

The book cover features a dark, atmospheric background with a mosque and a crescent moon. The mosque has a prominent minaret and is illuminated from below, creating a warm, golden glow. A crescent moon with Arabic calligraphy is positioned in the center, partially overlapping the mosque. The background is decorated with intricate, golden floral patterns. The title is written in a clean, white, sans-serif font, with the number '27th' in a larger, bold font. The author's name and credentials are presented in a white, ornate frame at the bottom.

The excellence
of the **27th**
night of Rajab
and its worship

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Introduction

Allah Most High has decreed 2 kinds of obligations on believers. One the obligations they owe to Allah Most High Himself and the second are the rights they owe to fellow humans.

Only that person will be considered successful in this world and there hereafter who fulfills the obligations due to Allah Most High and fellow human beings as well. That person is worthy of being granted the approval of Allah Most High and the approval of the Holy Prophet (Sallallahu alaihi wa sallam).

In a typical day, a human being has various engagements. Meeting people, working, business, etc. is done almost all during the day only. On the other hand, the night is free of all this. The last part of the night is particularly is the time of supreme concentration of the mind and the heart. Things/engagements which make the heart and the mind anxious are absent in those hours. The atmosphere itself is very calm and the best time for worship and remembrance of Allah is the time when one is free and consequently the worship is wholehearted. Thus, the last part of the night is the best for worship and remembrance of Allah Most High.

Apart from this, the thoughts of ostentation and fame also don't cross one's mind when one stands up in worship in the last part of the night, as the world itself is asleep. There is no one to watch the worshipper. Thus, this is the best time to worship and remember Allah with utmost sincerity. For this reason, the Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation: The mercy of Allah Most High is closest to a slave in the last part of the night. If you can, include yourselves among those who perform remembrance of Allah at that time. (Jame' Tirmidhi, Hadith No. 3928)

Yet one more benefit of worship in the night is that our base self (*Nafs*) is rendered subservient to us. This is because getting up in the middle of the night and standing up in worship is a panacea to end base desires. For this reason, Almighty Allah says:

No doubt rising at night strictly subdues (the ill-commanding self), and makes the tongue deliver straight and clear speech (with the concentration of head and heart). Surah Muzammil (73:06)

Importance of worship of the night

The believers are permitted to perform supererogatory (*Nafil*) worship of Allah in any part of the day and night without any reservations. However, in light of the Holy Quran and the Sunnah, the worship of the night has been deemed more excellent than the worship of the day. This is because, because of various reasons worship of the night is much more excellence than worship of the day.

1. The Holy Quran was revealed in the night, i.e. in Shab Qadr.
2. Special mercy of Almighty Allah descends from the first heavens upon His slaves in the last part of the night.
3. At night, there is a general declaration of forgiveness for believers.
4. The heavenly ascension (M'eraaj) of the Holy Prophet (Sallallahu alaihi wa sallam) in which He saw the Lord Almighty Himself in all His sublime glory, occurred in night.
5. The night is the best time for worship of Allah Most High as others are sleeping and this is the ideal time for the sincere slaves of Allah to present themselves before their Lord Almighty and there is not even a trace of showing off or the like in this.
6. The affairs of the world are stopped at night. Noise and bustle is non-existent then and there is peace and calm everywhere. All this helps in concentration and devotion in worship.

The scholars have detailed these and such reasons which establish that the worship performed in the night has a special excellence.

Hadhrat 'Allama Ibn Hajar Haitami (May Allah shower His mercy on him) describes the excellence of the day and night and then writes about the excellence of night over day:

Translation: Other scholars have declared night to be superior to the day as the entity which has been declared greater than 1000 months (Shab Qadr) is night itself. For us, no day has been decreed to be better than 1000 months. The scholars have qualified that if a man tells his wife that she is divorced in the most excellent time, then the wife will be divorced in Shab Qadr only. The special

radiance of Allah's mercy is expressed in the night only and the heavenly journey of M'eraj also occurred in the night and Allah knows best. (Al Fatawa Al Hadeethiya, Vol. 26)

The Hadith mention many details about the excellence of spending the night in prayer. The Holy Prophet (Sallallahu alaihi wa sallam) has encouraged and exhorted His Ummah to spend the night in worship.

Sleeping for the whole night is the sign of the heedless and due to the effect cast by Satan. When the Satan casts his effect on any human being, then that person's nights are spent in heedlessness and the day is spent in laziness and lethargy.

Thus, there is a Hadith in Sahih Bukhari:

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: When any one of you goes to sleep, Satan ties three knots at the nape of the neck. On every knot, he says: The night is very long for you. You sleep for the whole night. When a believer awakens and makes a mention of Almighty Allah, one knot is unraveled. Then, if that person performs ablution, then another knot is unraveled. If that person offers Salaat, all the knots are unraveled. Then the next morning that person awakens glad and fit and fine otherwise he (or she) awakens miserable and lethargic. (Sahih Bukhari, Hadith No. 1142; Sahih Muslim, Hadith No. 3269)

This Hadith teaches us that if the effect of Satan, the accursed, can be undone, it can be done with the benevolence of Allah Most High and with spending the night in worship. The benefits of spending the night in worship that are described in the Hadith aren't for any particular night and neither has any condition been described with it that this distinction is for those who spend every night of the year in worship, but whichever night a Muslim spends in worship, that person will get the reward and benefits of it. Be it any night or a particular night like Shab Meraj, Shab Bara'at, Shab Qadr, the nights preceding the 2 Eids, etc.

Now it can't be said that spending Shab Meraj, etc. in worship is a reprehensible innovation because Shab Meraj is also included in the aforementioned Hadith. If the benefit of sending any night in worship of Allah is this, then the benefits of spending the night of Meraj is worship should be even greater.

If someone insists that excellence mentioned in the aforementioned Hadith does not include Shab Meraj and such nights, then present a Hadith which says so, which states clearly that Shab Meraj is NOT a night of worship and remembrance of Allah. No one can limit the excellence of worshipping in the night based on one's own whim and wish. And certainly no one can be allowed to play around with the rules of the Shariah!

Those who pray in the night will be allowed to enter paradise without any reckoning

Those who offer Salaat Ut Tahajjud savor the proximity of Almighty Allah. They are counted among the beloveds of Almighty Allah. The result of their worshipping Allah far from the eyes of the people will be that on the Day of Judgment, they will be called before one and all and will be given the glad tidings that they are to enter paradise without any reckoning, as given in this Hadith:

Translation: It is narrated on the authority of Hadhrat Asma bint Yazeed (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: On the Day of Judgment, people will be gathered in a plain. Then a caller will call out: Where are those people whose flanks were away from their beds. They will all get up and they will be small number. They will be entered into paradise without any reckoning. Then the command will be given for reckoning of all people. (Shua'bul Iman, Hadith No. 3097)

Palaces in paradise for those pray and worship in the night

Those who sacrifice their comfort and sleep and stand up in worship before the Lord Almighty are apparently hard-pressed in this world. Their feet swell up because of standing for long times. Their eyes long for blissful sleep and yet these persons strive hard to grant the divine vision of the Lord Almighty to their eyes. As these great people didn't accept the temporary comforts of the material world, they are given glad tidings of the bounties of the hereafter. These people didn't care for the ease of this world, the opulence of high-rise mansions couldn't enchant them, modern marvels of luxury couldn't dissuade them from spending their nights in worship of Allah Most High. In lieu of all this, they will be given pure, transparent palaces in paradise. The material used in their construction can be seen from the walls and the roof, as if the palaces are made of glass, the

way glass buildings are liked in these days also. Thus, in paradise one will be rewarded with such bounties that one desires.

There is a Hadith in Sahih Ibn Hibbaan in this regard:

Translation: It is narrated on the authority of Hadhrat Abu Malik Ash'ari (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: There are such palaces in paradise that their exterior is visible from the interior and their interior is visible from the exterior. Almighty Allah has readied those palaces for those people who fed others, spread (the greeting of) *Salaam* and offered Salaat at the time when others were sleeping. (Sahih Ibn Hibbaan, Hadith No. 510)

By virtue of its generality, this Hadith includes, apart from those who feed others and spread *Salaam*, every person who sacrifices sleep to spend the night in prayer and worship, be it for a single night only. That one night can be Shab Meraj as well. This shows that those who spend the night of Sahih Muslim in worship also will be rewarded with mansions in paradise.

Spending the night in worship – Custom of the pious

It is the custom of the pious to spend the night in worship. By worshipping Almighty Allah in the night, one tires of sins and through its blessings, those who do so will be cured of bodily ailments as well. As mentioned in this Hadith:

Translation: It is narrated on the authority of Hadhrat Bilal (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: You make worship of the night compulsory for yourself! As that has been the custom of the pious folk before you. Indeed! Worship of the night is a means of attaining the closeness of Allah Most High, an expiation for sins and an effective means of driving away disease from the body. (Jame' Tirmidhi, Hadith No. 3895; At Targheeb Wat Tarheeb, Hadith No. 557)

Supererogatory Salaat of the night is superior to supererogatory Salaat of the day

Sincerity and devotion are comparatively more in worship of the night when compared to worship of the day. For this reason, its excellence also has been

described to be greater than the excellence of worship of the day. There is a Hadith in this regard:

Translation: It is narrated on the authority of Hadhrat 'Abdullah bin Mas'ud (May Allah be well pleased with him), he says that the Holy Prophet (Sallallahu alaihi wa sallam) said: The Salaat offered in the night is superior to the Salaat offered in the day the way charity given in secret is superior to charity given openly. (Mo'jam Kabeer Tabarani, Hadith No. 10229; At Targheeb Wat Tarheeb, Vol. 1, Pg. No. 429)

It is also mentioned in another Hadith that after the Obligatory (*Fardh*) Salaat, the most excellent is the Salaat of the night:

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him), he says that the Holy Prophet (Sallallahu alaihi wa sallam) said: After Ramadhan, the most excellent month is Muharram, the month of Allah and after Obligatory Salaat, the most excellent Salaat is the Salaat of the night. (At Targheeb Fee Fadhaail Al A'amaal Li Ibn Shaheen, Hadith No. 558)

2 Raka'at of night – Better than the wealth of the whole world

The Holy Prophet (Sallallahu alaihi wa sallam), who knows the sorrows of the Ummah, has given glad tidings of great reward on small deeds. He has encouraged the Ummah to enliven their nights with worship and prayer and has made clear the importance of doing so:

Translation: It is narrated on the authority of Hadhrat 'Abdullah bin 'Umar (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: 2 Raka'at that a slave offers in the last part of the night are better than the world and all that it contains. If I didn't fear of this being hard on my Ummah, then I would certainly have made this 2 Raka'at obligatory on them. (At Targheeb Fee Fadhaail Al A'amaal Li Ibn Shaheen, Hadith No. 559)

Exhortation to spend the night in worship

Thus, there is much importance and excellence of offering Salaat in the night, even though a short one that takes only some time. To exhort us to do so, the Holy Prophet (Sallallahu alaihi wa sallam) has given us sinners such leniency that

even if one offers Salaat after Salaat Ul 'Isha, that person will be granted the blessings of night worship. As mentioned in this Hadith:

It is narrated on the authority of Hadhrat Ayaas bin Mu'awiya Mizni (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Be it for the time taken to milk a goat, but do offer Salaat in the night. The supererogatory (*Nafil*) offered after Salaat Ul 'Isha is also included in this. (Mo'jam Kabeer Tabarani, Hadith No. 785; At Targheeb Wat Tarheeb, Vol. 1, Pg. No. 431)

The worship of the Holy Prophet (Sallallahu alaihi wa sallam) in the night

Standing up in worship in the night has been a part and parcel of the blessed lives of the Prophet's Family and the Companions of the Holy Prophet (Sallallahu alaihi wa sallam). For these great people, there was no difference between one night and the other. For them, every night was Shab Qadr and every day, an 'Eid. As the night started spreading, it would be justly proud that now these pious personalities will bless it with their worship.

All the time, they were considered with finding out how the Holy Prophet (Sallallahu alaihi wa sallam) spent His nights and try to do the same. They would especially ask the Mothers of the Believers as to the worship performed by the Holy Prophet (Sallallahu alaihi wa sallam) at night. It is because of their eagerness that these guidelines have reached us. The Holy Prophet (Sallallahu alaihi wa sallam) would often be busy in offering Salaat. Most of the times, He would stand and offer Salaat and sometimes, He would sit and offer Salaat so that this would be an example and an encouragement for the weak and the old people of the Ummah as well. As mentioned in this Hadith of Sunan Abu Dawood:

Translation: It is narrated on the authority of Hadhrat 'Abdullah bin Abu Qais (May Allah be well pleased with him), he says that Hadhrat 'Aisha (May Allah be well pleased with her) said: You don't ever leave worship of the night as the Holy Prophet (Sallallahu alaihi wa sallam) never stopped the worship of the night. When He would be ill or tired, He would sit and offer Salaat. (Sunan Abu Dawood, Hadith No. 1309; Mustadarak 'Alas Sahihain, Hadith No. 1107)

His blessed feet would be swollen

The Holy Prophet (Sallallahu alaihi wa sallam) would stand for such long periods of time in His Salaat that His feet would swell up as is established through this Hadith of Sahih Bukhari:

Translation: Hadhrat Ziyad has related that he heard Hadhrat Mugheera (May Allah be well pleased with him) say that the Holy Prophet (Sallallahu alaihi wa sallam) stood for so long in Salaat that His feet got swollen. (Sahih Bukhari, Hadith No. 4836)

Exhortation by the Holy Prophet (Sallallahu alaihi wa sallam) to pray in the night

The Holy Prophet (Sallallahu alaihi wa sallam) Himself would pray in the night and would exhort the Companions also to do the same. As has been related that Hadhrat 'Abdullah bin 'Umar (May Allah be well pleased with them) saw a dream and related that to Hadhrat Hafsa (May Allah be well pleased with him) and requested her to relate the dream to the Holy Prophet (Sallallahu alaihi wa sallam). When she did so, the Holy Prophet (Sallallahu alaihi wa sallam) remarked:

Translation: What a good man is 'Abdullah! I wish he would offer Salaat in the night. After this, Hadhrat 'Abdullah would rest only for a short space of time in the night. (Sahih Bukhari, Hadith No. 1122)

The night worship of Hadhrat Abu Bakr (May Allah be well pleased with him)

The Holy Prophet (Sallallahu alaihi wa sallam) Himself praying in the night and exhorting the Companions to do the same obviates its excellence and importance. For this reason, the Companions would spend the night standing before Allah and worshipping Him. The Commander of the Faithful, the first caliph of Islam, Hadhrat Abu Bakr (May Allah be well pleased with him) would offer supererogatory Salaat in units of 2 (i.e. 2 Raka'at). As mentioned in this Hadith of Kanz Ul 'Ummaal:

Translation: It is narrated on the authority of Hadhrat Yahya bin Sa'eed (May Allah be well pleased with him) that Hadhrat Abu Bakr (May Allah be well pleased with him) would offer Salaat Ul Witr in the early part of the night and when he would stand for Salaat, he would offer it as units of 2 Raka'at. (Kanz Ul 'Ummaal, Hadith No. 23389)

The night worship of Hadhrat 'Umar Al Farooq (May Allah be well pleased with him)

It was the custom of Hadhrat 'Umar (May Allah be well pleased with him) that he himself would enliven his nights with worship and would awaken his family members and order them to do the same. As reported in this Hadith of Muwatta Imam Malik (May Allah be well pleased with him):

Translation: Hadhrat Zaid bin Aslam narrates on the authority of his father that Hadhrat 'Umar (May Allah be well pleased with him) would offer Salaat as much as Allah wished him to and in the last part of the night, he would awaken his family members with the words, "As Salaah, As Salaah.." and would recite this verse of the Holy Quran:.....(Muwatta Imam Malik, Hadith No. 259)

Hadhrat Abu Bakr and Hadhrat 'Umar (May Allah be well pleased with him) would spend all the nights of the year in prayer and worship and would encourage their family members also to do the same. Obviously, believing that they abandoned their year-round habit especially on the night of Meraj and would spend the whole night in bed is totally illogical and there is no Tradition that the Companions didn't spend the night of Meraj in prayer and rested. Then how can any one claim that the Companions didn't spend the night of Meraj in prayer and worship?

The night worship of Hadhrat 'Uthman (May Allah be well pleased with him)

Similarly, Hadhrat 'Uthman (May Allah be well pleased with him) would complete one full recitation of the Holy Quran every night. As reported in Mo'jam Kabeer Tabarani:

Translation: It is narrated on the authority of Hadhrat Muhammad bin Sireen (May Allah shower His mercy on him), he says that the wife of Hadhrat 'Uthman told those people who had come with the intention of martyring Hadhrat

'Uthman (May Allah be well pleased with him): Whether you martyr him or leave him, his greatness is that he recites Holy Quran completely every night in 1 Raka'at. (Mo'jam Kabeer Tabarani, Hadith No. 28; Al Ist'iyab, Vol. 1, Pg. No. 320)

The night worship of Hadhrat 'Ali (May Allah be well pleased with him)

It was the custom of Hadhrat 'Ali (May Allah be well pleased with him) that he would spend the night in worship and prayer:

Translation: Once Hadhrat Ashtar Nakha'ee (May Allah shower His mercy on him) called upon the Commander of the Faithful, Hadhrat 'Ali (May Allah be well pleased with him). At that time, he was engaged in Salaat. He said: O Commander of the Faithful! You fast in the day and stand in worship in the night. Between these 2, you are taxing yourself. After Salaat, when Hadhrat 'Ali (May Allah be well pleased with him) heard this, he said: The journey of the hereafter is very long. To traverse it, worship of the night is highly essential for a human being. (Seerah Ameer Ul Momineen 'Ali bin Abi Talib Razi Allahu Anhu, Vol. 1, Pg. No. 344)

The night worship of Hadhrat 'Abdullah bin Mas'ud (May Allah be well pleased with him)

Hadhrat 'Abdullah bin Mas'ud would engage in worship from the early part of the night to the time of Salaat Ul Fajr, almost. As Imam Tabarani has reported in Mo'jam Kabeer:

Translation: It is narrated on the authority of Hadhrat 'Alqama bin Qais (May Allah be well pleased with him), he says: One night I stayed with Hadhrat 'Abdullah bin Mas'ud (May Allah be well pleased with him). He stood up in Salaat in the early part of the night. He would recite the Holy Quran the way the Imam of the local mosque would recite it, with proper pronunciation and intonation (*Tarteel*). Those who were close to him would be able to hear him. He wouldn't raise his voice. Until only so much time would remain for dawn in which one could offer Salaat Ul Maghrib after its Adhaan is given. Then he would offer Salaat Ul Witr. (Mo'jam Kabeer Tabarani, Hadith No. 9295)

Hadhrat Ibn 'Umar (May Allah be well pleased with him) would offer Salaat until dawn

The lives of the Companions and the Successors are a beacon of guidance for the Ummah. They spent their whole lives in the remembrance of Allah Most High. They saw many mornings in their wakefulness and they gained the pleasure and approval of Almighty Allah by spending many many nights in the remembrance of Allah. Hadhrat 'Abdullah bin 'Umar (May Allah be well pleased with them) was also like this. As reported by Imam Tabarani (May Allah shower His mercy on him) in Mo'jam Kabeer Tabarani:

Translation: It is narrated on the authority of Hadhrat Nafe' that Hadhrat 'Abdullah bin 'Umar would inspire his nights by worship. Then he would say: O Nafe'! Have we come to morning? Nafe' would say: No. Hadhrat Ibn 'Umar (May Allah be well pleased with him) would again busy himself in Salaat. Again he would ask: O Nafe'! Have we entered morning yet? Hadhrat Nafe' would say: Yes. Hadhrat Ibn 'Umar (May Allah be well pleased with him) would sit and engage in supplications and repentance so much so that the time for Salaat Ul Fajr would start. (Mo'jam Kabeer Tabarani, Hadith No. 12867; Hilyatul Auliya, Vol. 1, Pg. No. 161)

The night worship of the saints of the Ummah

Seeing the night worship of the Companions and their efforts in this regard, the Successors (*Taba'een*) also followed in their footsteps and sacrificed their sleep and comfort to seek the pleasure and approval of Allah Most High.

The worship and striving of Imam A'adham Abu Hanifa (May Allah be well pleased with him) is a very good example for the Ummah. He would offer Salaat for the entire night and for 40 years, he finished one complete recitation of the Holy Quran every single night.

As reported by Imam Ghazali (May Allah shower His mercy on him) in Ihya Ul 'Uloom:

Translation: Imam A'adham Abu Hanifa (May Allah be well pleased with him) would spend half the night in worship. Once, he passed by some people. They said: This person spends the whole night in worship. Imam A'adham said: I feel shy that someone attributes something to me which I don't do. After this, he

started spending the whole night in worship. It is also said that at night, there was no bed at all for the Imam to rest. (Ihya Ul 'Uloom, Vol. 1, Pg. No. 327)

Imam Hasan Basri (May Allah shower His mercy on him) says:

Translation: We know of no good deed harder than praying in the night and spending money. He was asked: Why is it that those who offer Salaat Ul Tahajjud have radiant faces. He said: They keep company with the Lord Almighty. Thus, Allah Most High grants them a mantle of radiance. (Ihya Ul 'Uloom, Vol. 1, Pg. No. 366)

When Hadhrat 'Abdul 'Azeez bin Rawaad (May Allah shower His mercy on him) would come onto the bed for rest, he would remind himself of the bounties of paradise and wouldn't rest. Instead, he would engage in worship. Hadhrat Hasan Basri (May Allah shower His mercy on him) says about his worship:

Translation: When night would come, Hadhrat 'Abdul 'Azeez bin Rawaad (May Allah shower His mercy on him) would come onto the bed, caress it with his hand and say: Indeed you are soft, but by Allah! Paradise has beds softer than you. Then he would offer Salaat for the whole night. (Ihya Ul 'Uloom, Vol. 1, Pg. No. 367)

With the Sufis, not having the strength to offer Salaat in the night and not preparing to engage in it is a sign of being rejected and is tantamount to a sin, as Hadhrat Fudhail bin 'Iyaaz (May Allah shower His mercy on him) says:

Translation: When you can't engage in worship in the night and can't fast, then understand that it is a sign of being rejected and that your sins have indeed become too many. (Ihya Ul 'Uloom, Vol. 1, Pg. No. 367)

The conditions and states of the pious folk of the Ummah are not understood by the common folk. Normally, people are unhappy with the coming of the night and its darkness. However, the saints love it, as it is the time when they meet their Beloved. Imam Ghazali (May Allah shower His mercy on him) has reported the sayings of Hadhrat Fudhail bin 'Iyaaz and Hadhrat 'Ali bin Bakaar (May Allah shower His mercy on them) in this regard:

Translation: When the sun sets, the darkness gladdens me, as it is the time when I am alone with my Lord and when the sun rises, then because of people coming to me, I feel sad. Hadhrat 'Ali bin Bakaar (May Allah shower His mercy on him)

said: From 40 years, nothing has saddened me except the dawning of the day. (Ihya Ul 'Uloom, Vol. 1, Pg. No. 367)

Awakened hearts draw freshness from the Lord Almighty

The mercy of the Lord Almighty keeps benefiting the slaves each and every moment. When the slaves of Allah strive to reach Him, the scintillae from the presence of the Lord Almighty provide solace and comfort for them. This goes on day and night. Obviously, those who consider this a reprieve remain absorbed in them and those who remain heedless of them are left devoid of them.

For this reason, the saints have always advised and encouraged their devotees and those who attach themselves with them to draw benefit from them. Thus Hadhrat Abu Talib Makki (May Allah shower His mercy on him) has said:

Translation: A disciple complained to his Shaykh about difficulty due to staying awake in the night. He requested him to inform him of something through which he could bring sleep. The Shaykh said: Dear son! The scintillas from Almighty Allah descend day and night which come on the awakened hearts and bypass the sleeping hearts. (Qut Al Quloob, Vol. 1, Pg. No. 47)

The most important thing for a slave is that he/she gains the approval of the Lord Almighty. For this reason, they remain steadfast on the obligations decreed by the Lord Almighty. Apart from worship, they even handle their affairs as per the wish of the Lord Almighty.

If the slaves of Allah remain steadfast on the obligations, keep their affairs clean and clear, keep in mind the commendable acts and also offer supererogatory worship, then it will be a means of spiritual growth for them and will result in high stations in paradise and also gain them the pleasure and approval of Almighty Allah.

Why do we have supererogatory worship?

There is a Hadith in Sahih Bukhari:

Translation: My slave comes closer to me with no act more beloved to me than the obligatory acts of worship (*Fardh*) which I have assigned to him and my slave keeps coming closer to me with supererogatory acts of worship (*Nafil*), so much so that I start loving him. When I make him my beloved, then I become his ears

with whom he hears. I become his eyes with which he sees. I become his hand with which he holds and I become his legs with which he walks. If he asks me for something, I surely grant it. If he asks me for protection, I surely grant it. If I want to do something, I don't hesitate the way I wait before taking the soul of the faithful when does not desire it and I don't like hurting him. (Sahih Bukhari, Hadith No. 6502)

Apart from Obligatory Salaat, Sunnah and supererogatory Salaat have been decreed for various times of the day:

(1) Before the Obligatory Salaat.

(2) After the Obligatory Salaat.

(3) At other times like Salaat Ul Ishraaq after dawn, Salaat Ul Chaasht after the sun rises over head, Salaat Ul Awwabeen in the early part of the night, Salaat Ul Tahajjud in the middle or last part of the night.

The benefit of Sunnah and supererogatory Salaat before the Obligatory Salaat is that one remains busy in the various affairs of the world. Usually, all those other engagements make one heedless of the remembrance of Almighty Allah and become impediments to it. This in turn allows the desires to raise their head. When these take root, the angelic faculty is suppressed by them. Thus, because of being busy in worldly affairs, one is ensnared by these desires. This in turn affects the heart and the soul and darkens them.

For this reason, Sunnah and supererogatory Salaat have been decreed which cleanse the heart and the soul and increase one's concentration and devotion.

It is mentioned in Al Bahr Ur Raaiq Sharh Kanz Ud Daqaaq:

Translation: The Sunnah have been decreed to complete the obligatory forms of worship.

Engaging in worship in the 27th night of Rajab

There is no disagreement of any kind among the scholars on the merit of night worship and its benefits. The fact is that the command of night worship and offering Salaat in the night is established by the Holy Quran and the rigorously-authenticated Hadith. The Companions, the Successors and the Imams and the saints of the Ummah have been spending their nights in worshipping and praying to Allah Most High.

All these have been detailed in the previous pages. In this chapter, the excellence and importance of Shab Meraj will be specially described.

The 27th night of Rajab is mentioned in Surah Dhuha

Almighty Allah has sworn by the night in the second verse of Surah Dhuha. The Lord Almighty says:

And by the night when it covers up, Surah Dhuha (93:02)

Various opinions have been given about the “night” mentioned in this verse. ‘Allama Ismail Haqqi (May Allah shower His mercy on him) has given the following exegesis of this verse along with other interpretations:

Translation: It is narrated on the authority of Hadhrat Imam Ja’afar Sadiq (May Allah be well pleased with him) that this means the time when Almighty Allah granted the honor of conversation to Hadhrat Moosa (May peace be upon him) and the “night” meant here is the 27th night of Rajab (i.e. Shab Meraj). (Tafseer Ruh Al Bayan, Surah Dhuha, 02)

This exegesis has also been mentioned by Hadhrat Shah ‘Abdul ‘Azeez Dehlvi (May Allah shower His mercy on him) in his exegesis, Tafseer Fath Ul ‘Azeez:

Translation: Some exegetes have opined that “Dhuha” means the time of the birth of the Holy Prophet (Sallallahu alaihi wa sallam) and the “night” means the 27th night of Rajab. (Tafseer Fath Ul ‘Azeez, Surah Dhuha-02, Pg. No. 281)

This night is mentioned in Surah Fajr

Hadhrat Ismail Haqqi (May Allah shower His mercy on him) writes the various interpretations of verse no. 4 in *Tafseer Ruh Al Bayan*:

Translation:.....If this meaning is taken generally, it might mean any night and anyone who travels in the night. The second interpretation is that this doesn't mean any night, but means a special night and that is the 27th night of Rajab and the traveler is not any traveler, but it means the one who travels in the spiritual realms for the proximity of Allah Most High and to see him, the Holy Prophet (Sallallahu alaihi wa sallam). As per this interpretation, the translation of this verse will be: By the 27th night of Rajab! In which the Holy Prophet (Sallallahu alaihi wa sallam) traveled the spiritual realms.

Hadhrat Ismail (May Allah shower His mercy on him) writes further:

Translation: The wisdom behind swearing by the 27th night of Rajab is that Allah Most High took His most special worshipper, the Holy Prophet (Sallallahu alaihi wa sallam) on a tour and through this, this night became more distinguished than all other nights. This is a valued night, a night of eminence, closeness and union and vision and of ultimate beauty. (Tafseer Ruh Al Bayan, Surah Fajr, 4)

There are no two opinions that when Allah Most High mentions a night, it shows the superiority and excellence of that night. Thus, the night is spent in worship and prayer to gain the special blessings of that night and to fill one's coffers with the mercy that descends that night.

Worship in the 27th night of Rajab – Proof from the Hadith

In Hadith not only are the merits and excellence of Shab Qadr and the 15th night of Sha'aban, but the Hadith also mention the excellence of the 27th night of Rajab and the rewards and benefits of worshipping in that night in great detail. After learning of these details, readers can decide for themselves. The claim that the Companions didn't engage in worship on the 27th night of Rajab is totally against the Hadith and against all verifiable fact.

Every Muslim will want to offer the Salaat which we have been exhorted to offer on the 27th night of Rajab, at least once in the whole lifetime. It is but the

benevolence of Almighty Allah that to grant us this privilege, He gave us glad tidings through the Holy Prophet (Sallallahu alaihi wa sallam). Is it possible that after listening to this from the Holy Prophet (Sallallahu alaihi wa sallam) Himself, the Companions would simply while away the night although they were the very epitome of this verse:

Their sides stay away from their beds and they call out to their Lord in a (mingled state) of fear and hope and spend (in Our way) out of the sustenance We have provided them. Surah Sajdah (32:16)

Excellence of offering 12 Raka'at of Salaat in the 27th night of Rajab

There is a Hadith:

Translation: Hadhrat Anas bin Malik (May Allah be well pleased with him) relates from the Holy Prophet (Sallallahu alaihi wa sallam) that He (Sallallahu alaihi wa sallam) said: There is such a night in the month of Rajab in which virtues worth 100 years are written for those who act and that is the 27th night of Rajab. The person who offers 12 Raka'at of Salaat this night in such a way that he (or she) recites any Surah after Surah Fatiha, in units of 2 Raka'at each and after finishing the Salaat, recites *Subhan Allahi Walhamdulillahi Wa Laa Ilaaha Illallahu Wallaahu Akbar* 100 times, recites "*Istighfaar*" 100 times and sends Durood on the Holy Prophet (Sallallahu alaihi wa sallam) 100 times and asks for whatever good he (or she) wants of this world or the hereafter and fasts the next day, Almighty Allah will certainly accept all his supplications except that he makes supplicates for some disobedience (that supplication will not be accepted). (Fadhaail Al Auqaat Lil Baihaqui, Hadith No. 12; Shua'bul Iman, Hadith No. 3651; Jame' Ul Ahadeeth, Hadith No. 41812; Jame' Ul Kabeer, Hadith No. 171; Kanz Ul 'Ummaal, Hadith No. 35170. Maa Thabata Bis Sunnah, Pg. No. 70; Al Ghunya Li Talibee Tareeqil Haqq, Vol. 1, Pg. No. 182/183; Tafseer Durre Manthoor, Surah Tauba-36)

Excellence of the 27th day and its worship

Hadhrat Ghouse Azam (May Allah be well pleased with him) has related a Hadith with his own chain of authority about the excellence of fasting on the 27th day of Rajab:

Translation: Hadhrat Abu Hurairah (May Allah be well pleased with him) said: The Holy Prophet (Sallallahu alaihi wa sallam) said: For the person who fasts on the 27th of Rajab, the reward of fasting for 60 months is recorded. (Al Ghunya Li Talibee Tareeqil Haqq, Vol. 1, Pg. No. 182)

There is another Hadith in the same book:

Translation: It is narrated on the authority of Hadhrat Hasan Basri (May Allah shower His mercy on him), he says: Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with them) would put himself in seclusion (*'Itikaaf*) on the 27th of Rajab. He would keep offering Salaat until Salaat Ul Zuhr. When he would offer Salaat Ul Zuhr, he would move a bit to one side and offer 4 Raka'at. In each Raka'at, he would recite Surah Fatiha and Surah Falaq and Surah Naas once each and Surah Qadr thrice and Surah Ikhlâas 50 times. Then he would supplicate until Salaat Ul 'Asr and would say: This would be the custom of the Holy Prophet (Sallallahu alaihi wa sallam) on this day. (Al Ghunya Li Talibee Tareeqil Haqq, Vol. 1, Pg. No. 182)

The excellence of worship in Shab Meraj and of fasting on the 27th of Rajab

Imam Abu Bakr Ahmed bin Hussain Baihaqui, Imam Suyuti, 'Allama 'Ali Muttaqi Al Hindi and Hadhrat Shah 'Abdul Haq Muhaddith Dehlvi (May Allah shower His mercy on them) have reported a Hadith in their respective books:

Translation: It is narrated on the authority of Hadhrat Salman Farsi (May Allah be well pleased with him), he says that the Holy Prophet (Sallallahu alaihi wa sallam) said: There is such a day in the month of Rajab and such a night that whoever fasts on that day and stands up in worship in that night has as if fasted for 100 years and spent 100 years in worship and that is the 27th night of Rajab. (Fadhaail Al Aqaat, Hadith No. 11; Shua'bul Iman, Hadith No. 3650; Jame' Ul Ahadeeth, Hadith No. 14813; Al Jame' Ul Kabeer, Hadith No. 172; Kanz Ul 'Ummaal, Hadith No. 35169; Maa Thabata Bis Sunnah, Pg. No. 70; Al Ghunya Li Talibee Tareeqil Haqq, Vol. 1, Pg. No. 182/183, Tafseer Durr Al Manthoor, Surah Tauba-36)

The aforementioned Hadith make it clear that engaging in worship on the 27th night of Rajab is the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam) and the Sunnah of the Companions. Fasting on the 27th day has much excellence and reward. Stopping people from these forms of worship and declaring it as a reprehensible innovation is not at all allowed by the Shariah.

A weakly authenticated Hadith is acceptable in issues of excellence

All the Hadith experts are in consensus that in matters of excellence (*Fadhaail*), a weakly authenticated Hadith is to be acted upon. Thus, Imam Abu Zakariyya Mohiuddin Yahya bin Sharaf Nawawi (May Allah shower His mercy on him) has clarified this at various places in his writings:

Translation: The scholars of the Ummah all hold that it is permissible to act upon a weakly authenticated Hadith in matters of excellence. (*Sharh Al Arba'een An Nawawiyya, Muqaddima, Al Majmu' Sharh Ul Muhadhhab*)

In spite of weakly-authenticated Hadith being accepted by the Hadith experts, rejecting the Hadith which mention the excellence of the 27th night of Rajab by simply labeling them as weakly-authenticated (*Dha'eef*) isn't just at all. Honesty and impartiality demand that even the weak Hadith about the 27 night of Rajab ought to be acted upon, as per the clarification of the Hadith-experts.

Those who demand rigorously authenticated Hadith also act upon weakly authenticated Hadith

Those who claim to act “only” upon rigorously authenticated Hadith don't accept the Hadith relating to the 27th night of Rajab citing them as weakly authenticated. However, they themselves act on weakly authenticated Hadith. As an illustration, only one example is being given here. It will reveal the reality of those who claim to act “only” on rigorously authenticated Hadith.

Hadith about having 2 witnesses for marriage is weak

In the opinion of the Hanafi, Shafa'ee and Hambali schools of Jurisprudence and also with those who claim to follow “only” rigorously authenticated Hadith although the Hadith from which this ruling is deduced is not rigorously authenticated with respect to its chain of narration:

Translation: Marriage is valid only with the permission of the guardian (*Wali*) in the presence of 2 witnesses.

Imam Daraqutni (May Allah shower His Mercy on him) has mentioned this Hadith in his Sunan. In the chain of narration of Imam Daraqutni, there is 'Abdullah bin Muhriz about whom Imam Ibn Hajr 'Asqalani has written:

Translation: 'Abdullah bin Muhriz is a very unreliable narrator. (Lisan Ul Meezaan Li Ibn Hajr 'Asqalani, Manismuhoo 'Abdullah)

A very famous and authoritative scholar of the non-followers Siddiq bin Hasan Qanuji writes in *Ar Rauzatun Naadiyya* after mentioning this Hadith:

Translation: In the chain of narration of this Hadith, there is 'Abdullah bin Muhriz who is a Forsaken Narrator (Matruk Rawi, from whom narration of Hadith has been abandoned). (*Ar Rauzatun Naadiyya, Kitab Un Nikah, Vol. 2, Pg. No. 22*)

In another chain of narration of this Hadith, there is 'Adi bin Fadhl about whom Imam Baihaqi (May Allah shower His mercy on him) writes:

Translation: 'Adi bin Fadhl has narrated this although he is unreliable. With a rigorously authenticated chain of narration, this is a *Mauquf* Hadith (A Hadith whose chain of narration goes back only to a Taba'ee). (Sunan Kubra Lil Baihaqi, Vol. 7, Pg. No. 202, Hadith No. 13494)

Imam Ibn Hajr 'Asqalani (May Allah shower His mercy on him) has written in *At Talkhees Ul Habeer* about the same narrator:

Translation: 'Adi Bin Fadhl is an unreliable narrator. (At Talkhees Ul Habeer Li Ibn Hajr Il 'Asqalani *Kitab Un Nah 'Anil Khitbati 'Alal Khitbah Babul Auliyai Wa Ahkaamihim*)

'Allama Haithami (May Allah shower His mercy on him) writes after mentioning 2 Hadith of the same meaning on the authority of Imam Tabarani:

Translation: In the chains of narration of both these Hadith, Rab'ee bin Badr is there who is a Forsaken Narrator. (Majma Uz Zawaaid Wa Mamba 'Ul Fawaaid Lil Haithami, Kitab Un Nikah, *Babu Fin Nikaahi Bigari Shuhood*)

Also Hafidh Ibn Hajr 'Asqalani (May Allah shower His mercy on him) has declared Rab'ee bin Badr as Forsaken Narrator. (Taqreeb Ut Tahzeeb Li Ibn Hajr Il 'Asqalani Dhikru Manismuhoo Raba'ah)

'Allama Abu Ja'afar 'Uqaili (May Allah shower His mercy on him) has written in his book "Dhu'afaa" about Rab'ee bin Badr:

Translation: Imam Qutaiba has declared him unreliable. (Adh Dhu'afaa Lil 'Uqaili, Babur Ra)

'Allama Haithami (May Allah shower His mercy on him) writes after mentioning another Hadith of Mo'jam Tabarani:

Translation: In this chain of narration, Sulaiman bin Arqam is there who is a Forsaken Narrator. (Majma Uz Zawaaid Wa Mamba 'Ul Fawaaid Lil Haithami, Kitab Un Nikah, Babu Fin Nikaahi Bighari Shuhood)

Imam Nasai has included Sulaiman bin Arqam in unreliable narrators. (Adh Dhu'afaa Wal Matrukeen Lin Nasai Babus Seen)

Imam Dhahabi (May Allah shower His mercy on him) has mentioned the opinion of the experts of Hadith criticism about Sulaiman bin Arqam in Meezan Ul 'Itidaal:

Translation: The Hadith-experts have stopped narrating from him....Imam Ahmed says: We don't narrate on his authority. Imam 'Abbas and Imam 'Uthman have narrated on the authority of Hadhrat Yahya bin Ma'een that he is unreliable. 'Allama Jauzjani said: Sulaiman bin Arqam is Saqit Ul 'Itibaar (Totally Unreliable). Imam Abu Dawood and Imam Daraqutni have said that he is a Forsaken Narrator. (Meezaan Ul 'Itidaal Lidh Dhahabi, Babu Daal Taa Seen, Sulaiman bin Arqam, Vol. 2, Pg. No. 196)

A sincere advice

These details make it clear that the Hadith about the necessity of having 2 witnesses for marriage is not free of weakness in its chain of narration. All the chains of authority for this Hadith have either a weak narrator or a forsaken narrator. Now, those people who ignore the weakly authenticated Hadith on the excellence of the 27th night of Rajab still act upon the aforementioned Hadith in spite of its weakness being made clear. There is no Hadith with a complete chain of narration (*Marfu'*) about having 2 witnesses for marriage apart from these weakly authenticated Hadith. This is in spite of the fact that this condition affects the very validity of the marriage. It is a very basic condition for marriage. The way they consider deducing a ruling from a weakly authenticated Hadith as appropriate for this issue, we sincerely advise them to accept the deduction of

the excellence of the 27th night of Rajab from Hadith and to accept the Hadith which describe this night as a night of prayer, as here only the excellence is being established. Issues of permissibility are not being decided here. If weakly authenticated Hadith are being accepted in matters of permissibility, then they should be accepted all the more in matters of excellence.

Worship is desirable in the 27th night of Rajab

The 27th night of Rajab is the night in which the Holy Prophet (Sallallahu alaihi wa sallam) saw Almighty Allah and was granted many other excellences as well. To recognize the excellence of this night and spend it in worship and remembrance of Almighty Allah has been the custom of the pious elders of the Ummah. This is the night which is called the night of greatness and the night of worship. Thus, Hadhrat Ghouse Azam (May Allah shower His mercy on him) writes:

Translation: Some scholars have gathered all the nights in which worshipping is Commendable (*Mustahab*) and they have said that they are 14 in the whole year. Among them arehe 1st night, the 15th night and the 27th night of Rajab. (Al Ghunya Li Talibee Tareeqil Haqq, Vol. 1, Pg. No. 177)

Imam Ghazali (May Allah shower His mercy on him) writes about being heedless in those nights in which staying awake (in worship) is Commendable:

Translation: Keep this in mind that for the seeker it is highly inappropriate for a seeker to be heedless about those nights in which the desirability of staying awake in worship is clearly established, as these nights are the season of (divine) charity and good and a golden opportunity for spiritual dealings. When the trader is heedless of the trade season, he cannot be successful. Among these nights are the 1st night, 15th and 27th nights of Rajab which is the night of the Ascension (*Meraj*) and offering Salaat in this night is mentioned in the Hadith. (Ihya Ul Uloom, Vol. 1, Pg. No. 373)

The Hadith and the clarifications given by the scholars and the saints obviate the fact that the 27th night of Rajab is the night of worship. Offering Salaat in this night, busying oneself in worship is not at all forbidden but is commendable and desirable and leads to divine reward.

In light of the importance of night worship and its excellence, it was the responsibility of the leaders and the intellectuals of the Ummah to exhort the Ummah to do so. Instead, from some quarters some objections are being raised

on the worship performed in sacred nights. Those who engage in worship are taunted and mocked and time and again doubts are being cast in the minds of the populace. Here, some of these objections and their answers are being penned.

Question: Staying awake in worship on the 27th night of Rajab and gathering the mosques is a (reprehensible) innovation as the Holy Prophet (Sallallahu alaihi wa sallam) didn't perform any worship in this night.

Answer: Asserting that the Holy Prophet (Sallallahu alaihi wa sallam) didn't perform any worship in this night is totally baseless. There is no Hadith or even a Tradition of any Companion which says that the Holy Prophet (Sallallahu alaihi wa sallam) didn't perform any worship on that night.

On the other hand, we have already mentioned a Hadith on the authority of Shua'bul Iman and Fadhaail Al Auqaat of Imam Baihaqui and other books of Hadith that this is such a night that those who worship in this night will be given the reward of 100 years' worth of worship.

When the Holy Prophet (Sallallahu alaihi wa sallam) gave such glad tidings for this night, then undoubtedly He Himself would have spent the night in worship. Also, on hearing these glad tidings, the Companions must also have spared no effort in spending the night in worship and prayer, as they always made haste in good deeds.

This shows that the Holy Prophet (Sallallahu alaihi wa sallam) spent this night in prayer and worship.

2nd Answer: It is established by rigorously authenticated Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) offered Salaat before the Ascension (*Meraj*) and during the Ascension. Before mounting the *Burraq*, the Holy Prophet (Sallallahu alaihi wa sallam) offered Salaat in the house of Hadhrat Umme Haani (May Allah be well pleased with her) and led all the Prophets in Salaat in Masjid Al Aqsa.

This shows that worshipping and praying in this night is a Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam) and all the other Prophets also did so. The Salaat of the Holy Prophet (Sallallahu alaihi wa sallam) before and during the divine journey wasn't Salaat Ul 'Isha as at that time Salaat Ul 'Isha had not yet been obligated. It is mentioned in the Hadith that the Holy Prophet (Sallallahu

alaihi wa sallam) offered Salaat at a few places. In Madina, at *Madyan*, on Mount Sinai and at Bethlehem, the birth place of Hadhrat 'Isa (May peace be upon him).

As is mentioned in Subul Ul Huda War Rashad.

That spending the night in worship is Commendable (*Mustahab*) is established by the Holy Prophet (Sallallahu alaihi wa sallam) offering Salaat in this great night. There is no prohibition on repeating any good act which has been performed once. Instead, it is a means of excellence.

Is engaging in worship on the 27th of Rajab established?

Question: Apart from the night in which the actual Ascension happened, spending every 27th night of Rajab in worship is not established. How can spending every 27th night of Rajab in worship be considered correct?

1st Answer: That the Holy Prophet (Sallallahu alaihi wa sallam) DID NOT spend every 27th night of Rajab in worship is not mentioned in any Hadith. On the other hand, it is mentioned in Sahih Bukhari on the authority of Hadhrat 'Aisha (May Allah be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) would offer 8 Raka'at of Salaat every night, in Ramadhan and out of it. This generalization shows that the Holy Prophet (Sallallahu alaihi wa sallam) engaged in worship every 27th night of Rajab.

2nd Answer: Allah Most High has ordered His Beloved to worship and pray in the night and to offer Salaat Ul Tahajjud:

O mantled (Beloved!), Rise and stand (in Prayer) at night but (for) a short while, Half the night or decrease it a little, Or increase a little more to it. And recite the Qur'an with most pleasant pauses. Surah Muzzammil (73:1-4)

This verse of the Holy Quran and the Hadith show that the Holy Prophet (Sallallahu alaihi wa sallam) offered Salaat Ul Tahajjud every night and would stand for long time in Salaat and would perform long prostrations. Worship for the entire year shows that the Holy Prophet (Sallallahu alaihi wa sallam) would spend the 27th night of Rajab also in worship. If someone says insists that the Holy Prophet (Sallallahu alaihi wa sallam) didn't do so, then let them bring their proofs of this.

Question: Is it established that the Companions gathered in mosques in the 27th night of Rajab and engaged in worship and remembrance of Almighty Allah?

Answer: There is no proof that the Companions didn't engage in worship in this night. The Hadith-Experts have NOT recorded and mentioned any Hadith that in the 27th night of Rajab, the Companions would rest in their houses and wouldn't pray at all. In the previous pages, we have gone through the details regarding the night worship of the Companions. These show us that it wasn't the custom of the Companions to spend the whole night in bed like heedless folk. When this was their custom in other nights, then how could they spend sacred nights in bed? The details regarding the night worship of the Companions in other nights is mentioned in the first chapter.

Every new thing is not misguidance

Question: Starting new deeds, etc. which were not present in the time of the Holy Prophet (Sallallahu alaihi wa sallam) and the Companions is an innovation and every innovation is misguidance. Then aren't the preparations made for the 27th night of Rajab in these times is an innovation as well?

Answer: All those things which were not done in the times of the Companions are wrong and impermissible. Only those things are impermissible in whom some rule/principle of the Shariah is being broken. Offering Salaat, reciting the Holy Quran, other supplications, incantations and sessions of remembrance of Allah Most High are all those things which are very much desired in Islam and the Hadith mention the excellence of these things.

There is no problem in performing virtuous deeds at any time of the day or night. Many things have been started after the era of the Companions without using whom no good works can be done in the present times. In fact, those things are done with a degree of pride that one is engaged in virtuous deeds. Only some new things are being mentioned here which weren't there in the era of the Companions or the successors:

1. The canons of Hadith were not compiled in the era of the Companions or the Successors. In spite of this, the Hadith-Experts took up this task considering it a means of their deliverance and didn't declare this as a reprehensible innovation.

2. Codifying the principles of Hadith. Categorizing the Hadith as rigorously authenticated or weakly authenticated. It was through this great accomplishment that the masters of the science of classification of narrators of Hadith (*Fan-e-Rijaal*) developed principles that safeguarded the corpus of Hadith. This new invention was also not considered as a reprehensible innovation.

3. Development and codification of various sciences and branches of knowledge like morphology, syntax, eloquence, poetic meters, the principles of jurisprudence, etc. Without mastering the aforementioned sciences, forget about understanding the Holy Quran and Hadith, it is well nigh impossible to simply read through them. Without having studied them, no one can become a full-fledged Islamic scholar. All these are inventions of the time after the Companions. In spite of all this, the scholars opine that acquiring them is a Communal Obligation (*Wajib Kifaya*) and not a reprehensible innovation, as religion can be safeguarded only through these.

4. In Madaras and Islamic universities, students are taught a particular syllabus and the teachers teach them that particular syllabus with the intention that they are teaching them religious sciences. After completion of that syllabus, the students are termed “soldiers of the faith” and they are sent to various places for propagation of religion. This syllabus was not present in the era of the Companions, the Successors or even their successors. If this is also termed as reprehensible innovation, then what will you term the scholars who have been brought up with that innovation?

5. Many groups and organizations are engaged in what they call as “propagation of religion.” They have few days’ camps to make people aware of religion and they give them various names. Their self-made principles and their practices come under the category of innovations. Nobody decries them as innovations although all these things are done with the intention of reward considering them to be works of religion.

Then if Muslims gather in the mosques on a particular date with the intention of worship, recitation of the Holy Quran, remembering the miracles of the Holy Prophet (Sallallahu alaihi wa sallam), why would this be called a reprehensible innovation?

Alas that gathering in the mosques for remembrance of Allah Most High is being termed as innovation!

The mention of Ascension

Question: On the 27th night of Rajab, special gatherings are held in the mosques and the Ascension of the Holy Prophet (Sallallahu alaihi wa sallam) is described. Did the Holy Prophet (Sallallahu alaihi wa sallam) and/or the Companions also do this?

Briefly, only 9 answers are being given to this objection:

The mention of the Ascension in the Holy Quran

1st Answer: As far as mention of the celestial journey is concerned, Allah Most High has revealed one separate, complete verse about this. It is mentioned in the Holy Quran:

Holy (i.e., free of any imperfection, weakness and insufficiency) is He Who took His (most beloved and intimate) Servant in a small portion of a night from the Sacred Mosque to the al-Aqsa Mosque, whose surroundings We have blessed, in order that We might show him (the Perfect Servant) Our signs. Surely, He is the One Who is All-Hearing, All-Seeing. Surah Isra (17:01)

2nd Answer: Almighty Allah has not mentioned the Ascension in any other manner, but has mentioned with much significance as the word, "*Subhan*" shows. The human mind can't accept a great journey like this happening in a miniscule part of the night. That's why Almighty Allah describes this with the word, "*Subhan*" so that everyone sees that the One who took the Holy Prophet (Sallallahu alaihi wa sallam) on this journey is that Omnipotent Lord who is free of the very shadow of any defect or blemish.

3rd Answer: The mention of Ascension is only in this verse, but the Surah itself has been named as Surah Isra i.e. the Surah in which its details have been mentioned.

4th Answer: This should also be kept in mind that Almighty Allah has mentioned this incident in the Holy Quran 5 times, at some places direct and at some others, indirect. The incident of the Ascension is mentioned in the following places in the Holy Quran: Surah Isra-01, Surah Isra-60, Surah Najm, 1-8, Surah Fajr-04, Surah Dhuha-02.

The mention of the Ascension in the words of the Holy Prophet (Sallallahu alaihi wa sallam)

5th Answer: At this point, we ask the objectors that if the Holy Prophet (Sallallahu alaihi wa sallam) hadn't mentioned the details of the Ascension, then who else told the Ummah about them?

Obviously, the Holy Prophet (Sallallahu alaihi wa sallam) Himself gave the details of this journey to the Ummah. There are countless Hadith about the Ascension in the books of Hadith and biographies. Some are brief and some are more detailed, which shows that the Holy Prophet (Sallallahu alaihi wa sallam) did mention the journey of Meraj at various places on various occasions.

When the Law-Giver (Sallallahu alaihi wa sallam) Himself mentioned this in such a manner, then no one can term describing the Ascension as an innovation. It is in fact, a Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam) and no Muslim can even think of stopping another Muslim from following the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam).

The Companions and the mention of the Ascension

When the Companions heard the details of the Ascension from the Holy Prophet (Sallallahu alaihi wa sallam), they not only safeguarded it in their bosoms, but also conveyed them to others.

The way the Companions would mention the Ascension can be understood with the fact that the Hadith on it have been related by 35 Companions.

The names of those Companions who have related Hadith on the Ascension are being mentioned in the alphabetical order from Subul Ul Huda War Rashad, authoritative book on the life of the Holy Prophet (Sallallahu alaihi wa sallam), from Mawahib Ladunniya, from Sharh Mawahib by Imam Zurqani, from Al Isra Wal Me'raj by Imam Suyuti and from Tafseer Ibn Katheer.

The mention of the Ascension by 45 Companions of the Holy Prophet (Sallallahu alaihi wa sallam)

Hadhrat Ubai bin Ka'ab (May Allah be well pleased with him). Imam Ibn Mardway (May Allah shower His mercy on him) has recorded his narration on the authority of Hadhrat 'Ubaid bin 'Umair (May Allah shower His mercy on him).

Hadhrat Usama bin Zaid (May Allah be well pleased with him). Imam Abu Hafs Nasafi (May Allah shower His mercy on him) has mentioned his narration in his own exegesis.

Hadhrat Anas bin Malik (May Allah be well pleased with him). He related directly from the Holy Prophet (Sallallahu alaihi wa sallam), which has been recorded by Imam Ahmed bin Hambal and Imam Muslim on the authority of Hadhrat Thabit Bannani (May Allah shower His mercy on him), by Imam Bukhari and again Imam Muslim on the authority of Hadhrat Shuraik bin 'Abdullah (May Allah shower His mercy on him), by Imam Ibn Mardway on the authority of Hadhrat Katheer bin Khanees, by Imam Nasai and Imam Ibn Mardway on the authority of Hadhrat Yazeed bin Abu Malik (May Allah shower His mercy on him) and by 'Allama Ibn Abu Hatim with a different chain of authority.

Hadhrat Buraidah bin Haseeb (May Allah be well pleased with him). Imam Tirmidhi and Imam Hakim have related on his authority and have declared it rigorously authenticated.

Hadhrat Bilal bin Hamama (May Allah be well pleased with him)

Hadhrat Bilal bin Sa'ad (May Allah be well pleased with him). Imam Abu Hafs Nasafi have narrated on their authority.

Hadhrat Thumaama (May Allah be well pleased with him). Imam Ibn Jareer and Imam Ibn Mardway have narrated on his authority.

Hadhrat Jabir bin 'Abdullah (May Allah be well pleased with them). Imam Bukhari and Imam Muslim have narrated on his authority. Imam Tabarani and Imam Ibn Mardway have narrated with a slight change of wording with a separate, rigorously authenticated chain of authority.

Hadhrat Hudhaifa bin Yamaan (May Allah be well pleased with him). Imam Ibn Abi Shaiba, Imam Ahmed and Imam Tirmidhi have narrated on his authority. Imam Tirmidhi has declared this narration to be rigorously authenticated.

Hadhrat Samurah bin Jundub (May Allah be well pleased with him). Imam Ibn Mardway has narrated on his authority.

Hadhrat Sahl bin Sa'ad (May Allah be well pleased with him). Imam Ibn Asaker (May Allah shower His mercy on him) has narrated on his authority.

Hadhrat Shaddad bin Aus (May Allah be well pleased with him). Imam Bazaar, Imam Tabarani and Imam Baihaqi (May Allah shower His mercy on them) have narrated on his authority and Imam Baihaqi has declared this narration to be rigorously authenticated.

Hadhrat Suhaib bin Sannaan (May Allah be well pleased with him). Imam Tabarani and Imam Ibn Mardway have narrated on his authority.

Hadhrat 'Abdur Rahman bin Qart. Imam Sa'eed bin Mansur has recorded his narration.

Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with them). Imam Ahmed, Imam Abu Nu'aim, Imam Ibn Mardway have related his narrations on the authority of Hadhrat Qabus with a rigorously authenticated chain of narration and he has narrated on the authority of his father. Imam Ahmed and Imam Abu Ya'ala have narrated on the authority of Hadhrat 'Akrama and Imam Bukhari and Imam Muslim have narrated on the authority of Hadhrat Abul A'aliyya and Hadhrat 'Akrama (May Allah shower His mercy on them). The narrations of Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with them) have been narrated by Imam Ahmed, Imam Nasai and Imam Bazaar with a rigorously authenticated chain of narration on the authority of Hadhrat Sa'eed bin Jubair (May Allah shower His mercy on him). His narrations have also been narrated by Imam Ahmed, Imam Ibn Abi Shaiba and Imam Bazaar with a rigorously authenticated chain of narration in the authority of Hadhrat Zaraarah bin Aafi (May Allah shower His mercy on him).

Hadhrat 'Abdullah bin 'Umar bin Khattab (May Allah be well pleased with them). His narrations have been recorded by Imam Abu Dawood and Imam Baihaqi.

Hadhrat ‘Abdullah bin ‘Amr (May Allah be well pleased with them). His narrations have been mentioned by Imam Ibn Sa’ad and Imam Ibn Asaker (May Allah shower His mercy on them).

Hadhrat ‘Abdullah bin Zubair (May Allah be well pleased with them). Imam Abu Hafs Nasafi has related his narrations.

Hadhrat ‘Abdullah bin Abu Aafi (May Allah be well pleased with them). Imam Abu Hafs Nasafi has related his narrations.

Hadhrat ‘Abdullah bin As’ad bin Zaraarah (May Allah be well pleased with them). Imam Bazaar has narrated on his authority. Imam Baghawi and Imam Ibn Qane’ have related his narrations in “*M’ojam Us Sahabah*”.

Hadhrat ‘Abdullah bin Mas’ud (May Allah be well pleased with them). Imam Muslim has recorded his narrations on the authority of Hadhrat Marrah (May Allah be well pleased with him) and Imam Ibn ‘Arfa has narrated on the authority of his father and he on the authority of Hadhrat ‘Ubaidullah (May Allah shower His mercy on him). His narrations have been recorded by Imam Ahmed and Imam Ibn Majah on the authority of Hadhrat Mouthar bin ‘Afaza Kufi (May Allah shower His mercy on him). Imam Bazaar, Imam Abu Ya’ala and Imam Tabarani have related his narrations on the authority of Hadhrat ‘Alqama. Imam Baihaqui has done so on the authority of Hadhrat Zar bin Jaibash and Hadhrat ‘Abdur Rahman bin A’abis (May Allah shower His mercy on him), which ‘Allama Ibn Dahiya has mentioned in “*Al Tanweer*”.

Hadhrat ‘Abbas bin Abdul Muttalib (May Allah be well pleased with him). His narrations have been related by Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Abu Ya’ala, Imam Abu Nu’aim, Imam Ibn Mardway, Imam Nasai and Imam Bazaar.

Hadhrat ‘Uthman bin ‘Affan (May Allah be well pleased with him). His narrations have been related by Imam Abu Hafs Nasafi.

Hadhrat ‘Ali bin Abi Talib (May Allah be well pleased with him). Imam Ahmed and Imam Ibn Mardway have related his narrations.

Hadhrat ‘Umar bin Khattab (May Allah be well pleased with him). His narrations have been related by Imam Ahmed and Imam Ibn Mardway.

Hadhrat Anas bin 'Iyaz (May Allah be well pleased with him). His narrations have been mentioned by Imam Ibn Dahiya.

Hadhrat Malik bin Sa'asa'a (May Allah be well pleased with him). Imam Ahmed, Imam Bukhari, Imam Muslim, Imam Ibn Jareer and Imam Baihaqui (May Allah shower His mercy on them), etc. have related his narrations.

Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him). His narrations have been mentioned by Imam Ibn Dahiya.

Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him). Imam Bukhari and Imam Muslims (May Allah shower His mercy on them) have mentioned his narration in the lengthy Hadith of Hadhrat Ubai bin Ka'ab Ansari (May Allah be well pleased with him).

Hadhrat Abul Humra (May Allah be well pleased with him). Imam Tabarani has mentioned his narrations.

Hadhrat Abu Hubba Ansari (May Allah be well pleased with him). Imam Ibn Mardway has related his narrations.

Hadhrat Abu Umama (May Allah be well pleased with him). His narrations have been mentioned by Imam Ibn Mardway.

Hadhrat Abuzar Ghifari (May Allah be well pleased with him). Imam Bukhari and Imam Muslims have related his narrations.

Hadhrat Abu Sa'eed Khudri (May Allah be well pleased with him). Imam Ibn Jareer, Imam Ibn Abu Hatim and Imam Baihaqui (May Allah shower His mercy on them) have related his narrations on the authority of Abu Haroon Abdi.

Hadhrat Abu Sufyan bin Harb (May Allah be well pleased with him). Imam Abu Hafs Nasafi (May Allah shower His mercy on him) has narrated on his authority.

Hadhrat Abu Salma bin Dahiya (May Allah be well pleased with him)

And Hadhrat Abu Salma (May Allah be well pleased with him). Both their narrations have been related by Imam Abu Hafs Nasafi.

Hadhrat Abu Hurairah (May Allah be well pleased with him). Imam Ibn Jareer, Imam Abi Hatim, Imam Baihaqui and Imam Hakim have all related a lengthy narration from Hadhrat Abu Ya'ala (May Allah shower His mercy on him). Imam Hakim has declared it as rigorously authenticated. Imam Bukhari and Imam Muslim have briefly related the narration of Hadhrat Abu Hurairah (May Allah be well pleased with him) on the authority of Hadhrat Sa'eed bin Musayyib (May Allah shower His mercy on him). His narrations have been related by Imam Ahmed and Imam Muslim on the authority of Hadhrat Abu Salma (May Allah shower His mercy on him). His narrations have been related by Imam Ahmed and Imam Ibn Majah on the authority of Hadhrat Abu Salaat. Also, Imam Ibn Mardway has related on the authority of Hadhrat Sulaiman Taimimi and Imam Ibn Sa'ad, Imam Sa'eed bin Mansoor and Imam Tabarani have related on the authority of the slave of Hadhrat Sulaiman Taimimi.

Hadhrat Asma bint Abu Bakr Siddiq (May Allah be well pleased with them). Imam Ibn Mardway has related her narrations.

The mother of the believers, Hadhrat 'Aisha Siddiqua (May Allah be well pleased with them). Imam Hakim has related her narrations and has declared them as rigorously authenticated. Imam Baihaqui and Imam Ibn Mardway have done so on the authority of Hadhrat Zuhri and he on the authority of Hadhrat 'Urwah and he has related on the authority of Hadhrat 'Aisha Siddiqua (May Allah be well pleased with her). Imam Ibn Mardway has related on the authority of Hadhrat Hishaam and he on the authority of his father and he from Hadhrat 'Aisha (May Allah be well pleased with her).

Hadhrat Umme Kulthoom, (May Allah be well pleased with her), the daughter of the Holy Prophet (Sallallahu alaihi wa sallam). Her narrations have been related by Imam Abu Hafs Nasafi (May Allah shower His mercy on him).

The mother of the believers, Hadhrat Umme Salma (May Allah be well pleased with her). Imam Abu Sa'eed and Imam Ibn Asaker have related her narrations.

Hadhrat Umme Haani (May Allah be well pleased with her). Imam Tabarani, Imam Abu Ya'ala and Imam Ibn Asaker have related on the authority of Hadhrat Abu Saleh and with a change of wording on the authority of Hadhrat Ibn Ishaq. Allah knows best.

(Subul Ul Huda War Rashad, Vol. 3, Pg. No. 76/78; Al Mawahib Al Ladunniya, Vol. 8, Pg. No. 25/27; Al Isra Wal Meraj Lis Suyuti, Vol. 1, Pg. No. 8; Tafseer Ibn Katheer, Surah Isra, 2 , Vol. 5, Pg. No. 45)

Hadhrat ‘Abdullah bin ‘Abbas (May Allah be well pleased with them) and the mention of the Ascension

7th Answer: ‘Allama Ibn Katheer has related a narration in his exegesis:

Translation: Hadhrat ‘Abdullah bin ‘Abbas (May Allah be well pleased with them) met Hadhrat Ka’ab (May Allah be well pleased with him) on the 9th of Dhul Hijjah and asked him about something. Hadhrat Ka’ab (May Allah be well pleased with him) gave such a shout that the mountains echoed with it. Hadhrat ‘Abdullah (May Allah be well pleased with him) said: Indeed, we the clan of Hashim hold this belief and say it that the Holy Prophet (Sallallahu alaihi wa sallam) saw His Lord twice. Hadhrat Ka’ab (May Allah be well pleased with him) said: Almighty Allah has divided His vision and conversation between Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam) and Hadhrat Moosa (May peace be upon him). The Holy Prophet (Sallallahu alaihi wa sallam) enjoyed the vision of His Lord and Hadhrat Moosa (May peace be upon him) was honored with conversing with Him. (Tafseer Ibn Katheer, Surah Najm, 05)

The mention of the Ascension in the first 3 generations of Muslims

8th Answer: Imam Bukhari (May Allah shower His mercy on him) narrates on the authority of his teacher’s teacher the Hadith-Expert Hadhrat ‘Abdur Razzaq (May Allah shower His mercy on him):

Translation: Hadhrat Hasan Basri (May Allah shower His mercy on him) would swear thrice that the Holy Prophet (Sallallahu alaihi wa sallam) saw His Lord. (Tafseer ‘Abdur Razzaq, Hadith No. 2940; Al Mawahib Al Ladunniya, Vol. 8, Pg. No. 266)

It is given in the famous and authoritative book on the life of the Holy Prophet (Sallallahu alaihi wa sallam), *Ar Rauzul Unf*:

Translation: It is narrated on the authority of Hadhrat Imam Ahmed bin Hambal (May Allah shower His mercy on him) that he was asked: Did the Holy Prophet

(Sallallahu alaihi wa sallam) see His Lord? He kept saying: He saw Him, He saw Him, He saw Him until he couldn't catch his breath. (*Ar Rauzul Unf*)

These Traditions show that the Imams and the Hadith-experts of every age have always described the details of the celestial journey of Meraj. There are detailed Hadith about the vision of Almighty Allah in the canons of Hadith. The book, "The journey of Meraj and its secrets" by this author may be consulted by the readers.

The Hadith-Experts and the mention of Meraj

9th Answer: Imam Bukhari (May Allah shower His mercy on him) has related the Traditions on the Ascension at various places in Sahih Bukhari. He has even formed a separate chapter on this, "*Bab Ul Meraj.*" Again in Kitaab Us Salaat, the first Hadith is about the Ascension itself.

Apart from this, Imam Bukhari (May Allah shower His mercy on him) has also mentioned various Traditions on the Ascension under various headings. At the end of the book, the last chapter "*Kitaab Ut Tawheed*" ends with a Tradition on the Ascension.

In the same way, in Sahih Muslim, the celestial journey of the Ascension is mentioned under various headings in "*Kitaab Ul Iman.*" Other Hadith-Experts have also mentioned the Ascension under various headings and have mentioned detailed Traditions regarding this.

Just think!

If Muslims gather in the mosques on the occasion of the Ascension, and engage in supererogatory worship, recitation of the Holy Quran and remembrance of Allah and offer their missed Salaat and listen to the details about the Ascension, which is a great sign of Allah's power, what propels people to declare it as permissible and an innovation?

Even if there is no rigorously authenticated Tradition about the Companions gathering in the mosques and engaging in supererogatory worship, all this will not be impermissible. If someone insists on declaring this as impermissible only because the Companions didn't do so, then is there any Tradition that the Companions gathered on the occasion of Shab Qadr? No! Even then meetings and sessions about Shab Qadr are held and it is said that it is a virtuous deed and

a means of propagating Islam. In the same way, doing so on the 27th night of Rajab and engaging in individual supererogatory worship is also virtuous.

If someone doesn't want to accept the Traditions about engaging in worshipping on the 27th night of Rajab, then they should at least refrain from terming it as forbidden, as performing a virtuous deed corresponding to a particular day and congregating is in itself a commendable act and leads to reward as well as per this Hadith of Sahih Muslim:

Translation: That person who starts a good, novel custom in Islam will be given the reward of it and the reward of all those people who act on it and there will be no diminishment from their reward. (Sahih Muslim, Hadith No. 2398)

If gathering in mosques on the 27th night of Rajab and engaging in recitation of the Holy Quran and supererogatory worship is declared forbidden only because there is no clear Tradition that the Companions did so, then the question arises whether any other congregation apart from Taraweeh is established by the custom of the Holy Prophet (Sallallahu alaihi wa sallam) or the Companions. Is there any clear Tradition to this effect? No! In fact, offering Salaat Ul Tahajjud with congregation is an innovation. The way this is a commendable innovation even though there is no record of the Companions ever having done so and deserves reward, in the same way, gathering on the 27th night of Rajab and engaging in worship is also a commendable innovation and deserves reward.

If for something to be permissible, it is necessary that the Companions should have done it first, then is it established that the Companions congregationally finished 1 complete recitation of the Holy Quran in 10 days, 5 days, 3 days and so on? Has this been declared forbidden even though there are no Traditions about such long recitation of the Holy Quran in congregational Salaat? Is this being declared a "*Bida'ah*" and being condemned? Definitely not! This is declared to be a virtuous act and people are invited to offer Taraweeh like this, which the Shariah doesn't consider wrong. Similarly, gathering on the 27th night of Rajab and engaging in worship collectively is not prohibited or impermissible.

On one hand, we have the objection that it is not correct to even give a speech on a particular occasion, a particular topic, etc. and on the other hand, the objectors themselves organize training camps for those intending to go on Hajj and say particular things on particular occasions. They address people on various particular topics like, "Welcoming Ramadhan" at the end of Sha'abaa, the excellence of Ramadhan on the Fridays of Ramadhan, the excellence of the Holy

Quran, the rules of Zakaat and so on. They even organize meetings on the revelation of the Holy Quran.

If those are heedless gather in the mosques on this night, about which the Hadith have exhortations for spending the night in worship, and offer supererogatory Salaat, recite the Holy Quran, Durood or offer their missed Salaat, listen to the details of the Ascension in light of the Holy Quran and Hadith and reform their lives, then how can this be declared impermissible although the objectors themselves gather and speak on particular occasions, publicize it also and invite others to attend as well. How can the same kind of act be permissible for them and impermissible for us?

A supplication remains suspended without Durood

Reciting Durood before and after a supplication is a sign of its acceptance. There is a Hadith in Jame' Tirmidhi on the authority of Hadhrat 'Umar (May Allah be well pleased with him):

Translation: It is narrated on the authority of Hadhrat 'Umar (May Allah be well pleased with him), he says that the Holy Prophet (Sallallahu alaihi wa sallam) said: Indeed a supplication remains suspended between the heavens and the earth and doesn't reach the heavens unless and until you don't send Durood on your Prophet (Sallallahu alaihi wa sallam). (Jame' Tirmidhi, Hadith No. 488)

Recite the following supplications in the 27th night of Rajab

❖ *Allahumma Innaka 'Afuwwun Kareemun Tuhibbul 'Afwa Fa'afu 'Annee*

Translation: O Allah! You are the most forgiving and like forgiveness. Please forgive me. (Jame' Tirmidhi, Hadith No. 3855)

❖ *Allahumma Bariklana Fee Rajabi Wash Sha'abaana Wa Ballaghnaa Ramadhan*

Translation: O Allah! Bless the months of Rajab and Sha'abaan for us and let us reach Ramadhan. (Kanz Ul 'Ummaal, Hadith No. 18049)

- ❖ *Allahumma Aslih Lee Deeniyalladhee Huwa 'Ismatu AMree Wa Aslih Lee Dunyayallatee Feehaa Ma'ashee Wa Aslih Lee Aakhiratillatee Feehaa Ma'adee Waj'alil Hayaat Ziyadatan Lee Fi Kulli Khairin Waj'alil Mauta Raahatan Lee Min Kulli Sharrin.*

Translation: O Allah! Straighten my religious affairs which are means of safety for my affairs. Straighten my affairs of the world in which is my livelihood. Straighten my hereafter where I have to return. Make my life a means of increasing good for me and make my death a means of comfort from every harm. (Sahih Muslim, Hadith No. 7078)

- ❖ *Allahumma Innee Asalukal Huda Wat Tuqa Wal 'AffafaWal Ghina*

Translation: O Allah! I ask of you guidance, piety, chastity and affluence. (Sahih Muslim, Hadith No. 7079)

- ❖ *Rabbanaa Aatinaa Fid Dunya Hasanatan Wa Fil Aakhirati Hasanatan Wa Qina 'Adhaaban Naar*

Translation: O Allah! Give us the good of this world and the good of the hereafter and save us from fire (of hell). (Surah Baqarah-201)

- ❖ *Allahummaghfirlee War Hamnee Wahdinee Wa A'afinee Warzuqnee*

Translation: O Allah! Forgive me, have mercy on me, grant me guidance and peace and lawful earnings. (Sahih Muslim, Hadith No. 7025)

Method of offering Salaat Ut Tasbeeh

In the 27th night of Rajab, along with other Supererogatory prayers, Salaat ut Tasbeeh is also offered. The method of offering this Salaat is:

Make the intention (*Niyah*) of offering 4 Raka'at Salaat Ut Tasbeeh. After the first Takbeer (Takbir Tahrima), after Sana, recite 15 times:

Subhanallaahi Walhamdulillahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar

Then recite the Ta'awuz and Tasmiya, then Surah Fatiha and another Surah after it. Then before going into Ruku recite the abovementioned Tasbeeh 10 times. Then perform Ruku and after the Tasbeeh of Ruku recite the given Tasbeeh 10

times, then get up from the Ruku and after saying "Sami'allahu....." recite the Tasbeeh 10 times. Then perform the first Sajdah. After the Tasbeeh of the Sajdah, recite 10 times. Then in the sitting between the Sajdah, recite the Tasbeeh 10 times, then again in the second Sajdah.

When you stand up for the next Raka'at, before Surah Fatiha, recite the Tasbeeh 15 times and continue as said. In each Raka'at, the Tasbeeh will be recited 75 times, in 4 Raka'at 300 times. End the Salaat after 4 Raka'at.

Sayyadul Istighfaar

Allahumma Anta Rabbee. La Ilaha Illa Anta. Khalaqtanee Wa Ana 'Abduka, Wa Ana 'Ala 'Ahdika Wa Wa'adika Mastata'atu. A'oodhubika Min Sharri Ma Sana'atu. Aboo-uu Laka Bi Ni'matika 'Alayya Wa Aboo U Bi Dhambee Faghfirlee Fainnahoo La Yaghfirudh Dhunuba Illa Anta.

The Holy Prophet (Sallallahu alaihi wa sallam) has said: The one who recites this with full conviction in the day and if that person dies in that day before night comes, that person will be among the people of paradise. The person who recites in the night and dies before the day dawns will be among the people of paradise. (Sahih Bukhari, Hadith No. 6306)

At the end, we supplicate Allah Most High through His Prophet, Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam) that may we all be steadfast on the true beliefs and make us punctual in Salaat and grant us awareness of the pleasures of Salaat and grant us all the benefits and blessings of it.
