abdil-Azîz, Yahya bn Ma’în said: ‘I see no problem with him...’

Abû Ubaydah concluded, just as did Ash-Shaykh al-Albânî and Ash-Shaykh Ahmad Ash-Shâkir: This chain meets the standard of a hasan hadith; yet there are other ahadith that strengthen it (and raise it to the level of *sahîh*).

Abu Ubaydah then quoted Ash-Shaykh al-Albânî, the Imâm of the Muhadithîn of the Century: ‘**The hadith is sahîh; a number of scholars have strengthened it such as Abu Bakr al-Aajuuree, Ibn Mandah, Abu Muhammad, AbdurRaheem al-Masree, Abu al-Hasan al-Maqdisee, al-Mundhirî, Ibn As-Salâh...this chain is made up of trustworthy men, the men of Al-Bukhârî, except Mûsa bn AbdilAzîz – al-Adanee; he is Sadûq, poor in memory. As for al-Hakam bn Abân; he is also a Sadûq, a devout worshipper who used to make mistakes (in narration) as said by al-Haafidh.**’ See Sahîh Sunan Abî Dâwud, 5/40, as cited by Abu Ubaydah in Zikr Salaat Tasbeeh p.63.

After that, many other *shawaahid* were brought for the hadith of Ibn Abbâs.

We now wonder those who declared the hadith as weak, let alone those who said it is a fabrication, among the past Imams, how come?

He that knows is a proof over he that does not know.

The field of hadith is like an ocean; it takes some patience and experience to sail through.

So if the like of al-Imâm Ahmad, al-Imâm At-Tir'midhî, al-Uqaylî, Ibn al-Jauzî, Ibn al-'Arabee al-Mâlikî, Shaykhul-Islam, etc, found the hadith to be weak, it should not be surprising that some of the Imams of the time such Ibn Baaz, al-Uthaymeen, etc. will see the hadith as weak or even fabricated!

The matter therefore is a matter of 'who has the proofs?' Not sentiments, Ikhwân.

What will settle the matter is for the scholars of the field to have a say. This matter has to do with their field.

The author of *Awn Al-Ma'bûd* said:

As-Suyûtî (may Allâh bestow mercy on him) said: Ibn Al-Jauzî (may Allâh bestow mercy on him) erred for bringing this hadith in his *Maudû'aat* by saying Mûsa bn 'Abdil-Azîz is the problem with it; whom he declared as *Majhûl* (unknown). Al-Haafidh Abul-Fadl Ibn Hajar (may Allâh bestow mercy on him) said, in *Kitaab Al-Khisal al-Mukaffirah li-dh-Dhunoob al-muqaddamah wal-mu'aakharah*: 'Ibn al-Jauzî erred by mentioning this hadith in the *Maudû'aat*. His reason that Mûsa bn 'Abdil-Azîz is unknown is not right because Ibn Ma'în and an-Nasâ'î did declare him as trustworthy.'

Ibn Hajar also said in *Amaalee al-Adhkaar*: 'This hadith was recorded by al-Bukhârî in his *Juz'u al-Qiraa'ah Khalf al-Imâm*, so also Abû Dâwud, Ibn

Mâjah, Ibn Khuzaymah, in his *Sahîh*, al-Haakim, in his *Mustadrak*; al-Bayhaqî and other scholars of hadith said it is *sahîh*.’

Ibn Shaaheen said in *At-Targheeb*, ‘I heard Abû Bakr bn Abî Dâwud say, I heard my father say: ‘The most authentic of hadith regarding *Salâtut-Tasbîh* is this.’ He said: Mûsa bn ‘Abdil-Azîz was declared trustworthy by Ibn Ma’în, An-Nasâ’î and Ibn Hibbân. A lot of scholars (of hadith) reported hadith from him. Al-Bukhârî reported this same hadith in *Juz’u al-Qiraa’ah* while he reported a hadith that contains Mûsa in his *Adab (Al-Mufrad)*; the hadith about hearing of the thunder.’

With some of the matters that have been raised, the allegation of unpopularity is removed from the hadith.

Among those who either declared the hadith as *sahîh* or *hasan* apart from those that have been mentioned earlier are Ibn Mandah, who even wrote a book on its authenticity. Other scholars were Al-Aajuree, Al-Khatîb (the book which we have been copiously citing here), so also were Abû Sa’d As-Sam’aanî, Abû Mûsa al-Madîni, Abu Al-Hasan bn al-Mufaddal, al-Mundhirî, Ibn As-Salâh, an-Nawawî in *Tahdheeb al-Asmaa*; other scholars.

Ad-Daylâmî said in *Musnad al-Fir’daus: Salaatut-Tasbeeh* is the most popular (among its kind) and the most authentic in chain.

Al-Bayhaqî and others reported from Abû Haamid Ash-Shar’qee that he said: ‘I was with Muslim bn al-Hajjâj [the same Imam Muslim of Saheeh Muslim] while we were studying this hadith then I heard him say: no hadith has been recorded about it with better chain than this.’

At-Tir’midhî said: Ibn al-Mubaarak and others were of the view that *Salaatut-Tasbeeh* is legal and they mentioned some virtues therein.

Al-Bayhaqî said: Abdullâh bn Al-Mubaarak used to observe it while other righteous people transmitted (and acted with it) from one person to another. That gives strength to the hadith *mar’fû*.

Az-Zarkashî said: There is no doubt that Ibn al-Jauzî erred in placing the hadith in his *Maudû'at* because it was recorded in three *turuq* the first of which is that of Ibn 'Abbâs which is authentic and never *da'eef* let alone being a fabrication...the other two routes are weak but saying they are a fabrication is high-handed."

End of quote from *Awn al-Ma'bûd*.

If you now agree that the hadith that establishes *Salaatut-Tasbeeh* is well-established in the *kutub musannafâh*, then seek to learn its jurisprudence such as: what are the *Sûrahs* to recite therein, can any specific supplication can be made there? Is it four *rak'ah* to be ended with a *tasleem* or two *rak'ah*? The recitation therein, is it silent or audible? Can it be observed in a *Jamaa'ah* or not? What time should it be observed? What are the rewards that can accrue from observing it? What are the innovations that have been associated with it?, etc.

These matters and others are well discussed in the books that have been written about *Salaatut-Tasbeeh* such as the one we have been quoting since.

Now that the hadith of *Salaatut-Tasbeeh* has been proved by the *muhadithuun*, old and present to be authentic, what will you do?

By Allâh, the choice is yours; nobody can force you to take a decision.

Al-Imâm Abu Haneefah (may Allâh bestow mercy on him) said: Whenever a hadith is (proved) to be authentic then that is my school-of-thought.

He (may Allâh bestow mercy on him) also said: When I say a word (about the Deen) and it contradicts the Book of Allâh and the report of the Messenger of Allâh (salaLlâhu alayhi wa sallam), drop my word.

Al-Imâm Mâlik (may Allâh bestow mercy on him) said: There is no one else after the Prophet (salaLlaahu alayhi wa sallam) except that some of his words will be accepted while some others will be rejected except the person of the Prophet (salaLlaahu alayhi wa sallam).

Al-Imâm Ash-Shaafi'ee (may Allâh bestow mercy on him) said: The scholars have agreed that whoever an aspect of the Sunnah of the Messenger of Allâh (salaLlâhu alayhi wa sallam) becomes clear to should not drop it for the statement of anybody else.

He (may Allâh bestow mercy on him) also said: when you see me say a word opposite of which has become authentic from the Prophet (salaLlaahu alayhi wa sallam), then you should know that I have gone out of my sense.

Al-Imâm Ahmad (may Allâh bestow mercy on him) said: **Whoever rejects a hadith of the Messenger of Allâh (salaLlâhu alayhi wa sallam) is upon the verge of destruction.**

Conclusion

We ask Allah to save us from destruction of saying a word or acting upon what is contrary to His Laws emanating from the Qur'ân or Sunnah.

If you notice any error in this work, kindly intimate its compiler.

Wa salaLlaahu ala nabiiyina wa ahli-hi wa sallam.

Written 17th day of Safar, 1435 [21st day of December 2013].