

NEWSLETTER

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Increasing Sunnah and Nafl Ṣalāh in the Last Ten Days of Ramaḍān

The five daily prayers are obligatory in Islām. Along with these, Rasullāh ﷺ encouraged the believers to perform additional prayers known as Sunnah and Nawāfil. These prayers may be offered before or after the Farḍ prayers, or at other times during the day and night. The prayers that Rasullāh ﷺ regularly practised and strongly emphasised are known as Sunnah, while the other voluntary prayers are referred to as Nawāfil.

There is great wisdom behind the Sunnah and Nawāfil that are performed alongside the Farḍ prayers. The Farḍ prayer is a special act of worship in which a believer stands before Allāh ﷻ. Performing Sunnah prayers before the Farḍ helps a person prepare spiritually for this important act of worship, while the Sunnah and Nafl prayers offered afterwards help make up for any shortcomings that may have occurred in the Farḍ prayer.

1. The Virtue of the Twelve Sunnah Rak'ahs

Ā'ishah (RA) narrated that Rasullāh ﷺ said: "Whoever consistently performs twelve Rak'ahs of Sunnah prayers each day, Allāh will build for him a house in Jannah: four Rak'ahs before Ṣuḥr, two Rak'ahs after Ṣuḥr, two Rak'ahs after Maghrib, two Rak'ahs after 'Ishā', and two Rak'ahs before Fajr." (Sunan Ibn Mājah, 1140)

2. Ishrāq Ṣalāh

Ishrāq Ṣalāh is a voluntary prayer performed shortly after sunrise. It is offered once the sun has fully risen and is generally prayed about 15–20 minutes after sunrise. A person who prays Fajr and remains engaged in dhikr or reflection until sunrise may then perform this prayer. The minimum for Ishrāq is two Rak'ahs. Rasullāh ﷺ said: "Whoever performs Fajr in congregation, then sits remembering Allāh until the sun rises and thereafter prays two Rak'ahs, he will receive the reward of a complete Ḥajj and 'Umrah." (Jāmi' al-Tirmidhī, 586)

3. Ḍuḥā Ṣalāh

Ḍuḥā Ṣalāh is a voluntary prayer performed in the morning after the sun has risen well above the horizon. Its time begins after Ishrāq and continues until just before Ṣuḥr. The minimum number of Rak'ahs is two, though it may be increased to four, six, or even eight Rak'ahs. This prayer is greatly virtuous and was encouraged by Rasullāh ﷺ as a means of expressing gratitude to Allāh ﷻ. It also serves as charity on behalf of the joints of the body. (Muslim, 1181)

4. Tahajjud

The Tahajjud Ṣalāh may be performed with a minimum of two rak'ahs and a maximum of twelve rak'ahs. The Prophet ﷺ would generally pray eight rak'ahs. This prayer is offered after 'Ishā', usually after sleeping and then waking up, and before Fajr, praying two rak'ahs at a time. Allah's Messenger ﷺ said: "The most virtuous fasting after the month of Ramadan is that of Allah's month of Al-Muharram. And the most virtuous Salat after the obligatory is the night prayer." (Jāmi' al-Tirmidhī, 438)

The Quraysh Conference to Halt the Spread of Islam

As Islām continued to spread and gain strength in Makkah, the leaders of the Quraysh became increasingly concerned. With the season of Ḥajj approaching, they gathered before their respected elder, Walīd ibn al-Mughīrah, to discuss how they would respond when pilgrims from different lands asked about Rasūlullāh ﷺ and his message.

They said to Walīd: “The people will soon arrive and inquire about this man. We must agree upon a single statement regarding him so that our words do not contradict one another.” They then asked him to present a verdict that all of them could follow.

Walīd replied that they should first present their suggestions. Some said that Rasūlullāh ﷺ should be described as a soothsayer. Walīd rejected this, saying that he had seen many soothsayers and that the speech of Rasūlullāh ﷺ bore no resemblance to theirs. Others claimed that he was mad, but Walīd dismissed this as well, explaining that he knew the signs of madness and found none in him.

Some then suggested that he was a poet. Walīd again disagreed, stating that he was familiar with the various styles and meters of Arabic poetry, yet the speech of Rasūlullāh ﷺ did not resemble poetry. Others proposed that he was a sorcerer, but Walīd rejected this claim as well, noting that he did not practise the actions associated with sorcery.

Finally, the people asked Walīd what they should say. He admitted that the words of Rasūlullāh ﷺ possessed a remarkable sweetness and powerful attraction. His speech carried a unique beauty and strength, like a tree whose roots are firm and whose branches are laden with fruit.

Walīd ibn al-Mughīrah then said to the Quraysh that all the descriptions they had suggested were false and baseless. However, he proposed that the most suitable accusation would be to call Rasūlullāh ﷺ a sorcerer. He suggested that they spread the claim that his speech was like sorcery, which bewitched people and caused division between families, separating a man from his wife, brothers from one another, and members of the same clan.

With this decision, the gathering ended. As the season of Ḥajj approached and pilgrims began arriving in Makkah, the Quraysh placed men along the roads leading into the city. Their purpose was to warn the visitors and spread their accusation, telling every incoming pilgrim to beware of Rasūlullāh ﷺ and claiming that he was a sorcerer.

Despite this malicious strategy, the plan of the Quraysh failed to harm Islām in the least. By this time, many pilgrims arriving in Makkah from different regions had already heard about Rasūlullāh ﷺ and were becoming familiar with his message. Regarding the same Walīd ibn al-Mughīrah mentioned in this incident, Allāh ﷻ revealed verses 11-26 in Sūrah al-Muddaththir.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Pages: 62-63)

DID YOU KNOW?



In the early days of Islām, fasting on the day of ‘Āshūrā’ was obligatory for Muslims. However, when fasting in the blessed month of Ramaḍān was later prescribed, the ruling changed and fasting on ‘Āshūrā’ became optional.

‘Ā’ishah (RA) narrated: “Allah's Messenger ﷺ ordered (the Muslims) to fast on the day of ‘Āshūrā’, and when fasting in the month of Ramaḍān was prescribed, it became optional for one to fast on that day (‘Āshūrā’) or not.”

(Ṣaḥīḥ al-Bukhārī, 2001)