

THE FORENOON PRAYER [SALAT AD-DUHA]

CONTENTS

<i>Recommended to pray Duha</i>	2
<i>To pray in the forenoon</i>	2
<i>After sunrise</i>	2
<i>Before Dhuhr</i>	3
<i>Recommended to pray mid-way between sunrise and Dhuhr</i>	3
<i>Number of raka'ah</i>	4
<i>Two</i>	4
<i>Four</i>	4
<i>Six</i>	5
<i>Eight</i>	5
<i>Recommended to pray eight raka'ah</i>	6
<i>To pray two by two</i>	6
<i>To stop praying if sleepy or tired</i>	6
<i>Recommended to pray consistently</i>	7
<i>Recommended to pray at home</i>	7
<i>May pray in jama'ah</i>	8

THE FORENOON PRAYER [SALAT AD-DUHA]

RECOMMENDED TO PRAY DUHA

“The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary [prayers] will also be recorded for him [as an increase]. If it is not complete, then Allah will say to His angels: ‘Look and see whether you find any voluntary prayers for My slave and take them to make up what is lacking from his obligatory prayers.’ Then all of his deeds will be reckoned in like manner.”¹

It was narrated from Abu Murrâh [ra] the freed slave of Umm Hani’ [ra] that Abu Ad-Darda’ [ra] said “My beloved advised me to do three things which I will not forsake so long as I live: ‘To fast three days of each month, to pray *Duha* and not to sleep until I pray *Witr*.”²

Narrated Abu Hurairah [ra]: “My *khalil* [friend] advised me to observe three things, and I shall not leave them till I die: to observe *saum* three days every [lunar] month; to offer *Duha* prayer, and to offer *Witr* before sleeping.”³

“I [‘Aisha (ra)] never saw the Messenger of Allah [saws] praying a voluntary prayer of *Duha*, but I used to do it. If the Messenger of Allah [saws] gave up an action that he liked to do, it was for fear that the people would do it, and it would be made obligatory for them.”⁴

“I [‘Abdullah bin Shaqiq (ra)] said to ‘Aishah (ra) ‘Did the Prophet [saws] pray *Duha*?’ She said ‘No, unless he was returning from a journey.’”⁵

TO PRAY IN THE FORENOON

“In the morning a charity is due from every joint of one of you. Every *tasbeeh* is a charity, every *tahmidah* is a charity, every *tahliyah* is a charity, every *takbirah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two *raka’ah* offered in the forenoon [*Duha*] will suffice for that.”⁶

AFTER SUNRISE

“Allah’s Messenger [saws] and Abu Bakr [ra] came to me after sunrise, and we aligned behind the Prophet [saws] and offered two *raka’ah* [prayer].”⁷

“Son of Adam: perform four *raka’ah* for Me at the beginning of the day; it will suffice you for the latter part of it.”⁸

¹ Sunan Ibn Majah Sahih 1426

² Sahih Muslim 1675 [86/722]

³ Sahih Al-Bukhari 1178; Sahih Muslim 1672 [85/721]

⁴ Sahih Muslim 1662 [77/718]; Sahih Al-Bukhari 1177

⁵ Sahih Muslim 1660 [75/717], 1661 [77/717]

⁶ Sahih Muslim 1671 [84/720]

⁷ Sahih Al-Bukhari 1167

⁸ Jami’ At-Tirmidhi Sahih 475

THE FORENOON PRAYER [SALAT AD-DUHA]

It was narrated that 'Asim bin Damrah As-Saluli said "We asked 'Ali [ra] about the voluntary [prayer] of Allah's Messenger [saws] during the day. He said 'You will not be able.' We said 'Inform us of it, we will do what we can of it?' So he said 'When he prayed the *Fajr* he would delay praying any more. When the sun appeared over there – like it appears here meaning in the direction of the east about the amount for the 'Asr prayer from there meaning in the direction of the west meaning before *Maghrib* – he would stand and perform two *raka'ah* [when the sun was low above the eastern horizon], then he would delay praying until the sun appeared over there meaning in the direction of the east about the amount of the *Dhuhr* prayer from there then he would stand and perform four [when the sun was high above the eastern horizon before *Dhuhr* time]. And four before the *Dhuhr* when the sun passed the zenith and two *raka'ah* after it and four before the 'Asr separating between every two *raka'ah* with *taslim* upon the angels that are close [to Allah] the Prophets and those who follow them among the Muslims and the believers.'" 'Ali [ra] said "That is sixteen *raka'ah* of voluntary prayer which Allah's Messenger [saws] performed during the day. And there are very few who offer them regularly."⁹

BEFORE DHUHR

It was narrated that 'Asim bin Damrah As-Saluli said "We asked 'Ali [ra] about the voluntary [prayer] of Allah's Messenger [saws] during the day. He said 'You will not be able.' We said 'Inform us of it, we will do what we can of it?' So he said 'When he prayed the *Fajr* he would delay praying any more. When the sun appeared over there – like it appears here meaning in the direction of the east about the amount for the 'Asr prayer from there meaning in the direction of the west meaning before *Maghrib* – he would stand and perform two *raka'ah* [when the sun was low above the eastern horizon], then he would delay praying until the sun appeared over there meaning in the direction of the east about the amount of the *Dhuhr* prayer from there then he would stand and perform four [when the sun was high above the eastern horizon before *Dhuhr* time]. And four before the *Dhuhr* when the sun passed the zenith and two *raka'ah* after it and four before the 'Asr separating between every two *raka'ah* with *taslim* upon the angels that are close [to Allah] the Prophets and those who follow them among the Muslims and the believers.'" 'Ali [ra] said "That is sixteen *raka'ah* of voluntary prayer which Allah's Messenger [saws] performed during the day. And there are very few who offer them regularly."¹⁰

RECOMMENDED TO PRAY MID-WAY BETWEEN SUNRISE AND DHUHR

It was narrated from Al-Qasim Ash-Shaibani that Zaid bin Arqam saw some people praying in the early morning and he said "They know that prayer at a time other than this is better. The Messenger of Allah [saws] said 'The *Salat-Awwabin* [forenoon prayer] is when the young camels feel the heat of the hot sand."¹¹

It was narrated that Zaid bin Arqam said "The Messenger of Allah [saws] went out to the people of *Quba'* when they were praying and said 'The prayer of the penitent [forenoon prayer] is when the young camels feel the heat of the hot sand."¹²

⁹ Sunan Ibn Majah Hasan 1161; Jami' At-Tirmidhi Hasan 598

¹⁰ Sunan Ibn Majah Hasan 1161; Jami' At-Tirmidhi Hasan 598

¹¹ Sahih Muslim 1746 [143/748]

¹² Sahih Muslim 1747 [144/748]

THE FORENOON PRAYER [SALAT AD-DUHA]

NUMBER OF RAKA'AH

TWO

“In the morning a charity is due from every joint of one of you. Every *tasbihah* is a charity, every *tahmidah* is a charity, every *tahlihah* is a charity, every *takbirah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two *raka'ah* offered in the forenoon [*Duha*] will suffice for that.”¹³

“I [Anas bin Sirin] heard Anas bin Malik Al-Ansari [ra] saying ‘An Ansari man who was very fat said to the Prophet [saws] “I am unable to present myself for the *salah* with you.” He prepared a meal for the Prophet [saws] and invited him to his house. He washed one side of a mat with water, and the Prophet [saws] offered a two *raka'ah* [prayer] on it.’ So and so the son of so and so the son of Al-Jarud asked Anas [ra] ‘Did the Prophet [saws] use to offer the *Duha* prayer?’ Anas [ra] replied ‘I never saw him offering [the *Duha* prayer] except on that day.’”¹⁴

“The Prophet [saws] advised me to offer two *raka'ah Duha* prayer.”¹⁵

“Allah’s Messenger [saws] and Abu Bakr [ra] came to me after sunrise, and we aligned behind the Prophet [saws] and offered two *raka'ah* [prayer].”¹⁶

FOUR

Mu’adhah [ra] narrated that she asked ‘Aishah [ra] “How many [*rak'ah*] did the Messenger of Allah [saws] pray in *Duha*?” She said “Four *raka'ah* and however many more he wanted.”¹⁷

“Son of Adam: perform four *raka'ah* for Me at the beginning of the day; it will suffice you for the latter part of it.”¹⁸

¹³ Sahih Muslim 1671 [84/720]

¹⁴ Sahih Al-Bukhari 1179

¹⁵ Sahih Al-Bukhari 1167

¹⁶ Sahih Al-Bukhari 1167

¹⁷ Sahih Muslim 1663 [78/719], 1665 [79/719]; Sunan Ibn Majah Sahih 1381

¹⁸ Jami' At-Tirmidhi Sahih 475

THE FORENOON PRAYER [SALAT AD-DUHA]

SIX

It was narrated that 'Asim bin Damrah As-Saluli said "We asked 'Ali [ra] about the voluntary [prayer] of Allah's Messenger [saws] during the day. He said 'You will not be able.' We said 'Inform us of it, we will do what we can of it?' So he said 'When he prayed the *Fajr* he would delay praying any more. When the sun appeared over there – like it appears here meaning in the direction of the east about the amount for the 'Asr prayer from there meaning in the direction of the west meaning before *Maghrib* – he would stand and perform two *raka'ah* [when the sun was low above the eastern horizon], then he would delay praying until the sun appeared over there meaning in the direction of the east about the amount of the *Dhuhr* prayer from there then he would stand and perform four [when the sun was high above the eastern horizon before *Dhuhr* time]. And four before the *Dhuhr* when the sun passed the zenith and two *raka'ah* after it and four before the 'Asr separating between every two *raka'ah* with *taslim* upon the angels that are close [to Allah] the Prophets and those who follow them among the Muslims and the believers.'" 'Ali [ra] said "That is sixteen *raka'ah* of voluntary prayer which Allah's Messenger [saws] performed during the day. And there are very few who offer them regularly."¹⁹

EIGHT

It was narrated from Umm Hani bint Abu Talib [ra] that on the day of the Conquest [of Makkah] the Messenger of Allah [saws] prayed voluntary *Duha* with eight *raka'ah* saying the *salam* after each two *raka'ah*.²⁰

Narrated 'Abdur Rahman bin Abi Laila [ra]: "Only Umm Hani [ra] narrated to me that she had seen the Prophet [saws] offering *Duha* prayer. She said 'On the day of the conquest of Makkah, the Prophet [saws] entered my house, took a bath and offered eight *raka'ah*. I had never seen the Prophet [saws] offering such a light *salah*, but he performed bowings and prostrations perfectly."²¹

It was narrated that Ibn Shihab said "Ibn 'Abdullah bin Al-Harith told me that his father 'Abdullah bin Harith bin Nawfal said 'I asked and I was keen to find someone who could tell me that the Messenger of Allah [saws] had prayed *Duha*. But I could not find anyone who could tell me that except Umm Hani' bint Abi Talib. She told me that after the day had grown bright on the day of the Conquest [of Makkah], the Messenger of Allah [saws] came and a cloth was brought to form a screen, and he performed *ghusl*. Then he stood and prayed eight *raka'ah*, and I do not know whether the standing was longer or the bowing or prostration; they were all similar in length. And I did not see him offer that prayer before or after."²²

¹⁹ Sunan Ibn Majah Hasan 1161; Jami' At-Tirmidhi Hasan 598

²⁰ Sunan Ibn Majah Hasan 1323

²¹ Sahih Al-Bukhari 1176; Sahih Muslim 1667 [80/336]; Jami' At-Tirmidhi Sahih 474

²² Sahih Muslim 1668 [81/336]; Sunan Ibn Majah Sahih 1379

THE FORENOON PRAYER [SALAT AD-DUHA]

It was narrated from Abu An-Nadr that Abu Murrâh [ra] the freed slave of Umm Hani bint Abi Talib [ra] say "I went to the Messenger of Allah [saws] during the year of the Conquest and I found him performing *ghusl* and Fatimah his daughter was screening him with a cloth. I greeted him with salam, and he said 'Who is this?' I said 'Umm Hani' bint Abi Talib.' He said 'Welcome Umm Hani.' When he had finished *ghusl*, he prayed eight *raka'ah* wrapped in a single garment. When he had finished, I said 'O Messenger of Allah [saws] my mother's son 'Ali bin Abi Talib [ra] says that he is going to kill a man to whom I have given protection; so-and-son bin Hubairah.' The Messenger of Allah [saws] said 'We grant protection to the one to whom Umm Hani' has given protection.' Umm Hani' [ra] said 'That was at the time of *Duha*.'"²³

RECOMMENDED TO PRAY EIGHT RAKA'AH

"I [Abu Fatimah (ra)] said 'O Messenger of Allah [saws]! Tell me of a deed that I can adhere to and act upon.' He said 'You should prostrate for you will not prostrate to Allah, but He will raise you in status one degree thereby and erase from you one sin.'"²⁴

"No one prostrates to Allah, but Allah will raise him one degree in status thereby and will erase one of his sins."²⁵

"No one prostrates to Allah but Allah will record one *hasanah* [good reward] for him and will erase thereby one bad deed and raise him in status one degree. So prostrate a great deal."²⁶

TO PRAY TWO BY TWO

"Prayers at night and during the day are to be offered two by two."²⁷

It was narrated from Umm Hani bint Abu Talib [ra] that on the day of the Conquest [of Makkah] the Messenger of Allah [saws] prayed voluntary *Duha* with eight *raka'ah* saying the *salam* after each two *raka'ah*.²⁸

TO STOP PRAYING IF SLEEPY OR TIRED

"If one of you becomes sleepy while praying let him sleep until sleep goes away from him for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself."²⁹

"If one of you gets up to pray at night and falters in his recitation of Qur'an and does not know what he is saying, let him lie down."³⁰

²³ Sahih Muslim 1669 [82/336]; Sahih Muslim 1670 [83/336]

²⁴ Sunan Ibn Majah Sahih 1422

²⁵ Sunan Ibn Majah Sahih 1423; Jami' At-Tirmidhi Sahih 388, Sahih 389

²⁶ Sunan Ibn Majah Sahih 1424

²⁷ Sunan Ibn Majah Hasan 1322

²⁸ Sunan Ibn Majah Hasan 1323

²⁹ Sahih Muslim 1835 [222/786]

³⁰ Sahih Muslim 1836 [223/787]

THE FORENOON PRAYER [*SALAT AD-DUHA*]

“The Messenger of Allah [saws] entered the *masjid*, and there was a rope tied between two columns. He said ‘What is this?’ They said ‘It belongs to Zainab[ra]; she prays and when she feels tired or weary she holds on to it.’ He said ‘Untie it. Let one of you pray as long as he feels energetic and if he feels tired or weary let him sit down.’”³¹

“I [‘Aishah (ra)] said ‘This is Al-Hawla’ bint Tuwait; they say that she does not sleep at night.’ The Messenger of Allah [saws] said ‘She does not sleep at night! Do as much as you are able to for by Allah, Allah does not grow weary, but you do.’”³²

RECOMMENDED TO PRAY CONSISTENTLY

“The Messenger of Allah [saws] had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread [that mat] out during the day. One night they gathered, and he said ‘O people you should only do deeds that you are able for, for Allah does not grow weary, but you do. The most beloved of deeds to Allah is that which is done persistently even if it is a little.’ And if the family of Muhammad [saws] started to do something they would persist in it.”³³

It was narrated from ‘Aishah [ra] that the Messenger of Allah [saws] was asked: “Which deed is most beloved to Allah?” He said, “That which is done persistently even if it is a little.”³⁴

“The Messenger of Allah [saws] said “The most beloved of actions to Allah are those which are done persistently even if they are little.”³⁵

RECOMMENDED TO PRAY AT HOME

“When one of you has finished praying in the *masjid* let him give his house a share of his prayer for Allah will instil goodness in his house because of his prayer.”³⁶

“Perform some of your prayers in your houses and do not make them like graves.”³⁷

“Do not make your houses into graves for the *Shaitan* flees from a house in which *Surat Al-Baqarah* is recited.”³⁸

“I [‘Abdullah bin Sa’d (ra)] asked the Messenger of Allah [saws] ‘Which is better prayer in my house or prayer in the mosque?’ He said ‘Do you not see how close my house is to the mosque? But praying in my house is dearer to me than praying in the mosque apart from the prescribed prayers.’”³⁹

“The most virtuous prayer of yours is in your homes except for the obligatory.”⁴⁰

³¹ Sahih Muslim 1831 [219/784]

³² Sahih Muslim 1833 [220/785], 1834 [221/785]

³³ Sahih Muslim 1827 [215/782]

³⁴ Sahih Muslim 1828 [216/782]

³⁵ Sahih Muslim 1830 [218/783]

³⁶ Sahih Muslim 1822 [210/778]; Sunan Ibn Majah Sahih 1376

³⁷ Sahih Muslim 1820 [208/777], 1821 [209/777]; Sunan Ibn Majah Sahih 1377; Jami’ At-Tirmidhi Sahih 451; Sahih Al-Bukhari 1187

³⁸ Sahih Muslim 1824 [212/780]

³⁹ Sunan Ibn Majah Sahih 1378

⁴⁰ Jami’ At-Tirmidhi Sahih 450

THE FORENOON PRAYER [*SALAT AD-DUHA*]

“The likeness of a house in which Allah is remembered, and the house in which Allah is not remembered is that of the living and the dead.”⁴¹

“The Messenger of Allah [saws] sectioned off an area using palm tree leaves or a reed mat and the Messenger of Allah [saws] went out and prayed in it. Some men followed him, and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allah [saws] stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allah [saws] came out to them angrily. The Messenger of Allah [saws] said to them ‘You were so persistent that I thought that it would be made obligatory for you. You should pray in your houses for the best of man’s prayer is in his house apart from the obligatory prayers.’”⁴²

MAY PRAY IN *JAMA’AH*

“I [‘Itban bin Malik (ra)] used to lead my people at Bani Salim in the *salah*, and there was a valley between those people and me. Whenever it rained, it used to be difficult for me to cross it to go to their mosque. So I went to Allah’s Messenger [saws] and said ‘I have weak eye-sight and the valley between me and my people floods during the rainy season, and it becomes difficult for me to cross it; I wish you would come to my house and offer *salah* at a place so that I could take that place as [a *musalla* place for offering *salah*].’ Allah’s Messenger [saws] said ‘I will do so.’ So Allah’s Messenger [saws] and Abu Bakr [ra] came to my house the [next] morning after the sun had risen high. Allah’s Messenger [saws] asked my permission to let him in, and I admitted him. He did not sit before saying ‘Where do you want us to offer the *salah* in your house?’ I pointed to the place where I wanted him to offer *salah*. So Allah’s Messenger [saws] stood up for the *salah* and started the *salah* with *takbir*, and we aligned in rows behind him, and he offered two *raka’ah* and finished them with *taslim*, and we also performed *taslim* with him. ...”⁴³

⁴¹ Sahih Muslim 1823 [211/779]

⁴² Sahih Muslim 1825 [213/781]

⁴³ Sahih Al-Bukhari 1186, 1167