

On Şalaatut-Tasbeeh [The Prayer of Glorification] | Part One

Article taken and slightly adapted from: thealbaani.site

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Questioner: Is it true that the hadeeth about the Prayer of Tasbeeh is weak?

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) said: In reality the scholars of hadeeth have differed greatly over it, with some of them saying it is fabricated [mowḍū'] and others that it is weak [ḍa'eef], or ḥasan and yet others that it is authentic [ṣaḥeeḥ].

I don't want to prolong the discussion by discussing what the difference between ḥasan and ṣaḥeeḥ is and that each of them can be further broken down into being ḥasan li-dhaatihee and ḥasan li-ghairihee or Saheeh li-dhaatihee and Saheeh li-ghairihee—what is important is for me to say that whoever said it is fabricated has gone too far and has digressed greatly from what is correct, and that whoever said it is weak is close to them too.

The correct stance is that the hadeeth falls into place somewhere between the people who say it is ḥasan and those who say that it is authentic, this is what I hold to be the stronger opinion.

And its authenticity comes about in two ways:

The first is that the hadeeth about the Prayer of Tasbeeh has been reported through a number of paths in Sunan Abee Daawuud and other books of the Sunnah, [the kind of paths] which the people of knowledge who are acquainted with hadeeth say strengthen each other, because no one who is a liar or who has been accused of lying is in them but only those whose memorisation has been criticised, so the mistakes of those narrators whose memorisation has been criticised is not a concern with the presence of another narration which supports them, so what then is the case when more than [just] one supporting narration exists for the Prayer of Tasbeeh?

The second is that one of the major Imaams of the Salaf who reported this hadeeth acted upon it, i.e., 'Abdullah ibn al-Mubaarak who was one of the Shaykhs of the Imaam of the Sunnah, Aḥmad ibn Hanbal, if he didn't hold it to be authentic he wouldn't have acted upon it.

So the correct opinion is what the scholars said about this hadeeth—that it is authentic and that a Muslim should do it even if only once in their lifetime: i.e., pray four rak'ahs, each one having seventy-five Tasbeehs, each standing part fifteen, and the rest of the pillars tens, which would make the total three-hundred Tasbeehs—for it will be [a cause of] forgiveness for him as the hadeeth states.

Al-Hudaa wan-Noor, 75.