

# From Obligation to Love: The Journey of Nafl Namaaz

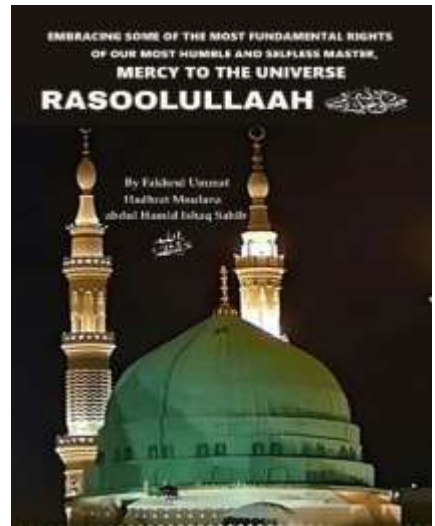
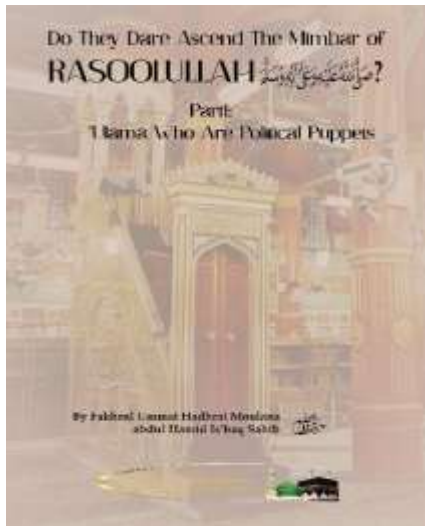
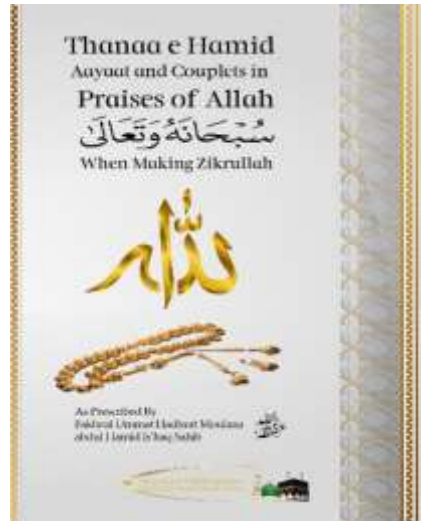
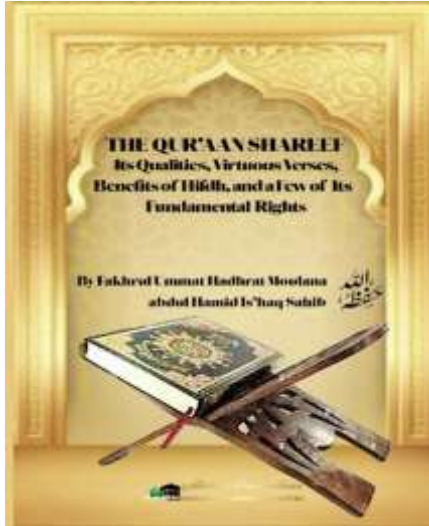
By Fakhru'l Ummat Hadhrat Moulana  
abdul Hamid Is'haq Sahib

بِسْمِ اللَّهِ  
حَفِظْنَا

Akshar Publications  
Ma'aa'ize Hameedraah Series



## Our Publications



**Title:** From Obligation to Love: The Journey  
of Nafl Namaaz

**Extracted from** Fakhrul Ummat: Hadhrat Moulana  
**Discourses by:** abdul Hamid Is'haq Sahib  
**Hafidhahullaah**

**Transcribed; compiled  
and edited by:** Rashid Kajee

**Date of First Edition:** Dhul Hijjah 1446/June 2025  
**Publication no:** kab

**Published by:**

**Khanqah Akhtari, Azaadville.  
Tel :(+2711) 413-2785/6,  
Email: enquiries@ka.org.za Web: www.ka.org.za  
Blog: [www.hamidiyyah.blogspot.com](http://www.hamidiyyah.blogspot.com)**

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## The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَا  
الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ  
مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا  
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
بَلِّغْ سَلَامِي رَوْضَةً فِيهَا التَّمِيُّ الْمُحْتَرَمُ  
فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ  
فِيهِ الْعَفَاةُ  
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ  
يَا رَبِّ بِالْمُصْطَفَىٰ بَلِّغْ مَقَاصِدَنَا  
أَمَّا بَعْدُ فَذَقْ ذُقَا لَ اللَّهِ تَبَّارَكَ وَتَعَالَىٰ  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَمِنَ اللَّيْلِ فَسَجُدْ لَهُ بِعَفْوٍ إِنَّ رَبَّكَ مَقَامًا مَحْمُودًا ﴿٧٨﴾﴾

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ أَكْمَلَهَا وَإِلَّا قِيلَ: انْظُرُوا هَلْ لَهُ مِنْ نَافِلَةٍ فَيُكَمَّلُ بِهَا "

صَلَّى اللَّهُ مَوْلَانَا الْعَظِيمِ

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### A Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful,

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,  
And blessings on the Chosen One, as we ought.

O my Sustainer, send blessings forever and ever,  
On Your Beloved, the best of all—our treasure.

O Sustainer, send blessings forever and always,  
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,  
On Taha, the Leader of Prophets' displays.

Convey my greetings to Rasoolullah ﷺ so dear,  
In the garden where he ﷺ rests, may peace be near.

O best of those buried beneath the ground's sway,  
Your presence brings joy to night and to day.

The earth is blessed by your noble remains,  
The spirit of sacrifice in your domain.

In you is purity and in you is grace,  
Generosity flows in your sacred space.

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He is the Beloved whose intercession we seek,  
For every calamity that makes us weak.

O Sustainer, through the Chosen One ﷺ grant our desires,  
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,  
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,  
In the Name of Allah, with Grace and Mercy complete.

As for what follows, Allah, Blessed and Exalted, has said,

*"And during the night, wake up for prayer (Tahajjud) as an additional duty for you. It may be that your Lord will raise you to a station of praise."*

(Surah Al-Isra': 17; Aayat: 79)

And Rasoolullah ﷺ said,

*"The first deed for which a servant will be held accountable on the Day of Resurrection is his prayer. If it is complete, he succeeds; if deficient, it will be said: 'See if he has any voluntary prayers to compensate.'"*

(Sunan Ibn Majah Hadith 1425)

True is the Word of our Sustainer, so Sublime.

## Introduction

Nafl namaazes are important and they hold extremely great virtues. Nafl namaazes are considered to be a gift of Allah **سُبْحَانَهُ وَتَعَالَى** so that His servants can become firmer in their deen and more spiritual in their bond with Allah **سُبْحَانَهُ وَتَعَالَى**. Some of the most vital aspects of their importance and virtues are mentioned below:

### Strengthening Imaan

They strengthen one's imaan. Offering nafl namaazes on a regular basis toughens one's imaan, opening the heart more to guidance and bringing the believer nearer to Allah **سُبْحَانَهُ وَتَعَالَى**.

### A Means to Obtain Allah **سُبْحَانَهُ وَتَعَالَى**'s Favour

It is a means to obtain Allah **سُبْحَانَهُ وَتَعَالَى**'s favour, as nafl namaazes are a way of getting closer to Allah besides the faraidh, waajibaat, sunnatul mu'akkadah and sunnatul ghair mu'akkadah, namaazes. Rasoolullah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** emphasized that Allah **سُبْحَانَهُ وَتَعَالَى** loves those who perform nafl deeds, which can enhance one's rank in Jannat.

### Forms a Compensation for Flaws in the Faraidh, Sunnat and Wajibaat Namaazes

According to the Hadeeth it is said that if a person's fardh and wajibaat namaazes are not flawless, Allah **سُبْحَانَهُ وَتَعَالَى** can reward them with nafl namaazes.

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Certain nafl namaazes like tahiyyatul ul wudhu are believed to help in seeking forgiveness for past gunahs (sins) when offered with mindfulness and honesty.

The benefits and rewards of nafl namaazes are numerous and profound. Nafl namaazes facilitate spiritual growth through strengthening the bond with Allah **سُبْحَانَهُ وَتَعَالَى** and mindfulness during obligatory namaazes.

Nafl namaazes such as tahajjud and Salaat ul Tasbih are related to forgiveness from gunahs (sins) and the assurance of reaching Jannat (Paradise).

Performing nafl namaazes can lead to additional barakat (blessings) in this life and the Hereafter as they reflect a Muslim's dedication to their deen more than obligatory practice.

Certain nafl namaazes like tahajjud are a time when du'aas (supplications) are more likely to be responded to by Allah **سُبْحَانَهُ وَتَعَالَى**.

Nafl namaaz is a significant aspect of a Muslim's spiritual life, offering a voluntary but highly beneficial means of communing with Allah **سُبْحَانَهُ وَتَعَالَى**

## Namaazes in General

In this age of the internet, one must be cautious when searching for information on the internet. There are websites that appear to be Islamic but may be sites that propagate Shia, Qadiani, Salafi or other factions aqaa'id (beliefs), that hold divergent views. SEO stands for Search Engine Optimization. It refers to the practice of optimizing websites and online content to improve their visibility and ranking in search engine results pages. This becomes confusing, especially when it comes to matters like taraweeh namaaz. There are so called 'Ulama who present their reasons for eight rak' aats of taraweeh namaaz, while the correct number is twenty rak' aats. One must adhere to authentic sources so as not to become confused.

## Taraweeh is Twenty Rak'ats

Taraweeh, as described above, is typically twenty rak' aats. This extremely beautiful namaaz was made institutional during the time of Sayyeduna 'Umar رضي الله عنه, as was the Islamic calendar, which was formally organized in his khilaafat. Similarly, the Qur'aan Shareef, as we have it now, was compiled during the time of Sayyeduna Uthman رضي الله عنه. The early khulafaa were greatly involved in taking care of the affairs of Muslims and the deen, resolving many problems day and night.

## Is Taraweeh Namaaz Obligatory or Voluntary?

Taraweeh namaaz is a confirmed Sunnah (sunnah mu'akkadah). This means that while it is highly recommended

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and holds immense spiritual rewards, though it is not mandatory like the fardh (five daily prayers). Below are detailed references and explanations:

### Hadeeth Evidence

Rasoolullah ﷺ encouraged taraweeh namaaz but did not make it obligatory, as shown in the following narrations:

#### Hadeeth 1:

The following is narrated,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» .

*Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that Rasoolullah ﷺ said: Whoever stands in prayer during Ramadaan with faith and seeking reward, his past sins will be forgiven.*

Sahih al-Bukhari (37)

#### Hadeeth 2:

In another Hadeeth,

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ صَلَّى  
ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَصَلَّى بِصَلَاتِهِ نَاسٌ ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ  
ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَلَمْ يُخْرِجْ إِلَيْهِمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحَ قَالَ: « قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعِنِي مِنْ

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الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ» وَذَلِكَ فِي رَمَضَانَ

*It is Narrated by Sayyidah Aisha رَضِيَ اللهُ عَنْهَا; Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed in the masjid one night, and some people prayed behind him. On the second night, more people joined. On the third or fourth night, the people gathered again, but Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not come out to lead them. In the morning, he said: "I saw what you did, but nothing prevented me from coming out except that I feared it would become obligatory upon you."*

Sahih al-Bukhari (1129)

### Scholarly Consensus

The majority of 'Ulama agree that taraweeh is a sunnah mu'akkadah (emphasized sunnah) and not obligatory.

Taraweeh namaaz is a highly recommended act of 'ibaadat during Ramadaan. It holds immense rewards for those who perform it, including forgiveness of sins and spiritual elevation.

Taraaweeh is misconstrued by the Salafis as qiyaam or qiyaamul lail (night namaaz), which in fact refers to tahajjud namaaz, which they refer to by quoting the following Hadeeth from Sayyidah Aisha رَضِيَ اللهُ عَنْهَا,

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ: «مَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ

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رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ  
عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا.»

Sayyeduna Abu Salama bin Abdur Rahman رَضِيَ اللَّهُ عَنْهُ asked Sayyidah Aisha رَضِيَ اللَّهُ عَنْهَا "How was the night prayer of the Messenger of Allah (peace and blessings be upon him) during Ramadan?" She replied: "The Messenger of Allah (peace and blessings be upon him) never exceeded eleven rak'ahs in Ramadan or otherwise. He would pray four rak'ahs—do not ask about their beauty and length—then another four rak'ahs—do not ask about their beauty and length—and then three rak'ahs."

(Sahih al-Bukhari, Hadeeth 2013)

Hence, their claim that it refers to taraweeh in particular, is incorrect from the Hadeeth quoted above from Sahih al-Bukhari (1129) quoted above.

Taraweeh should be performed with contemplation, placing greater emphasis on meaningful recitation and reflection than on speed.

Historical accounts stress the fervour of actual Taraweeh namaazes. For instance, Mufti Mahdi Hassan رَحِمَهُ اللَّهُ once recited the aayat:

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾<sup>(9)</sup>

*The day when secrets will be revealed,*

(Surah At-Tariq: 86; Aayat: 9)

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in taraweeh.

The meaning is so deep that individuals cried and fell faint.

In addition to taraweeh, there are other nafl (voluntary) namaazes that are recommended.

It has been mentioned above, and it is re-iterated that there is no superior method of approaching Allah **سُبْحَانَهُ وَتَعَالَى** than through the fulfillment of the fara'idh duties (obligatory).

There are some individuals who focus on the fulfillment of wazifas (extra devotional acts) but neglect the obligatory namaazes and even foregoing namaazes with jamaa'at in congregation.

Unfortunately, this gives rise to false sheikhs (spiritual guides) who claim to be sufis or saints but are not attentive to the fundamental practices of Islam.

However, spiritual leadership is not a matter of display; it is a function of adherence to the Qur'aan and Hadeeth and their teachings. These are the pretence's employed to deceive people, but genuine spirituality is founded on humility and adherence to Islamic principles.

## The Importance of Performing Namaazes with Focus and Devotion

### Focus in Namaaz

When performing namaazes, it is essential to recite with focus and intention rather than rushing through them. If time is limited, one can reduce the repetition of certain phrases, such as reciting Subhana Rabbiyal A'la three times instead of eleven, or even once if absolutely necessary. But to mumble in haste without knowing what we are saying destroys the sense of namaaz. Consider the angels, Kiraman Kaatibeen, who record our actions—what will they record if we are simply mumbling phrases without being aware of what we are doing? It is always better to utter less but with awareness and devotion.

### Faraidh - the Foundation of 'Ibaadat

The achievement of closeness to Allah سُبْحَانَهُ وَتَعَالَى begins with the fulfillment of faraidh (compulsory duties). They constitute the foundation of a Muslim's spiritual journey. This has been established in the Qur'aan Shareef via the ayat:

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِيئَاتِ  
ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ﴾

*And perform As-Salaat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. **Verily, the virtuous deeds remove the evil deeds (i.e. small sins).** That is a reminder (and advice) for the mindful (those*

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*who accept advice).*

(Surah Hud: 11; Aayat: 114)

Faraidh must be done with absolute devotion and sincerity, and their omission can lead to spiritual downfall. Unfortunately, there are certain individuals, some even claiming spiritual powers, who mislead people into neglecting these obligatory acts.

### **Sunnat Namaazes Create an Intimacy**

In the Shafi'i school of thought, there are certain practices that are given a lot of emphasis. Imam Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ referred to the witr namaaz as a Sunnah, which is obligatory in the opinion of many of his followers. In certain sections of the Muslim community, however, there is no attention or awareness for these practices.

For those who aspire to become more intimate with Allah سُبْحَانَهُ وَتَعَالَى, such as attaining the status of a Wali (friend of Allah), Sunnah practices become indispensable. Not only are these desirable, but compulsory for those seeking to be absolutely surrendered to the way of Allah. Obligatory (wajib) namaazes and emphasized sunnahs (sunnat-e-mu'akkadah) form part of a committed Muslim's life.

### **Giving Priority to Sunnah Even While Travelling**

At a Wifaaq programme in Port Shepstone, after Maghrib namaaz, I sat towards the rear of the masjid because I needed

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to leave early and noticed people in front of me who had completed their fardh namaaz and were conversing. I gently reminded them to recite their sunnat prayers, but they just brushed it off and said,

"We are musaafir."

I commented, however, that if they had so much time to talk, they had enough time to spend in 'ibaadah as well. This is a common scenario: they were just wasting their time talking. They came together by car, and were going to return by car, they had come together, and could have discussed whatever they wanted to in the car going, what thawaab did they get by sitting in the masjid just talking? How mush thawaab they would have earned by performing their sunnat namaazes?

Appa also says that when we go in safar (on journeys), the ladies extremely quickly complete their namaazes. After that, the chatting, talking, gossiping and mobile phones take precedence. So where are our priorities? What are we giving preference to? Make our deen our preference and then see how Allah سُبْحَانَكَ وَتَعَالَى gives us dunya. This indicates a greater issue, that our priorities are incorrect. We must make our deen our priority, and then we will see how Allah opens for us the rizq from the worldly sources.

### **Understanding Witr Namaaz as a Sunnat Act in the Shafi'i Madh'hab and Its Significance**

Witr namaaz is regarded as a sunnah (sunnat-e-mu'akkadah)

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and not an obligation in the Shafi'i and Hambali schools of thought. It is performed in the evening after isha namaaz and before fajr namaaz, an odd number of rak'ats—three, five, seven, nine, or eleven. However, due to it being taken as a sunnah, and not a wajib (an obligation), some people who follow these madhaahib tend to be lax regarding performing them, and this is a grave error.

### The Role of Sunnah in Spiritual Growth

Sunnah actions are necessary for spiritual growth and closeness to Allah. To those who desire to be a wali (friend of Allah), sunnahs are not only preferable but mandatory. sunnahs like Witr and Fajr sunnahs are particularly crucial, as they demonstrate devotion to the way of Allah.

### Nurturing the Nectar of Nafil Namaazes

Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates, that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَالَ: «مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنْ

اَسْتَعَاذَنِي لِأَعِيذَنَّهُ.»

*"Indeed, Allah said: 'Whoever shows enmity to a friend (wali) of Mine, I have declared war against him. My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. And My servant continues to draw near to Me with voluntary deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely grant him, and if he seeks refuge in Me, I will surely protect him.'"*

(Sahih al-Bukhari 6502)

This Hadeeth-e-Qudsi highlights the importance of fulfilling fara'idh acts (obligatory) as the primary means of drawing closer to Allah سُبْحَانَهُ وَتَعَالَى. However, nafls (voluntary actions) like nafl namaazes reinforce this even further.

### Sayings of Leading Scholars with Regard to Nafil Namaazes

Sayyeduna Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ warned,

"Do not neglect the Nawafil, for they are bridges to the night namaazes."

Imam Al-Qurtubi رَحِمَهُ اللَّهُ explained that tahajjud, though initially obligatory, became nafl for all Muslims after the

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obligation was lifted. However, it remains a means of attaining nearness to Allah, especially for Rasoolullah ﷺ.

While Ibn Qayyim al-Jawziyya رَحِمَهُ اللهُ emphasized that nafil namaazes compensate for shortcomings in obligatory namaazes and elevate one's rank in Paradise.

### The Benefits; Insights; and Spiritual Elevation that a Mu'min Experiences from Performing Nafil Namaazes

﴿وَمَنْ أَلَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

*And during the night, wake up for namaaz (tahajjud) as an additional duty (nafil) for you. It may be that your Lord will raise you to a station of praise and glory.*

(Surah al Israel: 17; Aayat: 79)

Nafil namaazes draw believers closer to Allah, as stated in the and Hadeeth.

Nafil Namaazes fill gaps in the perfection of fardh (obligatory) namaazes. Night namaazes, especially during Ramadaan, are linked to forgiveness of sins. Consistent performance of nawafil guarantees a house in Jannah.

Nafil namaazes, though voluntary, are a cornerstone of Islamic spirituality, offering pathways to divine proximity, forgiveness, and eternal reward. The Qur'aan, Hadeeth, and scholarly

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consensus highlight their ability to convert for those who select them alongside fardh acts.

### **Nafl the Secret of Success on the Path to Allah**

For every salih (righteous) person who is attempting to get closer to Allah, nafl (optional) namaazes are a must. Without nafl, progress spiritually comes to a standstill, similar to being stuck by the roadside when your bus fails. Fardh (compulsory) and wajib (obligatory) deeds are the pillars of worship, but through nafl one actually makes progress on the way to Allah.

### **The Role of Nafl in Spiritual Reformation**

All who seek sulook (spiritual reform) cannot achieve what they desire unless they bring nafl into their lives. All these acts of voluntary worship—i.e., tahajjud, ishraq, and chasht (Salatul Duha)—serve as stepping stones to spiritual greatness. These are not some additional namaazes but indispensable tools to establish a better connection with Allah.

### **Conditions for Gaining Rewards from Nafl**

The Hadeeth promises of reward for voluntariness like nafl namaazes depend on two basic conditions:

#### **1. Yaqeen (Certainty)**

One should have absolute faith in the promises and rewards of Allah. Doubtlessness disables the effectiveness of these acts.

## 2. Shunning of Gunah (Sins)

Sins create a separating wall between a person and the blessings of Allah. Eradication of sins, however, is simple through sincere repentance (taubah).

### The Strength of Sincere Repentance

Sincere repentance is a three-step process:

The first is admitting the gunah (sin), knowing that the act is sinful. The second is to feel remorseful for having committed the gunah, and the third is promising not to persist on continuing with the gunah, and deciding not to repeat the gunah again, even though one believes that one will be tempted to cause, and one will continue to fail again.

Allah **سُبْحَانَهُ وَتَعَالَى**'s mercy is vast, and sincere repentance erases obstacles caused by sins so that believers can enjoy His blessings in full.

### Gunah The Only Enemy

Our greatest enemy is not external forces like other nations like the Jews, one's upbringing, one's environment, or individuals—we are our own sins (gunahs), and we are responsible for having to take responsibility and repent. Sins prevent Allah **سُبْحَانَهُ وَتَعَالَى**'s blessings from coming in the form of:

Financial difficulties that can arise because one's gunahs prevents wealth from reaching them. Marital conflicts resulting

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in marital difficulties usually arise because gunahs prevent peace from being allowed. By facing and turning away from our gunahs, we can reverse these barriers and allow Allah ﷻ's blessings to flow into our lives.

### Establishing Intimacy with Allah ﷻ

The best way to establish a close relationship with Allah ﷻ is through frequent 'ibaadat like:

Being steadfast and diligent regarding faraidh (obligatory duties) of 'ibaadaat (worship), like (namaaz), fasting (roza), charity (zakaat), pilgrimage (hajj), and fulfilling family and neighbourly rights. Voluntary namaazes like awwabeen, tahajjud, ishraq, and righteous deeds enhance one's spiritual journey.

### Today's Decline of Nafil (Voluntary) Namaazes

Today, these voluntary namaazes (nawafil) no longer exist in numerous Muslims' lives. Although required (fardh) namaazes are necessary, nawafil represent an infinite range for personal and spiritual growth in relation to Allah. Nawafil are distinct from the mandatory amount and manner of fardh namaazes because they leave room for believers to pray freely additional righteous acts.

An illuminating comparison is made comparing nawafil and appetizers that lead to the main course. While people enjoy tasting chutneys, pickles, and juices before the main course,

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nawafil seasons one's "meal" of a spiritual nature, adding spice to obligatory namaazes. However, many miss this aspect, focusing only on fardh namaazes without understanding the religious value of nawafil.

### **The Catastrophe of Omission of the Sunnah and Nafil Namaazes**

Too few Muslims today, however, follow voluntary namaazes even during Ramadaan—the month for additional 'ibaadah. As an illustration, during the namaaz of Isha, whereas a few merely the compulsory rak'aats (four fardh), some include sunnat-e-mu'akkadah (two rak'aats) and witr (three rak'aats). Nevertheless, customs also favour additional nafl namaazes, and these add up to seventeen rak'aats. Nevertheless, given this opportunity for spiritual growth, many rush over their namaazes or overlook these extra voluntary actions themselves.

Disregard of nafl namaazes is most disturbing to those who lead congregations for Ramadaan (huffaadh). Some of them step aside as soon as taraweeh is complete and omit the other acts of righteousness. A relevant question arises here: if the individuals entrusted with responsibility to protect the Qur'aan don't perform these extra namaazes, then who will?

### **The Value of Nafil Namaazes**

Allah **سُبْحَانَهُ وَتَعَالَى** has created nawafil as a means for believers to continue drawing near to Him in spite of these limits. Nafil namaaz is an extensive collection of namaazes that are offered

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at any time of day or night except during times of prohibition - at sunset, when the sun is at zenith, and at sunrise. The following are extracts from the Qur'aan and Hadeeth Shareefain pertaining to nafil namaazes – Qur'aanic aayat.

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

*And during the night, wake up for namaaz (tahajjud) as an additional duty (nafil) for you. It may be that your Lord will raise you to a station of praise and glory.*

(Surah Al-Isra: 17; Aayat: 79)

### Explanation

This aayat highlights tahajjud as a nafil (additional – optional namaaz) specifically emphasized for Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but also recommended for believers. While initially obligatory for all Muslims, its obligatory status was abrogated, leaving it as a voluntary act of worship with immense spiritual rewards.

### Compensation for Gunahs

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*Whoever performs voluntary namaazes during the night of Ramadaan with faith and hope for reward, their past sins will be forgiven.*

(Sahih al-Bukhari 37, Sahih Muslim 759)

## Proximity to Allah

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ» .

*The closest a servant is to their Lord is during prostration. Increase supplications in it.*

(Sahih Muslim 482)

## Unlimited Scope for Spiritual Development

Unlike faraidh, which are limited in number, nawafil offer unlimited opportunity for 'ibaadah. Incorporating nawafil into life allows Muslims to spiritually develop and become nearer to Allah سُبْحَانَهُ وَتَعَالَى. For example:

### Spiritual Benefits of Nafil Namaazes

Nafil namaazes are not just a function of fulfilling religious duties but an act to develop one's love for Allah سُبْحَانَهُ وَتَعَالَى. A common Hadeeth explains that nothing brings a man closer to Allah سُبْحَانَهُ وَتَعَالَى than doing compulsory acts (faraidh and waajibaat). However, optional acts like nafl namaazes reinforce them even further. Through habitual devotion, one can reach a point where they become a vehicle through which Allah سُبْحَانَهُ وَتَعَالَى operates in the world.

### Today's General Practical Application in Daily Namaazes

For example, in isha namaaz, Muslims usually perform four fardh rak'aats, two sunnat-e-mu'akkadah, three witr, totalling

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nine rak'aats. Including an additional four nafl namaazes, makes it seventeen rak'aats. Unfortunately, even during Ramadaan— a time of increased worship—most individuals rush through their namaazes and omit nafls.

After taraweeh namaaz, a portion of jamaa'at sit out for additional nafl namaazes and others breaks up immediately. This creates perplexity regarding how few musallees, including sometimes the huffaadh who lead the taraaweeh namaazes perform these additional acts of righteousness. Nafil namaazes are reserved for those who love Allah **سُبْحَانَهُ وَتَعَالَى** intensely and wish to strengthen their relationship with Him indeed, not words.

There can be a comparison made between nafl namaazes and extras in life—just like people enjoy appetizers before a meal, nafl namaazes are religious "extras" that contribute to one's love for Allah **سُبْحَانَهُ وَتَعَالَى** as well as to obligatory worship.

Sadly, the majority of Muslims neglect nawafil despite their many benefits. Even religious individuals hasten namaazes and spend time on futile things like phones instead of devoting time to acts of 'ibaadah. Neglecting nawafil does not provide room for spiritual development and keeps the believers distant from Allah **سُبْحَانَهُ وَتَعَالَى**.

### Striving for Spiritual Perfection

Nafl namaazes aren't just recommended—they're necessary for the person's personal and spiritual growth, as well as proximity

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to Allah. When Muslims adopt habits like awwabeen, tahajjud, ishraq, and other voluntaries, it allows them to gain unmatched blessings while completing their obligatory efforts.

### The Importance of Nafil (Voluntary) Namaazes

While compulsory (fardh) namaazes form the foundation of 'ibaadah, nafil namaazes provide an avenue to strengthen one's bond with Allah **سُبْحَانَهُ وَتَعَالَى**. Unlike compulsory namaazes that are strict in terms of form and timing, nafil namaazes lack any limit on dedication. They act as a vehicle for bridging gaps in compulsory deeds as well as a means of drawing close to Allah.

Rasoolullah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**'s Sahaabah were the finest examples of this dedication. Although Sayyeduna Anas **رَضِيَ اللهُ عَنْهُ** had many children, he had never performed any worldly activities but relied solely on Allah **سُبْحَانَهُ وَتَعَالَى**'s provision. Their unbreakable dedication to deen led them to extraordinary accomplishments, like ruling over vast lands like Persia, Rome, and Yemen.

### Care of Nawafil

Nawafil, or voluntary namaazes, are required for the growth of one's spiritual condition and can even be helpful for relatives and friends who have passed on. Nawafil are additional to the compulsory acts of 'ibaadah and are a means to further get close to Allah **سُبْحَانَهُ وَتَعَالَى**. Care must be taken while offering nawafil and perform them with sincerity, as they play a significant role in spiritual development.

## Incorporating Nawafil into 'Ibaadat

Although faraidh are always the first choice, nawafil complement them by providing room for additional 'ibaadat. Nawafil are the "unbreakable fence" around fardh (obligatory) namaazes that protect them from deficiency or flaws. Nawafil will compensate for any shortage in compulsory namaazes on the Day of Judgment. It is stated in a Hadeeth, on the authority of Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكْمَلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ.»

*“The first thing for which a servant will be brought to account on the Day of Resurrection from his deeds is his prayer. If it is sound, he will have succeeded and prospered; but if it is corrupt, he will have failed and lost. If there is something deficient in his obligatory prayers, the Lord, Mighty and Sublime, will say: ‘Look! Does My servant have any voluntary prayers?’ So, what is lacking from the obligatory prayers will be completed by them. Then the rest of his deeds will be judged in the same manner.”*

(Jami' ut-Tirmidhi 413)

## Embracing 'Ibaadat Beyond Duties

Islam provides a balanced system of 'ibaadah through

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compulsory actions and voluntary deeds. While fardh namaazes are essential and have to be performed without addition or alteration, nafl namaazes offer limitless scope to attain spiritual heights. Through the incorporation of these voluntary acts into daily life, Muslims can strengthen their bond with Allah **سُبْحَانَهُ وَتَعَالَى** and fulfill their purpose as His creation.

Let us strive to revive these forgotten practices and embrace ‘ibaadah, not just as obligation but as a personal act of love for our Creator. Through consistent devotion—obligatory and voluntary—we can attain closeness to Allah **سُبْحَانَهُ وَتَعَالَى** and gain lasting success in this world and the Hereafter.

### Understanding Raabta and Zaabta – A Conceptual Framework for Ibaadat

Hadhrat Moulana Thanvi **رَحْمَةُ اللَّهِ** discusses two fundamental concepts in Islamic worship: raabta and zaabta. Zaabta is the performance of things according to rules, while raabta is the doing of something based on love and devotion. This is an important differentiation within the context of trying to understand how Muslims can advance their relationship with Allah **سُبْحَانَهُ وَتَعَالَى**.

#### An Analogy of a Cook

To illustrate this concept, Moulana Thanvi **رَحْمَةُ اللَّهِ** gives an example of a cook. A cook who merely prepares food and places it on the table has done his zaabta.

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But a cook who not only prepares the food but also serves it, takes care of the people eating, and attends to their comfort demonstrates raabta. Both cooks have fulfilled their duty, but the second one does more and makes it a personal experience. This is Raabta.

### Applying Raabta in 'Ibaadat

We can use this analogy to understand our relationship with Allah **سُبْحَانَهُ وَتَعَالَى**. Performing obligatory acts (faraidh) are performing zaabta, while performing voluntary acts of 'ibaadah (nawafil) with love and devotion is performing raabta. For instance, performing the five obligatory namaazes each day is obligatory, but performing extra namaazes like awwabeen or tahajjud indicate a greater degree of commitment to Allah **سُبْحَانَهُ وَتَعَالَى**.

### The Need for Raabta with Allah **سُبْحَانَهُ وَتَعَالَى**

We should strive for a love and longing relationship with Allah **سُبْحَانَهُ وَتَعَالَى**, not merely doing the bare essentials. Even if we fault in our duties, we should attempt to perform extra acts of 'ibaadah out of love. For individuals who are seeking islaah (self-reform) and further acquaintanceship with Allah **سُبْحَانَهُ وَتَعَالَى**, optional namaazes become obligatory.

### Implementing Raabta in 'Ibaadah

Making raabta a part of our 'ibaadah means going beyond obligations only and doing acts of devotion out of love for

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Allah. By following nafl (voluntary) namaazes and striving for spiritual growth, we can make our bond with Allah stronger and fulfill our potential as His creation. May Allah guide us to a path of love and devotion in worship.

### The Flexibility of Intentions for Nafil Namaazes

There is another profound advantage in nafl 'ibaadah, something that cannot be performed in fardh, wajib, or sunnat-e-mu' akkadah: to create a number of intentions with one action. For example, after Maghrib namaaz, when we perform awwabeen namaaz, we can include to our niyyat (intention) of awwabeen namaaz, salaah-ut-tauba (namaaz of repentance), salaah-ul-haajaat (namaaz requesting for our needs to be fulfilled), salaah-us-shukr (namaaz of thankfulness for Allah ﷻ' s bounties), salaah-ul-istikhara (namaaz for counsel), tahiyyat-ul-wudhu (greeting on ablution), tahiyyat-ul-masjid (greeting upon the masjid upon entry). When embarking on a journey, one can intend safar namaz (namaaz for safety in travelling).

Thus, with only two rak'ahs, we receive the reward of having performed as many as eight, ten, or even more separate namaazes.

Allah ﷻ is the Giver; we are mere receivers. He bountifully gives us nafl (optional means) to approach Him. Let us avail ourselves of these avenues, make a heart full of virtuous intentions, and strive in His direction. In every action, great or small, let us attempt to approach Allah ﷻ and gain for

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ourselves and for others without laborious effort, but just intelligent intentions.

### Embracing Nawafil

Nawafil are necessary for spiritual growth and nearness to Allah سُبْحَانَهُ وَتَعَالَى. They complement faraidh by filling in gaps while providing boundless scope for additional ‘ibaadah. By incorporating nawafil into one’s life—through additional namaazes, fasting, or other acts—Muslims can make their relationship with Allah سُبْحَانَهُ وَتَعَالَى stronger and fulfill their role as His creation.

Let us strive not only to maintain compulsory namaazes but to go beyond them with voluntary forms of ‘ibaadah. Blessed are those who go beyond the bare minimum, sincerely giving themselves in worship out of love for Allah سُبْحَانَهُ وَتَعَالَى.

### Flexibility for Beginners

For beginners or summer nights when nights are short, it suffices to perform tahajjud immediately after Isha. This approach is likened to taking a light food like daal roti) lentils and flat bread) or sandwiches—simple and satisfying. On winter nights, however, when nights are long or for devotees who have progressed, doing tahajjud at its more sought-after time (the last one-sixth of the night) is equivalent to indulging in high-quality feast like roast or biryani.

## Reviving Sunnah and Nafil Practices

Sunnah acts like tahiyyatul masjid and nawafil are highly spiritually significant. They complement fardh namaazes as they allow the worshipers to enhance their bond with Allah through additional acts of devotion. Regardless of being short recitations or long efforts, or both, every action helps in earning Allah's pleasure.

Let us strive not only to keep obligatory namaazes but also to take on voluntary actions with love and faith for Allah. Let us revive these abandoned traditions and make our bond stronger with our Creator—Insha'Allah.

## Nafil Namaazes With Sunnat Implications and Their Importance

Nafil and sunnah namaazes are both acts of 'ibaadah by choice in Islam, though not for the same reason. Sunnats stem from Rasoolullah ﷺ's daily routines and are highly encouraged because they are modelled after his practice. Nafil namaazes, however, are performed by choice and can be performed at any moment, except at prohibited times. Both types of acts enrich a person's spiritual journey and relationship with Allah ﷻ. Nafil namaazes are particularly helpful as they can be utilized to compensate for defects in fardh namaaz (obligatory) and enhance one's imaan, hence becoming a means of gaining Allah ﷻ's pleasure and drawing closer to Him. Through the incorporation of these namaazes into one's practice, we can elevate our spiritual level and increase us

rewards in the Hereafter, but are we doing it for rewards or due to our love?

## The Qur'aan Shareef's Verbal Expertise – A Wonder

The Qur'aan Shareef so eloquently describes Allah سُبْحَانَهُ وَتَعَالَى's wisdom behind miracles bestowed on His Messengers. For instance, Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan,

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُّوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾﴾

*"And when Moosa prayed for water for his people, We said: Strike the rock with your staff. Then **gushed forth therefrom twelve springs**. Each tribe knew their drinking place. Eat and drink from the provision of Allah, and do not act corruptly, making mischief on the earth."*

(Surah al-Baqarah: 2; Aayat: 60)

This aayat from Surah Al-A'raf similarly recounts the twelve springs emerging for each tribe in Surah al Baqarah:

﴿وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُّوا مِن

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طَيَّبْتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

*And We divided them into twelve descendant tribes as distinct nations. And We inspired to Moosa when his people implored him for water, 'Strike with your staff the stone,' and there gushed forth from it twelve springs. Everybody knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], 'Eat from the good things with which We have provided you.' And they wronged Us not, but they were [only] wronging themselves.*  
(Surah Al-A'raf: 7; Aayat: 160)

### Significance

The use of "**fanbajasat**" in Surah Al-A'raf may symbolize a reduced flow of blessings due to disobedience or ingratitude by the Israelites. This shift in description highlights how Allah **سُبْحَانَهُ وَتَعَالَى**'s Mercy can be tempered by human actions. Both verses underscore Allah **سُبْحَانَهُ وَتَعَالَى**'s provision but also serve as reminders of accountability and gratitude.

Sayyeduna Moosa **عَلَيْهِ السَّلَامُ** struck a stone from which water flowed forth—sometimes suddenly (fan fajarat) and sometimes constantly—displaying divine power ideally suited to human requirements.

Here is the comparative tafseer (exegesis) of the terms "fanfajarat" (فانفجرت) in Surah Al-Baqarah (2:60) and "fanbajasat" in Surah Al-A'raf (7:160) from Hadhrat Moulana Ashraf Ali Thanvi **رَحْمَةُ اللَّهِ**'s Bayaan al-Qur'aan:

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Moulana Ashraf Ali Thanvi رَحْمَةُ اللَّهِ 's Bayan al-Qur'aan highlights the distinction between the verbs "fanfajarat" and "fanbajarat" in his commentary:

### Surah Al-Baqarah (2:60)

The term "fanfajarat" derives from the root 'fajara' which connotes bursting forth with force. Moulana Thanvi رَحْمَةُ اللَّهِ interprets this as a sudden, abundant gush of water from the rock, symbolizing Allah سُبحانه وتعالى 's immediate response to Sayyeduna Moosa عَلَيْهِ السَّلَام 's du'aa and His limitless provision.

### Surah Al-A'raf (7:160)

The term "fanbajarat" comes from bajasa, meaning to flow gradually. Moulana Thanvi رَحْمَةُ اللَّهِ notes that while both verses describe the same miracle, the shift in terminology reflects the Israelites' gradual ingratitude and diminishing spiritual state. The slower emergence of water in this verse symbolically highlights their weakened relationship with divine blessings over time.

Moulana Thanvi رَحْمَةُ اللَّهِ suggests the difference in verbs reflects a theological lesson: Allah سُبحانه وتعالى 's Mercy remains abundant, but human disobedience can reduce its visible flow in their lives.

The difference in wording reflects narrative context rather than contradiction. Surah Al-Baqarah emphasizes the miracle's immediacy, while Al-A'raf highlights its lasting impact.

## Restrictions of Quantity and Intentions of Fardh; Witr (Obligatory) and Sunnat Namaazes

Fajr consists of two fardh (obligatory) rak'ats, but one cannot ask an Imaam to add a third rak'at.

Compulsory namaazes have fixed forms which can never be excelled. In the same way, witr and eid namaazes do bear some requirements that cannot be pushed beyond their customary forms. As sunnat- e-mu'akkadah (insistent sunnahs) have to be acted upon in adherence to custom, while nafl namaazes, allow room for flexibility for Muslims to engage in extra acts of 'ibaadah.

### Awwabeen Namaaz

Awwabeen, also known as tawwabeen, are performed after Maghrib. Awwabeen ranges from between six to twenty rak'ats and are a means of repentance (taubah). Allah سُبْحَانَهُ وَتَعَالَى loves the repenters, as the Qur'aan states:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

*Indeed, Allah loves those who are constantly repentant.*

(Surah Baqarah: 2 Aayat: 222)

This aayat emphasizes two attributes beloved to Allah سُبْحَانَهُ وَتَعَالَى: Repentance (taubah): Constantly turning back to Allah after committing sins.

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Purity (taharah): Maintaining physical and spiritual cleanliness.

The ayat encourages believers to uphold these qualities as part of their relationship with Allah **سُبْحَانَكَ وَبِحَمْدِكَ** and their adherence to His commands.

### **Awwabeen Namaaz: A Wondrous Blessing**

The awwabeen namaaz, recited after Maghrib, varies from six to twenty rak'ats. This namaaz bestows immense spiritual rewards. It is said that if one performs awwabeen, his sins shall be forgiven to him—and this despite the fact that his sins were as numerous as foam in all seas combined. Foam made by sea waves during high tide, whirlwinds, and even by tsunamis counts too. Forgiveness to that extent says how much awwabeen must be valued. Nevertheless, most leave out the namaaz for they become distracted watching television or even eating supper. Instead, we must put some priority on this act of worship and perform it with sincerity.

The reward of reciting awwabeen namaazes is immeasurable. Imagine an employer paying twelve years of salary for some minutes of overtime work. Allah **سُبْحَانَكَ وَبِحَمْدِكَ** offers such grace daily for the recitation of these namaazes with imaan. Even small surahs like Al-Asr or Al Kauthar can be of immense blessings because every word of the Qur'aan Shareef is a treasure.

## A Guide to Awwabeen Namaaz

Offering awwabeen namaaz is simple. Begin with the three fardh (obligatory) rak'ats of Maghrib. Then, the two sunnat-e-mu' akkadah (Sunnah that is stressed). Then, four additional rak'ats with one salaam or two salaams. Six rak'ats after the sunnats is even more favourable.

Even though it is performed for a little while in the form of brief surahs like Al-Asr or Al Kauthar, these namaazes are extremely blessed. Allah **سُبْحَانَہُ وَتَعَالَى** rewards the individuals performing this namaaz with twelve years' amount of worship—a gigantic reward for a minute or two of extra effort.

I noticed this only twice in my lifetime, where jamaats perform both – their awwabeen namaaz and go for ghusht. Once it was when I was in Germiston. A lovely example is from a masturaat jamaat (inviting people to Allah ). This jamaat was from Lahore, Pakistan.

There is a consensus of opinion among 'Ulama that the six rak'ats should be performed after the Maghrib fardh and two sunnah namaazes. Even if one performs them while sitting and recites short surahs like Al-Asr or Al Kauthar, these namaazes will be included among the awwabeen. Performing these namaazes with diligence can achieve the reward of twelve years of 'ibaadah.

### A Practical Example: Combining Ghusht and Awwabeen

Following Maghrib namaaz, they were successful in combining

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ghusht and awwabeen namaaz seamlessly. While one of the brothers delivered the ghusht bayan, others went to a corner of the masjid and completed his awwabeen namaaz.

As soon as he returned, another brother got up, went to a corner of the masjid, and performed his awwabeen namaaz, they did this in turns performing their awwabeen namaaz in the masjid. Everyone had completed performing their awwabeen by the time the bayaan was over and was now ready to go out in ghusht. This shows that where there is will, there is way – if only one really wants to perform deeds of ‘ ibaadah, excuses won’t stop them.

## Tahajjud Namaaz: A Special Act of Worship

The tahajjud namaaz is incredibly significant at all times but especially in Ramadaan. The time of tahajjud begins immediately after the Isha namaaz and continues until the last sixth of the night (usually referred to as tahajjud time, between 3 or 4 o’clock in the morning). While sleeping early in advance before performing tahajjud is preferred, it is not obligatory; one may perform it immediately after Isha (Qablan Naum).

## Forgiveness and Elevation

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ  
الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي

فَأَغْفِرْ لَهُ»

On the authority of Abu Hurairah رضي الله عنه, Rasoolullah صلی اللہ علیہ وسلم said: "Our Lord, Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains, and He says: 'Who is calling upon Me so that I may answer him? Who is asking Me so that I may give him? Who is seeking My forgiveness so that I may forgive him?'"

(Sahih Bukhari 1145)

### Advantages of Tahajjud Namaaz

On Judgement Day, there will be given a special summons to those who performed tahajjud so that they can be taken to Jannat without regard to their deeds. Even those who performed short tahajjud, sitting and reciting short surahs like Al- Asr or Surah Al Kauthar, will be included in this sacred group – though they won't be in the ranks of those who read long portions of the Qur'aan during their night namaazes.

These are six to twenty rak'ats following the Maghrib namaaz. Although many perform the minimum six rak'ats, few strive to perform all twenty of the awwaabeen namaaz.

### The Efforts of Regularity in Tahajjud Namaaz

Tahajjud requires effort similar to jihad, overcoming sleep and comfort during the night. It affords the Mu'min mental commitment and staying focused on 'ibaadat despite fatigue. It

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is actually a spiritual dedication that symbolizes prioritizing Allah **سُبْحَانَهُ وَتَعَالَى** over worldly needs, reflecting complete submission.

### Practical Observance of Tahajjud Namaaz

Tahajjud namaaz can be performed after the final two rak'ahs of sunnat al mu'akkadah performed for isha namaaz and before fajr, ideally in the last third of the night. The number of rak'ahs consists of a minimum of two up to twelve or more rak'ahs depending on individual capacity. A brief sleep before rising for Tahajjud is recommended.

### The Profound Virtues of Tahajjud Namaaz

Tahajjud is the deed of righteous individuals (saaliheen), to whom Allah **سُبْحَانَهُ وَتَعَالَى** has bestowed respect along with Messengers and martyrs. In the spiritual struggle of acquainting one's self in performing namaaz, one requires effort akin to jihad. In preparation, A brief sleep before rising for Tahajjud is recommended.

Tahajjud namaaz affords one closeness to Allah **سُبْحَانَهُ وَتَعَالَى**. Waking up in the middle of the night for Allah **سُبْحَانَهُ وَتَعَالَى** brings a person closer to Him. One also attains Allah **سُبْحَانَهُ وَتَعَالَى**'s forgiveness, as the night namaaz washes away sins and elevates ones ranks.

One addedly attains the divine favour of Allah **سُبْحَانَهُ وَتَعَالَى** and bestows special mercies and blessings upon those who practice

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tahajjud.

Both tahajjud and awwabeen namaazes are unique times of spiritual development and closeness to Allah **سُبْحَانَهُ وَتَعَالَى**. By giving these acts of faith precedence over earthly distractions, Muslims gain immense rewards and pardon. Whether in brief readings or extended devotions, all actions lead one closer to Allah **سُبْحَانَهُ وَتَعَالَى**'s grace.

Let us attempt to apply these namaazes in our day-to-day life with sincerity and dedication. May Allah grant us success in fulfilling our obligations and going beyond them through voluntary practices of worship (nawafil)—Insha'Allah!

### Tahajjud – Two Opposing Meanings

Night namaaz is typically eight rak'ats but is often reduced to two by most. Proper tahajjud requires effort and commitment, somewhat like jihad, it requires struggle and commitment.

Tahajjud, derived from the Arabic root "h-j-d" (ه-ج-د), carries weighty grammatical and spiritual significance. The root word encompasses two opposing meanings:

- to sleep and
- to stay awake,

reflecting the duality of effort required in performing this namaaz. This opposition symbolizes the struggle between

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humans. comfort (sleep) and spiritual commitment (wakefulness for worship), like to the concept of jihad (striving).

Tahajjud specifically refers to waking up after sleeping at night to perform voluntary namaazes, emphasizing a deliberate effort to overcome physical rest for spiritual devotion.

### Qur'aanic Significance

The Qur'aan highlights the importance of Tahajjud in several aayaat, particularly associating it with closeness to Allah *سُبْحَانَهُ وَتَعَالَى* and spiritual elevation:

﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا﴾

*And those who spend the night prostrating themselves before their Lord and standing.*

(Surah Al-Furqan: 25; Aayat: 64)

This aayat praises those who dedicate their nights to worship, further emphasizing the spiritual rewards of tahajjud.

### Just Two Ahaadeeth on Tahajjud

#### The First Hadeeth

Rasoolullah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* highly encouraged Tahajjud namaaz. Sayyeduna Abu Hurairah *رَضِيَ اللَّهُ عَنْهُ* stated that Rasoolullah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* had said.

« أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ صَلَاةُ اللَّيْلِ »

*The best prayer after the obligatory prayers is the nighttime prayer (tahajjud).*

(Sahih Muslim, Hadeeth 1163)

## The Second Hadeeth

Sayyeduna Abu Hurairah رَضِيَ اللهُ عَنْهُ has narrated that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ  
الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي  
فَأَغْفِرَ لَهُ»

*“Our Lord, Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains and says: ‘Who is calling upon Me so that I may answer him? Who is asking Me so that I may give him? Who is seeking My forgiveness so that I may forgive him.’”*

(Sahih al-Bukhari, Hadeeth 1145 (Book of Tahajjud))

These narrations highlight both its merit and its unique timing during the last third of the night.

## The Importance of Ishraaq Namaaz

Allah **سُبْحَانَكَ وَتَعَالَى** encourages His servants to engage in zikr until the sun rises sufficiently above the horizon, which takes approximately thirteen minutes after sunrise. This is the best time to recite ishraaq namaaz, an extra namaaz with immense reward. Although performing ishraaq at its best time has the maximum reward, it is also allowed to recite it later in the day, although with relatively lesser reward. Even if one falls asleep after fajr and wakes up later, he is still required to attempt to recite ishraaq namaaz with sincerity and intention.

Ishraaq namaaz is two to four rak'ats and may be succeeded by chasht namaaz, which consists of two to twelve rak'ats. Both namaazes can be performed any time from 15 to 20 minutes after sunrise to the zenith (when the sun is in its highest point). These namaazes are not merely acts of devotion but also opportunities for great spiritual sustenance.

### Spiritual Nourishment vs. Physical Nourishment

In everyday life, we usually have full meals that satisfy our physical hunger. Rarely do we make do with just a banana or a cup of tea in the morning; instead, we seek substantial nourishment. But when it comes to our spiritual nourishment, we tend to be satisfied with scant portions—merely meeting the minimum requirements of 'ibaadah. Suppose we were to treat our spiritual meals the way we treat our physical meals: with completeness and satisfaction. Practicing ishraaq and chasht namaaz on a regular basis might give us that "full meal" of

spiritual satisfaction.

### The Practice of Rasoolullah ﷺ

Rasoolullah ﷺ would remain seated after Fajr for zikr (remembrance) until sunrise before preparing for ishraq. He engaged in wazifas (supplications) and muraaqabah (reflection) during this time and often conversed with his Sahaabah رَضِيَ اللهُ عَنْهُمْ about their dreams. This routine exemplifies how early mornings can be dedicated to 'ibaadah and reflection.

### Lessons from Ishraq Namaaz

Rasoolullah ﷺ emphasized the tremendous rewards of ishraq namaaz, performed exceedingly early after dawn:

Performing ishraq daily earns rewards equivalent to a complete Hajj and Umrah, no cost of traveling, passports, or hotel bookings necessary. Two rak'ats done from home can earn this huge reward.

Rasoolullah ﷺ demonstrated this by doing Taam, taam, taam three times to indicate that the reward is definite and appears within a larger discussion on ishraq namaaz and its rewards. This refers to a verbal phrase spoken by Rasoolullah ﷺ, the text directly uses the word "uttered."

The purpose of repeating "Taam" (complete) was to emphasize and confirm the fullness and certainty of the reward for ishraq

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namaaz. The repetition itself is the key action, serving as a verbal affirmation.

### **Inducement to Perform Ishraq Daily**

Even if a person sleeps after fajr namaaz and wakes up later, he must offer ishraq. Maintaining this habit throughout the year ensures Allah to bestow daily provisions. Apart from offering Surah Yasin in morning yields additional rewards and sustenance.

### **Chasht Namaaz (Salaatul Duha)**

To determine the exact time of chasht (duha) namaaz, follow these instructions based on the sources provided:

#### **Chasht (Duha) Namaaz Time Range**

The Chasht namaaz begins after one performs Ishraq namaaz, when the sun reaches a certain height. However, 'Ulama have stated that Chast namaaz can be performed immediately after one had performed the Ishraq namaaz.

#### **End Time:**

The time at which the Chasty namaaz lapses is just before zawaal (noon), i.e., the time when the sun is at its highest, hardly before dhuhr namaaz starts.

### **The Best Time for Chasht Namaaz**

Although Chasht can be offered at any time during this interval,

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the best time is after a quarter of the day has passed, i.e., half-way between sunrise and zawaal, when the sun's heat begins to rise.

### How to Calculate the Exact Time

Calculate the exact time of sunrise in your location and add 15 Minutes. This is the beginning of ishraq namaaz. Determine the time of zawaal (midday). Calculate one-quarter of the day. The day is calculated from sunrise until sunset. Split this time into four parts. After one-quarter of this time has passed, it is the most righteous moment for chasht prayer.

It can vary by a minute or two based on your region and season. Compute precise sunrise and zawaal time for your area using a reliable Islamic calendar. By following these steps, you can successfully compute and perform your chasht (duha) namaazes within their specified times.

Performed post-sunrise and before zawaal (midday) and consists of between two to twelve rak'ats.

Remember, it is re-iterated that chasht namaaz can be performed immediately after ishraq namaaz.

### Rasoolullah ﷺ Changing the Mindset of the Sahaabah-e-Kiraam

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ once marvelled at people coming back from war with bountiful ghanimah (spoils of war). Upon observing their worldly mindset, Rasoolullah ﷺ

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diverted their attention towards spiritual bounties. He explained that two rak'ats of ishraq namaaz surpass all material wealth obtained in this world.

In the same manner, he taught that offering two rak'ats of Chasht is enough charity for all 360 joints in the human body — a straightforward but meaningful act of appreciation for Allah سُبْحَانَهُ وَتَعَالَى.

While voluntary acts are required for spiritual growth, they must not be given priority over faraidh (obligatory duties) like namaaz, fasting (roza), charity (zakaat), pilgrimage (hajj), and respect for family and neighbourly rights. Neglecting these duties while doing voluntary acts is self-defeating. For example, some individuals prioritize nafl 'ibaadah during congregational worship but neglect their faraidh.

Others perform voluntary fasting but fail to pay obligatory zakaat.

Working towards equilibrium implies that faraidh remain the foundation while nafl enhances one's spiritual life.

## The Rewards of Chasht Namaaz

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed great emphasis on chasht namaaz. He informed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that the human body consists of 360 joints, and every joint must be provided with daily sadaqah (charity) by way of expressing gratitude to Allah سُبْحَانَهُ وَتَعَالَى. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were concerned as to how they

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could possibly provide 360 charity acts daily, especially if they were not rich.

Rasoolullah ﷺ reassured them by saying:

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكُؤُهُمَا مِنَ الضُّحَى»

*It is narrated by Sayyeduna Abu Zarr رَضِيَ اللَّهُ عَنْهُ that Rasoolullah ﷺ said; "Every morning, charity is due on every joint of a person. So, every act of glorifying Allah (tasbih) is charity, every act of praising Him (Tahmid) is charity, every declaration that there is no god, but Allah (Tahlil) is charity, every declaration of His Greatness (Takbir) is charity, enjoining good is charity, forbidding evil is charity, and two rak'aats prayed in Duha suffice for all of that.*

(Sahih Muslim 720)

This statement highlights the simplicity and significant implication of performing nafil namaazes like chasht. Other than spiritual rewards, these namaazes are also a remedy for bodily illnesses. Many people suffer from joint disorders like knee pain, backache, or shoulder aches. The repeated recitation of chasht namaaz can give both spiritual and bodily relief.

## Practical Guidelines for Performing Ishraaq and Chasht Namaazes

Even if one sleeps after Fajr and wakes up later, one should still perform these namaazes. The routine of Ishraaq for the entire year ensures blessings for the day. Apart from reciting Surah Yasin in the morning fulfils daily needs.

Performing both Ishraaq and Chasht together allows an individual to gain maximum rewards.

The deceased in their qabars (graves) often marvel at the living who have leisure time but neglect these namaazes. They notice how valuable these acts of worship are but regret not having done them while they were alive.

Ishraaq Salah is two to four rak'ats and may be succeeded by Chasht Salah, which may consist of two to twelve rak'ats. Both namaazes can be performed any time from sunrise to the zenith (when the sun is in its highest point). These namaazes are not merely acts of devotion but also opportunities for great spiritual sustenance. Looking back, we can ask ourselves: Have we ever performed the full twelve rak'ats of Chasht even once in our lifetime? They are something to strive for.

## Witr Namaaz - The Night's Final Namaaz

Sayyeduna Abdullah ibn 'Umar narrated the following Hadeeth from Rasoolullah ﷺ,

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«اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا»

Rasoolullah ﷺ instructed Muslims to make the Witr namaaz their final namaaz of the night.

(Sahih al-Bukhari 998)

This emphasizes the importance of Witr as a concluding act of worship during nighttime namaazes. It serves as a spiritual closure to one's nightly devotion and aligns with the practice of maintaining a structured and purposeful approach to nightly worship. Rasoolullah ﷺ never left out Witr namaaz, even during travel, indicating how significant it is.

Despite it being virtuous to having made it to be the final namaaz of the night, which is after performing tahajjud namaaz, fuqaha have granted leeway for it to be performed after the pre-ultimate nafl of isha namaaz.

### Nawafil Acts Other Than Namaaz

Nawafil extend beyond namaaz to include fasting and other acts of 'ibaadah. Sunnah fasts on Mondays and Thursdays or during special months like Muharram and Dhul Hijjah are highly recommended. Other fasts purely out of love for Allah ﷺ demonstrate one's commitment to 'ibaadah.

### A Narrative Illustrates This Aptly

A shepherd chose to fast on a sweltering day simply because he

had no other work to do. His act is a good example of how voluntary acts could transform routine activities into opportunities for 'ibaadah.

### Going Beyond Bare Expectations

Performing only what is obligatory renders one no different from a diligent minimum-wage employee. Even so, people who do more—going the extra mile—demonstrate that additional degree of commitment which earns Allah's approval. A Hadeeth informs us that on the authority of Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, who said that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي لِأُعِيدَنَّهُ.»

It is narrated by Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily Allah, Blessed and Exalted, has said: 'Whoever shows enmity to a wali (close friend) of Mine, I have declared war against him. My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw closer to Me with supererogatory (nafil) deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand

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with which he strikes, and his foot with which he walks. If he asks of Me, I will surely grant it to him; and if he seeks refuge in Me, I will surely give him refuge.

(Sahih al-Bukhari, Hadeeth 6502)

This is a Hadeeth-e-Qudsi, meaning it is a narration in which Allah ﷻ speaks directly through the words of Rasoolullah ﷺ.

### Explanation

This Hadeeth highlights the importance of fulfilling compulsory acts as the foundation for drawing closer to Allah ﷻ. It then emphasizes the role of voluntary deeds (nawafil) in strengthening this connection and achieving Allah ﷻ's love. Once Allah loves His servant, He grants divine assistance and closeness, aligning the servant's actions with His will. The Hadeeth highlights the transformative power of 'ibaadah and spiritual striving in attaining nearness to Allah ﷻ.

This closeness is in the form of guidance from Allah ﷻ in one's actions—Allah becomes their hearing, sight, hands, and feet.

## Tahiyyatul Masjid

Greeting the Masjid. Tahiyyatul Masjid, or the "greeting of the masjid," is a highly recommended Sunnah namaaz that is performed upon entering a masjid prior to being seated. This practice was emphasized by Rasoolullah ﷺ, who commanded, as is narrated by Sayyeduna Abu Qatada bin Rabi

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Al-Ansari رَضِيَ اللهُ عَنْهُ.

عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ»

*When one of you enters the masjid, let him not sit down until he has prayed two rak'ats.*

(Sahih al-Bukhari, Hadeeth 1167)

This Hadeeth emphasizes the importance of performing a brief prayer upon entering a masjid as a sign of respect and to invoke blessings. It is a recommended practice to perform two rak'ats before sitting down in the masjid.

### **Application of Wisdom of Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ Regarding Tahiyatul Masjid**

Looking at the fajr sunnahs and the wisdom of Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ bears particular significance in Islamic practice. Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would offer these sunnahs at home before proceeding towards the masjid to offer Fajr namaaz. This habit reminds us of our necessity to hold individual and social acts of devotion. Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ's deep understanding of Islamic jurisprudence emphasizes this wisdom further. He did not only study the plain meaning of Hadeeth but also its hikmat (inner wisdom) to infer judgments compatible with Allah سُبْحَانَهُ وَتَعَالَى's will.

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For example, Imam Abu Hanifa رَحْمَةُ اللَّهِ believed that even if a masala (complex issue) seemed out of reach, like a star in the sky, his profound understanding would illuminate it. This is what emphasizes how simple acts like Fajr sunnahs are not rituals but actions full of meaning and intention to Allah سُبْحَانَهُ وَتَعَالَى.

### The Narrative of Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ and the Fajr Adhaan

During a journey from Khaybar, Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ halted to rest at night. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ:

"يَا بِلَالُ كُنْ عَلَى حِفْظِ وَقْتِ الصَّلَاةِ هَذِهِ اللَّيْلَةَ"

*O Bilal, safeguard the time for prayer tonight.*

Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ replied:

"سَمْعًا وَطَاعَةً يَا رَسُولَ اللَّهِ"

*I hear and obey, O Messenger of Allah.*

### The Oversleeping Incident

Despite Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ's efforts to stay vigilant, exhaustion overwhelmed him. At dawn, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ,

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including Rasoolullah ﷺ, remained asleep until the sun rose.

Upon waking, Rasoolullah ﷺ called out:

"يَا بِلَالُ مَا حَالَ الصَّلَاةِ"

O Bilal, what happened to the prayer?

Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ responded:

"وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ مَا أَيقَظَنِي إِلَّا حَرُّ الشَّمْسِ!"

*By the One Who sent you with the truth, O Messenger of Allah, nothing woke me except the heat of the sun!*

Rasoolullah ﷺ then said:

"أَقِيمُوا الصَّلَاةَ"

*Establish the prayer.*

After leading the prayer, Rasoolullah ﷺ instructed Sayyeduna Bilal رَضِيَ اللَّهُ عَنْهُ:

"اجْعَلْ فِي أَدَانِ الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ"

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*Included in the Fajr adhaan: 'Prayer is better than sleep.'*

The purpose of the phrase, in which is this addition to the adhaan, emphasized prioritizing 'ibaadat over temporal comforts, aligning with the following Qur'aanic commands to uphold namaaz.

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى﴾ (١٣٢)

*And enjoin As-Salat (the prayer) on your family and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqun.*

(Surah Taha: 20; Aayat: 132).

The historical consensus of this additional phrase to the fajr adhaan, while some early scholars debated its inclusion, the majority affirmed it as a Sunnah practice based on this incident.

### Special Significance of Fajr Sunnahs At Home or In the Masjid?

Of the sunnahs that are highlighted, the two Fajr sunnahs are highlighted individually. Rasoolullah ﷺ started performing the two Fajr sunnahs at home before proceeding to the masjid to perform the Fajr fardh namaaz.

Upon arrival at the masjid for fajr namaaz, Rasoolullah

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صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ would immediately stand on the musallah and perform the fardh of fajr namaaz, hence this automatically becomes an act of tahiyyatul masjid as well.

Most people these days perform their sunnahs at home before going to the masjid, it is preferable to do them at the masjid so that one can get the reward of tahiyyatul masjid as well, though it must be noted and made known that tahiyyatul masjid must be made before seating one's self in the masjid, it must be made immediately upon entry into the masjid.

### The Importance of Continuing Traditions

Hadhrat Moulana Sheikh Hakim Muhammad Akhtar Sahib رَحْمَةُ اللّٰهِ عَلَيْهِ emphasized the value of continuing traditions but being considerate of alternative viewpoints in Islamic law. He highly respected Imam Abu Hanifa رَحْمَةُ اللّٰهِ عَلَيْهِ's meticulous adherence to studying every Hadeeth intensely prior to rendering rulings.

While some view it as being wajib (obligatory), the general majority of 'Ulamas view is that it is an ascertained sunnah (sunnah mu'akkadah). Performance of tahiyyatul masjid not only perfects this sunnah but also spiritually prepares the Mu'min for further acts of 'ibaadah. Its non-performance is described in the Hadeeth as being one of the signs of the Day of Judgment.

### Tahiyyatul Wudhu

Tahiyyatul wudhu is a highly recommended act of 'ibaadah,

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wherein two rak'ahs of nafl (voluntary) namaaz are offered immediately after one completes wudhu (ablution). It is a practice supported by many scholars like Imam Nawawi رَحِمَهُ اللهُ and Ibn Taymiyah رَحِمَهُ اللهُ since it is believed to carry immense spiritual reward and blessings.

Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emphasized the namaaz after wudhu. Tahiyatul wudhu is best performed immediately after wudhu without delay and may be combined with other nafl namaaz like Tahiyatul Masjid after having performed wudhu at home and immediate upon entry into the masjid, (without sitting) perform a combination of tahiyatul wudhu and tahiyatul masjid.

### Salaatul Istikhaarah - (Namaaz for Guidance) of Divine Assistance

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ:  
إِذَا هُمْ أَحَدَكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ:

« اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَفِدُّكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْضُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ

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هَذَا الْأَمْرَ شَرَّرَ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ: فِي عَاجِلِ أَمْرِي  
وَأَجَلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي»

قَالَ: وَيُسَمِّي حَاجَتَهُ.

Sayyeduna Jaabir Abdullah narrates that Rasoolullah ﷺ used to teach us the way of doing istikharah (seeking guidance from Allah) in all matters, just as he would teach us a surah from the Qur'aan. He said:

*“When one of you is concerned about a matter, let him pray two rak’ahs (units) of prayer, other than the obligatory prayer, then let him say:*

*“O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You from Your immense bounty. For You have power, and I have none. And You know, and I do not know. You are the Knower of the unseen. O Allah, if You know that this matter is good for me with regard to my religion, my livelihood, and the outcome of my affairs — immediate and distant — then ordain it for me, make it easy for me, and bless it for me. And if You know that this matter is bad for me with regard to my religion, my livelihood, and the outcome of my affairs — immediate and distant — then turn it away from me and turn me away from it, and decree for me what is good wherever it may be, and make me content with it.”*

He (the narrator) said: “Then he should mention his need (i.e., the

matter for which he is seeking guidance).”

## Salaatut Tasbeeh

This namaaz is primarily based on this authentic narration in which Rasoolullah ﷺ instructed his uncle Sayyeduna Abbas رَضِيَ اللهُ عَنْهُ:

عَنْ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ:

«يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنُحُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ حَظَّاهُ وَعَمَدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ عَشْرُ خِصَالٍ: أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ حَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكَعَ فَتَقُولُهَا 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 فَتَقُولُهَا عَشْرًا فِي كُلِّ رَكَعَةٍ فَدَلِّكَ حَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعَ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَاذْكَرْ فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ

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سَنَةِ مَرَّةٍ فَإِنْ لَمْ تَفْعَلْ فَنِيْ عُمْرِكَ مَرَّةً.»

Rasoolullah ﷺ said to Sayyeduna ‘Abbās ibn ‘Abdul Muṭṭalib:

*”O ‘Abbās! O uncle! Shall I not give you, shall I not grant you, shall I not bestow upon you, shall I not do ten things for you? If you do them, Allah will forgive your sins — the first and the last of them, the old and the new, the unintentional and the intentional, the small and the great, the hidden and the open — ten qualities:*

*That you pray four rak’ahs, reciting in each rak’ah Surat al-Fatiḥah and a surah. When you finish the recitation in the first rak’ah, while you are standing, say:*

*Subḥanallah, wal-ḥamdu lillah, wa lā ilaha illallah, wallahu akbar*

*(Glory be to Allah, all praise is due to Allah, there is no god but Allah, and Allah is the Greatest) fifteen times.*

*Then bow (in ruku’) and say it ten times while bowing. Then raise your head from ruku’ and say it ten times while standing. Then go into sajdah and say it ten times while in prostration. Then raise your head from sajdah and say it ten times while sitting. Then perform the second sajdah and say it ten times. Then raise your head and say it ten times while sitting.*

*That is seventy-five times in each rak’ah. Do that in all four rak’ahs.*

*If you are able to pray once every day, then do so. If not, then once*

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*every week. If not, then once every month. If not, then once every year. If not, then at least once in your lifetime."*

### Key Details of Salaatut Tasbeeh

Performed as 4 rak'aats with 75 tasbeeh repetitions in each rak'aat (300 total)

Best frequency as to when to perform this namaaz is either daily, weekly; monthly; yearly; or even once in a lifetime.

#### Qur'aanic Reference

Even though there isn't a verse specifically mentioning Salatut Tasbeeh, the Qur'aan keeps repeating:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*"Those who remember Allah standing, sitting, and lying down. for them is forgiveness and a great reward."*

(Surah Al-Ahzab: 33; Aayat: 35)

#### Benefits & Rewards

- Full forgiveness of sin. Minor, major, wilful, and inadvertent sins.
- Spiritual cleansing
- Increases bonding with Allah سُبْحَانَهُ وَعَالَىٰ through

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conscious remembrance

- Answering of du'aas
- Brings about heightened spiritual receptiveness during du'aa
- Relief from tribulations
- Said to be effective in resolving problems of life

### Afterlife Benefits

A "house constructed in Jannat" for consistent performers (on the basis of related Hadeeths)

### Ideal Times

Except for sunrise/sunset/midday (makrooh times).

Preferably performed at night for deeper devotional focus.

## Wisdom Behind this Namaaz

### Mental focus:

The 300-repetition design conditions concentration in worship  
It can be performed at any time besides marked by marathons  
with regularity options from every day to once-in-a-lifetime  
that accommodates all religious capabilities.

This namaaz contains systematic zikr which is combined with  
sujood, Qur'aanic reciting, and words of glorification to  
accomplish total 'ibaadah.

Let us attempt not only to execute our faraidh flawlessly but  
also embrace nafl acts with heart and sincerity for Allah  
سُبْحَانَہُ وَتَعَالَى. Let us revive these forgotten practices and draw closer

to our Creator — Insha'Allah!

## Isaale Thawaab Namaaz – An Act of Gratitude and Appreciation

We limit our thawaab for the marhumeen (those who have passed on) to the qurbani season only. It is only then that we consider performing isaale thawaab, (the action of sending blessings to those who have passed on). Then to add insult to injury, we send money to foreign countries to have a 'cheaper' qurbaani done, where people who opt to perform this act on behalf of others often are scamsters.

They photograph the animal and send it to you, as well and hundreds of others who opted to second the organization or individual to do the sacrifice for them. What a cheap skate getaway to appear to show gratitude for someone who had sacrificed so much for one? Show you mettle as a Muslim, do not be a *himmat chor* (a thief to courage). We must change our attitudes by at least attempting the following and making it a habit.

Use the nawaafil namaazes that Allah ﷻ bestowed upon us to perform isaale thawaab namaaz for those who have done more than just 'good' for us. Imagine the joy of Hadhrat Khadijatul Kubra رَضِيَ اللهُ عَنْهَا, when she realized that someone from Azaadville, a distant town, had presented thawaab to her. Also, imagine her kind du'aas on their behalf for us.

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Picture the gratitude of Imam Abu Hanifa رَحْمَةُ اللَّهِ، or Shah Waliullah رَحْمَةُ اللَّهِ، or of so many others great figures. Let us establish groups in our hearts for them—our asaaticah (teachers), mashaikh (spiritual guides), and kith and kin—and shower thawaab to them daily.

We all falter in this regard, of not making the effort to offer spiritual sacrifices to our deceased relatives while readily claiming our due share of their earthly resources in terms of inheritance, competing for even more than is rightfully ours. What a pathetic reflection on our priorities.

For those to whom we inherited our deen—the Sahaabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ، and especially those who took part in the in the battles of Badr, Uhud, Hunayn, Tabuk, and other battles which were of crucial importance—when we make isaale thawaab for them, we are not only increasing their reward but also invoking their blessings on us. And consider this: when we dispatch durood (greeting) in the name of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، does he not return it in kind with something greater? If we present two rak'ahs of namaaz in his remembrance, does he not send something far better in return? Yes, it is a method of profound spiritual advancement.

In presenting the fruits of our actions to our guides, we ensure their blessings. With their du'aa, our worldly matters become rectified. With our teachers' du'aas, our knowledge and understanding are enriched. With our sheikhs' du'aas, our spirituality and connection with Allah سُبْحَانَهُ وَتَعَالَى are deepened. A true sheikh desires nothing but the progress of his mureeds,

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even if it means that his own name is forgotten. Similarly, a true teacher rejoices in the success and fame of his students.

All of this can be done through the cultivation of a "garden of nafil" within our lives. As long as we are doing deeds of preference, we do not have thawaab to share. We might be excellent huffaadh and committed teachers of Islamic texts, but our personal recitation of the Qur'aan falls short. That is also an ugliness owned by those who write truthfully of their own shortcomings.

Make isaale thawaab during the nafil of zuhr, for your an ustad, and alternate the different asaaticah who have taught you deeni ta'leem. There are so many nawaafil during the day and night, use these nawaafil to make Isaale thawaab for your masha'ikh, a time during a nafil for the Sahaaba-e-Kiraam, both individual Sahaabi, and groups of Sahaabi -like the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who fought in the Battle of Badr, make Isaale thawaab for the Khulafaa-e-Raashideen, sometimes all of them, and at other times for them individually. Then, the tabi'een, the tabi tabi'een, and all the great, great people. And of course, two rak'ats minimum, exclusive for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Make for our parents, fathers sometimes, mothers sometimes, if one was orphaned, then for one's guardians, and anyone who we feel has had a significant impact on one's deeni life.

When I come to our sheikh رَضِيَ اللَّهُ عَنْهُ's turn, I perform isaale thawaab for my sheikh for three days, this in lieu (I use the phrase 'in lieu' for the lack of a better phrase, because never can

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I, or will I be able to repay my sheikh for what he had given me, and to Allah **سُبْحَانَهُ وَتَعَالَى** for how He allowed my mind to absorb whatever my sheikh had given to me), of his favours that are so great, and I can feel it now, that Hadhrat **رَحْمَةُ اللَّهِ**'s tawajjuh , and Hadhrat's barakat, and whatever we got, we got from our sheikh. Also, make Isaale thawaab for other extremely, great 'Ulama and mashaa'ikh who are obscured from our minds, go around finding them.

For example, one name, Imam Sarakhsi **رَحْمَةُ اللَّهِ**, who was an extremely great 'Aalim. However, who would ever think of making isaale thawaab for him? Should Allah **سُبْحَانَهُ وَتَعَالَى** see the sincerity in us wanting to do this, and we get the toufeeq to do so, imagine Imam Sarakhsi **رَحْمَةُ اللَّهِ** saying,

“Today, I got a gift from so and so, the gift he sent me is from where he lives, Wasbank, in South Africa.”

Pondering about the town's name? Worry not. Even if you live in Tweebuffelsmeteenskootdoodgeskietfontein, the thawaab **WILL** reach you.

How much won't he appreciate it? And how many du'aas won't he give? So, for our spiritual advancement, try and get involved in nafil. Allah give us toufeeq.

All nafil 'ibadaat are unbelievably valuable and of real benefit. However, without fardh, we are non-starters to gain anything from nawaafil.

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It's only through fardh that one can enter, improve all the time. Thereafter excel in nafl as much as we can. Tilaawat of Qur'aan, Shareef, namaz, qurbaani, and all the various other types of nawaafil.

## Acts of Nawaafil Beyond Nafil Namaazes

Nafl deeds are more than just namaaz and also include fasting (roza), charity (zakaat) over and above the compulsory value, kindness towards fellow creatures (even animals), and other charitable deeds. These voluntary deeds are of immense value and are without limits. Most people these days neglect nafl, treating it as something optional or useless. Such behavior is an impediment to spiritual development.

## The Importance of Giving Qur'aan Shareef Tilaawat is First Priority

Hadhrat Moulana Abrarul Haq Sahib رَحْمَةُ اللَّهِ advised,

"Every day, after your Qur'aan tilaawat (recital) — whatever a juz, half a juz, or whatever amount of reading you have allocated to yourself—make du'aa. Don't wait until the end of reciting the whole Qur'aan to make a du'aa. Use the rewards of each day's recitation on the account of your deceased, martyred and dear ones."

The glorious grace of nafl 'ibaadah is such that, while you pass on its reward, yours are not jeopardized. Considering this, then why do we deny them giving them for free?

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Actually, recitation of the Qur'aan is usually missing in our Ummah. As we have been informed, there will be no complainant on the Day of Judgment whose complaint Allah *سُبْحَانَهُ وَتَعَالَى* will listen to more attentively than the Qur'aan Shareef itself, except for the complaint of Rasoolullah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*. If Rasoolullah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* complains against our neglect of the Qur'aan, what will we say in our defence? On that day, all lawyers would be rendered irrelevant.

So, we must establish a strong connection with the Qur'aan Shareef. We can then turn this action of connecting something into a cause of isaale thawaab. Our free du'aa, our recitation of the Qur'aan, our acts of remembrance—are all priceless treasures which we can bestow to many others, even to the entire Ummah.

I recall a trip for madrasah fundraising where a generous friend contributed on behalf of a student with the expectation of gaining rewards for all virtuous individuals from Sayyeduna Aadam *عَلَيْهِ السَّلَامُ* until the Day of Judgment. The act of kindness enlightened me to the unlimited scope of Allah *سُبْحَانَهُ وَتَعَالَى*'s generosity.

As Haji Imdadullah Muhajir Makki *رَحِمَهُ اللهُ* used to say, Allah does not divide and parcel out the rewards; He gives each individual the entire measure without diminishing the initial reward. What then have we got to lose? Nothing. But we are negligent.

This is the method of sulook (spiritual awareness), by which we

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transform from crawling to running, and ultimately, flying on the wings of du'aa and isaale thawaab.

A person wrote to Moulana Salim Dhorat Sahib that they did not have time to read the Qur'aan. Moulana's response was insightful:

"It isn't that you haven't got time; the importance of the Qur'aan is not in your heart."

If the importance of the Qur'aan was actually in our hearts, we would be available for it. Just as we manage to accommodate friends when things get tight, we must accommodate the Qur'aan in our lives.

If we read the Qur'aan and perform nafl deeds, we receive barakat (blessings) in our times. Allah compensates our efforts with plenty. For instance, if someone donates a hundred-unit note, soon enough others may donate equal or greater amounts. However, even then, we must perform all these deeds for Allah's pleasure and not expect anything in return.

### **Morning and Evening Du'aas and Wazaa'if**

Among Islamic practices, morning and evening reading of du'aas and wazaa'if is extremely beneficial, owing to its innumerable advantages spiritual and practical. The regular reading of the du'aas and wazaa'if daily, following Rasoolullah ﷺ's guidelines, really protects one against evil like

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jealousy, magic, and evil eyes. It gives one a robust faith, boosts up the association with Allah **سُبْحَانَهُ وَتَعَالَى**, and gives barakat to everything in the walk of life. Reciting these du'aas regularly purifies the heart, gives peace of mind, and earns Allah. blessings. Practicing these habits daily makes us followers of the sunnah, leads us towards spiritual health, and seeks refuge in the Mercy and Protection of Allah **سُبْحَانَهُ وَتَعَالَى** day and night.

### Avoiding Shirk in Wazifas

While doing wazifas (devotional practices), precautions must be observed so that they are in line with Islamic teachings. All such practices that involve shirk (assigning partners to Allah) or anything forbidden must be abandoned. Spirituality in the real sense is an outcome of adherence to Islamic principles.

### Isaale Thawaab From Within the Qabrastaan

Nafil deeds, while voluntary, are extremely valuable. Haji Ahmad Jassat, of Pietermaritzburg, is one such case, as he goes to all the qabrs (graves) in the qabrastaan (cemetery) daily, reciting Surah Ikhlaas thrice, and sending the rewards to the deceased. Although very elderly, already ninety-one years old, he continues with the practice, demonstrating how Allah **سُبْحَانَهُ وَتَعَالَى** gives barakat in time to those who dedicate themselves to His work.

The Sahaabah **رَضِيَ اللَّهُ عَنْهُمْ** spent their whole lives on deen, and their material and spiritual blessings were immensely high. We, instead, turn it around in our lives and are more inclined to

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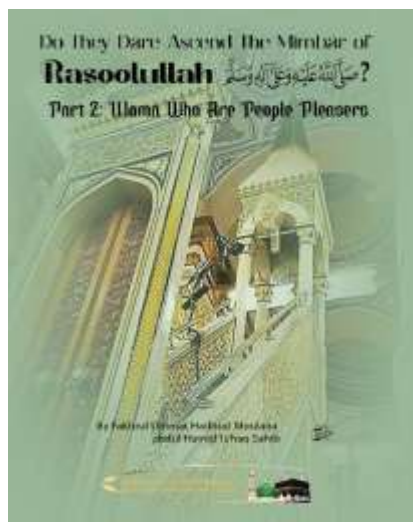
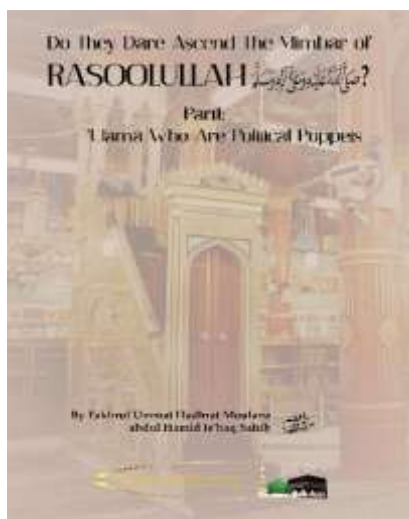
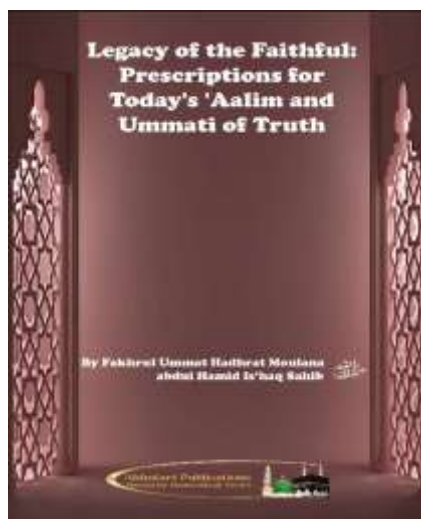
worldly rather than spiritual things. By preferring the work of Allah *سُبْحَانَهُ وَتَعَالَى*, He will grant us the means to fulfill our needs. Though the trade will be lucrative, it is not bringing about spiritual gain. But recitation of the Qur'aan and acts of worship can serve our worldly and spiritual needs alike.

By reconnection with nafl 'ibaadah, we are able to attain fervent spiritual growth and blessings. We need to prioritize these activities and strengthen our relationship with Allah *سُبْحَانَهُ وَتَعَالَى*.

May Allah *سُبْحَانَهُ وَتَعَالَى* be our guide on this journey. May Allah *سُبْحَانَهُ وَتَعَالَى* give us toufeeq, so we can make isaale thawaab for as many people as possible, make niyyat for them, and try and fix them within certain namazes.

Aameen.

## Our Publications



## From Obligation to Love: The Journey of Nafil Namaaz

Today, nafil namaazes no longer exist in numerous Muslims' lives. Although fardh (obligatory) namaazes are necessary, nawafil represent an infinite range for personal and spiritual growth in relation to attaining a very close proximity to Allah Subhaanahu wa Ta'aala. Fajr consists of two fardh (obligatory) rak'ats, but one cannot ask an Imaam to add a third rak'aat.

Compulsory namaazes have fixed forms which can never be excelled. In the same way, witr and eid namaazes do bear some requirements that cannot be pushed beyond their customary forms. As sunnat-e-mu'qqadah (insistent sunnahs) have to be acted upon in adherence to custom, while nafil namaazes, allow room for flexibility for Muslims to engage in extra acts of 'ibaadah. Nawafil are distinct from the mandatory amount and manner of fardh namaazes because they leave room for believers to perform additional righteous acts freely.

Nafil namaazes are not just a function of fulfilling religious duties but an act to develop one's love for Allah Subhaanahu wa Ta'aala. A Hadeeth explains that nothing brings a man closer to Allah Subhaanahu wa Ta'aala than doing compulsory acts (faraaidh and waajibaat). However, optional acts like nafil namaazes reinforce them even further. Through habitual devotion, one can reach a point where they become a vehicle through which Allah Subhaanahu wa Ta'aala operates in the world.

Islam provides a balanced system of 'ibaadah through compulsory actions and voluntary deeds. While fardh namaazes are essential and have to be performed without addition or alteration, nafil namaazes offer limitless scope to attain spiritual heights.

Let us strive to revive these forgotten practices and embrace 'ibaadah, not just as obligation but as a personal act of love for our Creator.

