



TAHAJJUD

THE WORLDLY PARADISE



Life With Allah

الحياة مع الله

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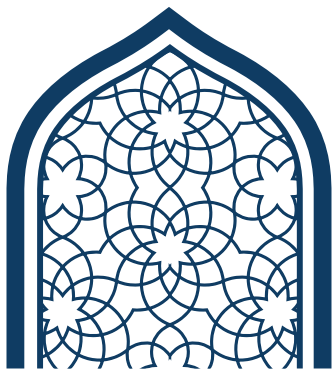
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The Virtues and Importance of Tahajjud

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا.
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

“The (true) servants of the Most Compassionate are those who walk on the earth humbly, and who, when the ignorant address them, they respond with words of peace, **and those who spend the night before their Lord, prostrating and standing...**” (25:63-4).

Tahajjud, also known as **qiyām al-layl**, is one of the greatest acts of worship a servant can perform. After the obligatory deeds, it is one of the most beloved deeds to Allah. The Prophet ﷺ would always pray tahajjud. He would not miss tahajjud even when travelling; and when he was ill, he would pray sitting down.

Tahajjud: The Path to Allah's Love

Tahajjud is the **believer's honour**: the believer stands at night in humility, and in return, Allah honours His servant and grants him a lofty status. It is the key to attaining Allah's love and pleasure.

The Messenger of Allah ﷺ said, “There are three people whom **Allah loves, is delighted with and smiles at...**[Of them is] a man who has a beautiful wife, and a comfortable bed. He then gets up to pray (at night), so Allah says to His angels, “My angels, look! This is My servant. He has a comfortable bed and a beautiful wife, but he left them both. **He then stood to pray, humbly begging Me, and reciting My verses.** And if he wished, he could have slept...” (Ḥākim).

The Messenger of Allah ﷺ said, “**Hold on tight to the night prayer.** Indeed it is the habit of the righteous who came before you. **It brings you close to your Lord,** wipes away your sins, prevents you from sinning and repels sickness from the body” (Tirmidhī).

Tahajjud removes laziness, strengthens the body and illuminates the heart.

Tahajjud: Your Companion in the Hereafter

Tahajjud will intercede on behalf of the servant on the Day of Judgement.

The Qur’ān will say: ‘I prevented him from sleeping at night, **so accept my intercession on his behalf**’ (Aḥmad).

Ibn ‘Abbās ؓ said, “Whoever wishes for Allah to make **the lengthy standing on the Day of Judgment easy for him,** let him show Allah his devotion in the darkness of the night—prostrating and standing in prayer, fearing the hereafter.”

Tahajjud will be a source of **comfort and joy in the grave**. Ibn Rajab رحمته said, “How many people who stood in prayer at night will rejoice due to their night prayers, **in the darkness of their graves**; and how many people who slept through the night will regret their long sleep. This will be when they see the honour Allah bestows upon the worshippers tomorrow. So, take advantage of the passing hours, nights, and days—may Allah have mercy on you.”

“

“Pray two rak‘ahs in the darkness of the night for the darkness of the grave. Fast on a very hot day for the heat of the Day of Resurrection, and give charity to ward off the perils of a very difficult Day.”

– Abū al-Dardā رحمته

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Tahajjud: A Surprise Reward

From His immense kindness, Allah al-Barr (The Kind), has concealed a magnificent everlasting reward for His slaves who hid away from His creation, shunned their cosy blankets away, and turned to Him in the depths of the night.

He رحمته says, “The only true believers in Our verses are those who—when they are reminded of them—fall into prostration and glorify the praises of their Lord, and are not too proud. Their sides shun their beds, praying to their Lord in fear and hope; and they spend (in charity) some of what We have given

them. **Not a single soul is aware of the blissful delight that has been reserved for them in secret**, as a reward of what they used to do” (32:15-17).

Ḥasan al-Baṣrī ؓ said, “The people concealed their deeds, so Allah reserved for them in secret what no eye has seen and what has not crossed the mind of any human being.”

Allah ﷻ says, “Indeed, the righteous will be in **Gardens and springs**, receiving what their Lord will grant them. Before this, they were truly good-doers: **they used to sleep only little at night**, and in the hours before dawn they used to pray for forgiveness. And in their wealth there was a rightful share fulfilled for the beggar and the poor.” (51:15-19).

The Messenger of Allah ﷺ said, “Indeed, in Paradise, there are rooms whose exterior can be seen from their interior, and their interior can be seen from their exterior.” A bedouin stood up and asked, “Who are they for, O Messenger of Allah?”

He ﷺ replied, “They are for those who speak good, feed others, regularly fast, and **pray at night whilst people are asleep**” (Tirmidhī).

Tahajjud and the Sweetness of Worship

Tahajjud is one of the best provisions a believer can take in their journey to Allah. It brings a sweetness which is nearly impossible to experience otherwise. One of life’s greatest joys is being able to cry out to one’s Maker in the stillness of the

night, in qiyām, and in sajdah, when one is closest to Him.

The most illuminating worship occurs in the darkness of the night. It is when the treasures of the heart unfold, and **the heart connects fully to Allah**. The night is when we unfurl our masks and let down our guard in the company of our Beloved Lord. We pour our hearts out to Him and shed tears for Him Alone.

Ibn Rajab رحمته الله writes, “There is nothing more delightful to the lovers than the moments of solitude in which they converse with their Beloved. It is the **cure for their hearts** and the ultimate goal they seek...Whoever does not share their longing and taste the sweetness of their intimate conversations—will not comprehend what makes them weep.”



“

“By Allah, if it wasn’t for the night prayer (qiyām al-layl), I would not have loved the world. By Allah, the people of the night (prayer) experience more delight in their night than the people of entertainment experience in their entertainment. Sometimes the hearts experience moments in which they leap out of joy due to the remembrance of Allah, to the extent that I say: ‘If the people of Paradise have anything like this, then how blissful must their lives be!’”

– Abū Sulaymān al-Dārānī 🕌

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Tahajjud Strengthens Iman & Purifies the Soul

Tahajjud provides great spiritual and physical strength. Night prayer leaves a deep impression on the soul as it requires a person to fight their nafs and Shayṭān. When Allah ﷻ wanted to prepare the Prophet ﷺ for His weighty message, He chose for him night worship.

Allah ﷻ says, “O you wrapped up (in your clothes)! Stand at night (in prayer) except a little—half of it (night), or make it a little less, or make it a little more—and recite the Qur’ān slowly and distinctly. We will soon send down to you a **weighty revelation**. Indeed, worship in the night is more impactful and suitable for recitation” (73:1-6).

Similarly, tahajjud was made obligatory at the very beginning for the early Muslims. The Companions ﷺ were commanded to spend the greater part of every night in prayer. This is because tahajjud is one of the most effective methods of **nurturing** and **strengthening one's īmān**. Since the noble Companions were being tasked with a difficult mission, their hearts had to be imbued with īmān and guidance through tahajjud.

Praying tahajjud consistently during the nights purifies the soul and trains the nafs. By having a strict regimen, you are developing mastery over your nafs and this will—by Allah's permission—lead to your soul being purified and your heart becoming illuminated.

“

“Five things cure the heart: reciting the Qur’ān with tadabbur (reflection), an empty stomach, the night prayer, humbly supplicating to Allah ﷻ before dawn, and keeping the company of the righteous.”

- Ibrāhīm al-Khawwāṣ ﷺ

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“

The Messenger of Allah ﷺ said,
“Hold on tight to the night prayer.
Indeed it is the habit of the righteous
who came before you. It brings you
close to your Lord, wipes away your
sins, prevents you from sinning and
repels sickness from the body.”

(Tirmidhī)

”



Tahajjud Cultivates Sincerity

Tahajjud holds a high status because it is usually done in private, making it more conducive to sincerity. This is why the night has been called the ‘**school of sincerity**’—only those with true love for Allah will enrol. Tahajjud protects a servant from *riyā’* (showing off) and is an achievable ‘secret’ deed between them and Allah.

Ayyūb al-Sakhtiyānī ﷺ would stand the entire night in prayer. In the morning, he would raise his voice, making it out as though he had just woken up at that moment.

The wife of Ḥassān b. Sinān ﷺ said that her husband would come and lie next to her and then try to fool her as the mother tries to fool her child. When he would see that she had fallen asleep, he would slip out of bed. He would then stand and pray. She says, “I said to him: ‘O Abū ‘Abd-Allah! How much will you torture yourself? Go easy on yourself.’ He replied: ‘Woe to you! Remain silent, for am I about to sleep, from which I will not awaken for a long time (i.e. sleep in the grave).’”

Our righteous predecessors were extremely keen on concealing their acts of worship. A man once asked Tamīm b. Aws al-Dārī ﷺ, “How is your prayer at night?” Tamīm became very angry and replied, “By Allah, **one rak‘ah that I pray in the depths of the night in secret is more beloved to me than praying the entire night and then telling people about it.**”

Our inner self (nafs) rages inside of us. It loves praise and hates criticism. Sometimes it insidiously manifests itself when we mention our private worship in casual conversation with someone. We must, however, fight this. We should avoid mentioning our private acts of worship and **maintain it as a special ‘secret’ between us and Allah ﷻ.**

Tahajjud Brings Victory

Tahajjud brings victory. After the Battle of Qādisiyyah (15 AH), Sa’d b. Abī Waqqāṣ ﷺ sent a letter to ‘Umar b. al-Khaṭṭāb ﷺ, relaying to him the good news of the victory. In the letter, he mentioned: ‘Sa’d b. ‘Ubayd the Reciter ﷺ was martyred, and so-and-so, and so-and so was martyred, and men amongst the Muslims who are only known to Allah; He surely knows them... **When night would fall, they would recite the Qur’ān like the buzzing of the bees; and during the day, they were lions unlike any other.**’

When Ṣalāḥuddīn al-Ayyūbī ﷺ would pass by a tent and hear those inside it were performing tahajjud, he would say: **“This is where victory comes from.”** And when he would find a tent with people sleeping inside it, he would say, **“This is where defeat comes from.”**



Don't Miss Out on the Best Time

The most virtuous part of the night is the **last third of the night**. This is when Allah ﷻ descends to the lowest heaven (in a manner befitting Him) and says: “Who will call upon Me, that I may answer Him? Who will ask Me, that I may give him? Who will seek My forgiveness, that I may forgive him?” (Bukhārī).

About this time, Allah ﷻ says, “...And those who **seek forgiveness before dawn**” (3:17).

The Prophet ﷺ said, “The closest the Lord ever is to the servant is in the last depth of the night. If you can be amongst those who remember Allah at that time, then do so” (Tirmidhī).

Ibn Rajab ﷺ writes, “The middle of the night is reserved for the **lovers** who wish to spend time in seclusion with their Beloved (Allah), and the end of the night is reserved for the **sinner**s to seek forgiveness for their sins. Whoever is unable to join the striving of the lovers in the depth of the night should at least join the sinners pleading forgiveness at the end of the night.”

“

“I cannot imagine that someone would sleep during the last part of the night!”

– Ṭāwūs ﷺ

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We should try to not miss out on this special time, even if it means praying two rak'ahs. Ibrāhīm al-Nakha'ī ؓ used to say, "Pray at night, even if it is for the duration of milking a goat."

One night, a short while before Fajr, 'Abdullāh b. 'Umar ؓ said to Abū Ghālib ؓ, "Abū Ghālib, will you not get up and pray, even if it is a third of the Qur'ān?" He replied, "It is nearly Fajr time. How can I recite a third of the Qur'ān?" 'Abdullāh b. 'Umar said, "Indeed the Messenger of Allah ﷺ said: Sūrah al-Ikhlāṣ – Qul Huwa Allāhu Aḥad – is equivalent to a third of the Qur'ān."



Qur'an at Night

There is a strong connection between worship at night and enjoying a lofty rank in the sight of Allah. At night, when one **sacrifices the comfort** of their sleep and the company of their spouse, and instead turns towards their Creator, their heart brimming with His love and trembling from His fear—they are closer to receiving the exclusive outpourings of Allah's mercy and light.

The night time is more conducive to reflecting upon and reciting the words of Allah. Allah ﷻ says, **“Indeed, worship in the night is more impactful and suitable for recitation” (73:6).**

Tahajjud leaves a deep impression on the soul. In the stillness of the night, the heart is calmer, distractions are limited, and one is able to absorb the weighty message of Allah ﷻ.

Imām al-Nawawī رحمه الله states that one should devote more time to reciting at night, as Allah ﷻ says, “...There are some among the People of the Book who are upright, who recite Allah's revelations **throughout the night**, prostrating” (3:113).

“

“Those before you saw the Qur'ān as a correspondence from their Lord; they would **ponder upon it at night** and review it in the day.”

- al-Ḥasan al-Baṣrī رحمه الله

”

The People of the Qur'an

Tahajjud was a norm in the earlier generations outside of Ramaḍān. Abū al-Aḥwaṣ al-Ḥabashī ؓ said, “Indeed a person would go out in the districts at night, and would hear **a buzzing like the buzzing of bees from the residents** (i.e. everyone was reciting Qur’ān). What is wrong with these people; they feel secure from what the (earlier ones) used to fear?”


Allah ﷻ has made the **night prayer one of the criteria of knowledge**. Thus, a person’s neglect of the night prayer is an **indicator of their ignorance**. Allah says, “Is one who worships devoutly during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say: **‘Are those who know equal to those who do not know?’** Only those who have understanding will take heed” (39:9).

The scholars of the past considered tahajjud as essential for students of knowledge. ‘Āsim al-Bayhaqī ؓ said: “I spent a night in the company of Aḥmad b. Ḥanbal ؓ. He brought the water and placed it down (for me to do wuḍū’ at night). When the morning came, he looked at the water and found it as it was. He said, **“SubhanAllah! A man seeking knowledge does not have a wurd at night?!”**”

“

I recite the Qur’ān, and I reflect on a verse, and it leaves me mind-boggled.

I am astonished at those who have memorised the Qur’ān, how do they enjoy sleep? And how can they occupy themselves with a worldly thing whilst they are reciting the words of Allah? If they had understood what they were reciting, recognised its worth, derived pleasure through it and experienced the sweetness of intimately conversing with Him—then they would not wish to sleep out of happiness from what they have been given.”

– Aḥmad b. al-Ḥawārī 

”



How to Pray Tahajjud

1 Remember Allah Upon Waking Up

The Prophet ﷺ would rub the traces of sleep off his face with his hands, **look at the sky and recite** the last ten āyāt of Āal-‘Imrān (3:190- 200).

The Messenger of Allah ﷺ said, “Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

and then says: ‘O Allah, forgive me’ or makes du‘ā’, it will be accepted. If he performs wuḍū’ and prays, his prayer will be accepted” (Bukhārī).

2 Perform Miswak and Wudu

Ḥudhayfah b. al-Yamān ؓ said, “When the Prophet ﷺ would stand up at night to pray, he **would cleanse his mouth with the siwāk**” (Bukhārī).

The Prophet ﷺ said, “When the servant uses the siwāk and then stands to pray, an angel stands behind him and listens to his recitation. The angel draws near **until he puts his mouth on (the reciter’s) mouth**. Nothing of the Qur’ān comes out of his mouth except that it enters the heart of the angel. Thus, **purify your mouths for the Qur’ān**” (Bazzār).

3 Wake Your Family Up

The Prophet ﷺ said, “May Allah have mercy upon a man who gets up at night, prays and wakes his wife up. If she refuses, he sprinkles water on her face. And may Allah have mercy upon a woman who gets up at night, prays and wakes her husband up. If he refuses, she sprinkles water on his face” (Aḥmad).

The Prophet ﷺ would awaken his wives in the last ten nights of Ramaḍān to perform the night prayer. Similarly, throughout the year, he would finish praying tahajjud and wake ‘Ā’ishah ☺ up to pray tahajjud. His concern was not restricted to his spouses. Rather, he was also actively involved in the spiritual nourishment of his adult daughter and son-in law. One night, he ﷺ knocked on the door of Fāṭimah and ‘Alī ☺ and said, “Will you not get up (and pray)?” (Bukhārī).

‘Abd al-Wāḥid b. Yazīd ☺ used to say to his family every night, “Dear family! Wake up and take heed! **This world is not the abode of sleep. Soon the worms will consume you.**”

4 Pray With Fear and Hope

Allah ﷻ says, “Their sides shun their beds, praying to their Lord in **fear and hope...**” (32:16) and “Is one who worships devoutly during the hours of the night, prostrating and standing, **fearing the hereafter and hoping for the mercy of his Lord,** [like one who does not]?...” (39:9).



Tahajjud is the time to deepen your connection with Allah. Turn to Him in awe and beg Him to protect you from His punishment. Turn to Him with hope and love: praise Him, pour your heart out to Him and plead with Him. Let the tears flow and feel complete serenity in His presence. The Messenger of Allah ﷺ said, “A man who wept out of the fear of Allah **shall not enter the Fire** until the milk returns to the udder [i.e. an impossibility]” (Tirmidhī).

Al-Ḥasan al-Baṣrī ؓ said, “Cry in moments of solitude—perhaps your Lord will look at you and have mercy on your tears, and you will become of the successful.”



5 Recite the Qur’an Slowly With Reflection

The Prophet ﷺ was instructed by Allah to recite with ‘tartīl’ (73:4). Tartīl refers to **reciting slowly and calmly, making each word distinct, and not exceeding the limits**. Reciting like this ensures that the tongue, heart, limbs and organs are in perfect harmony with each other. Reciting with tartīl will help you to do ‘tadabbur’ (reflect on the Qur’ān), increasing your īmān and connection with Allah.

Strive to emulate the Messenger of Allah ﷺ by interacting with the āyāt you are reciting. When you come across an āyah about mercy, **stop and ask Allah for His mercy**. When you come across an āyah about punishment, **stop and ask Allah for His protection**. When you come across an āyah where you can make a du‘ā’, **stop and ask Allah**.

You can also keep repeating an āyah until you feel that it has entered your heart. Abū Dharr  said, **“The Prophet  stood reciting an āyah and repeating it until morning came.** The āyah was, ‘If You punish them, they are Your slaves, and if You forgive them, indeed You, only You, are the Almighty, the All-Wise’ (5:118)” (Ibn Mājah).

6 Focus Fully on Allah

In Sūrah al-Muzzammil, after instructing the Prophet  to stand the night in prayer, Allah  says, “And remember the Name of your Lord, and **devote yourself to Him wholeheartedly**” (73:8).

The stillness of the night allows the servant to forget about his worldly worries and distractions, and focus fully on Allah. The secret of ṣalāh, and what transforms it from being a lifeless body to a real, moving and powerful force, is **turning to Allah fully and completely with your heart.** When placing your heart before Allah, do it with utmost humility, as though you are seeing Him. Go to Allah with full presence and concentration. Incline to Him completely. **Focus on Him Alone.**



“
Two rak‘ahs with
contemplation are better
than standing up for
the entire night with an
inattentive heart.

– ‘Abdullāh b. ‘Abbās ﷺ”



7 Seek Forgiveness

The last part of the night is the best time to seek forgiveness. About this time, Allah ﷻ says, “They used to sleep only little at night; and in the hours before dawn they **would seek forgiveness**” (51:17-18).

Al-Ḥasan said, “They extended their (night) prayers until the last part of the night, then they sat asking their Lord for forgiveness.”

Masrūq ؓ said, “A man should certainly have moments in which he is alone, remembering his sins and then seeking forgiveness for them.”

8 Make Abundant Du‘a

One of the best times to make du‘ā’ is in the last third of the night, especially in sujūd. The Prophet ﷺ was asked, “Which du‘ā’ is most likely to be responded to?” He replied, **“During the last part of the night** and at the end of the obligatory prayers” (Tirmidhī). Similarly he ﷺ said, **“The closest a servant is to his Lord is when he is prostrating,** so make plenty of du‘ā’” (Muslim).

Pour your heart out to Allah in this time, be persistent in your du‘ā’ and don’t hold back your tears. The longer your sajdah, the greater your chance of enjoying Allah’s intimacy. Ibn al-Jawzī ؓ said, “When you sit in the darkness of the night before your Master, adopt the

qualities of a child. For when a child asks their father for something and does not receive it, they cry for it.” Make du‘ā’ for everything, small or large. Be selfless and make du‘ā’ for your family, friends and the Ummah.

“

“The person who has a need from Allah, and then fails to (ask Allah for it) in the pre-dawn hours—is not a smart person.”

- Imām al-Ṭarṭūshī

”

9 End With Witr

The Prophet ﷺ would perform either eleven or thirteen rak‘ahs of tahajjud, including the witr prayer. He ﷺ instructed that a person should commence his tahajjud with two short rak‘ahs and end with the witr prayer.

In witr ṣalāh, the Prophet ﷺ would pray Sūrah al-A‘lā (87) in the first rak‘ah, followed by Sūrah al-Kafirūn (109) in the second rak‘ah, and Sūrah al-Ikhlāṣ (112) in the third rak‘ah.

Tahajjud can be performed any time after ‘Ishā’, although the best time is the last part of the night. If you fear that you will not be able to wake up for tahajjud, then pray at least two rak‘ahs before sleeping.

10 Be Careful of ‘Ujb

‘Ujb is to be impressed with yourself and your

accomplishments. ‘Ujb can lead to pride (kibr). This pride can lead to you comparing your actions to others, and start regarding your deeds to be better than theirs. You may, as a result, start looking down on them. Consequently, instead of purifying the soul, your private deeds lead to the destruction of the soul.

Al-Shīrāzī ﷺ said, “I stayed awake one night with my father while others around us were sleeping. I remarked, ‘Not one of these people got up to pray two rak‘ahs!’ He replied, ‘My son, if you had slept, it would have been better than you speaking ill of others.’”

“


“A sin that causes you to humble yourself to Him is dearer to Him than a righteous act accompanied by boastful self-righteousness. **If you sleep all night then wake up feeling regret (for not having prayed qiyām al-layl), that may be better for you than if you were to pray all night and wake up in the morning filled with self-admiration.** For the deeds of the one who admires himself are not accepted...

The crying of the sinners is dearer to Him than the self-satisfied tasbīḥ of the conceited. Perhaps Allah made (the sinner) fall into this sin as a cure that brings out a lethal illness, but your illness still resides within undetected.”

- Ibn al-Qayyim ﷺ

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“

Al-Fuḍayl b. ‘Iyāḍ  said,
“If you are not able to perform
qiyām at night and fast in the day,
then know that you are deprived
and shackled by your sins.”

”



10 Tips to Wake up for Tahajjud

1 Stop Sinning and Do Istighfar

If you seek to experience the honour of conversing with Allah Almighty and finding comfort in His presence during the stillness of the night, then strive to stay away from sins, and make constant istighfār.

It was said to ‘Abdullah b. Mas‘ūd ؓ, “We are unable to perform qiyām at night.” He said, “**Your sins have prevented you.**” Al-Fuḍayl b. ‘Iyād ؓ said, “If you are not able to perform qiyām at night and fast in the day, then know that you are **deprived and shackled by your sins.**”

2 Take a Midday Nap

The Messenger of Allah ﷺ said, “Take a nap, for the devils do not take naps” (Ṭabarānī). Ishāq b. ‘Abdillah ؓ said, “The midday nap is an act of the righteous; it refreshes the heart and gives one strength for the night prayer.”

Al-Ḥasan al-Baṣrī ؓ passed by some people in the marketplace in the middle of the day, and heard the noise and commotion they were making. He asked, “Do these people not take a nap?” He was told, “No.” He said, “I think their nights will be poor.”

3 Make Du‘a and Plan for Tahajjud

Beg Allah sincerely to allow you to wake up for tahajjud. Likewise, make a **firm intention** and **plan** to wake up for tahajjud. Your plan can include:

- Placing your alarm clock far from your bed.
- Having a ‘qiyam buddy’ to wake you up.
- Drinking plenty of water, so your body forces you to wake up. Experiment with the right amount for you.

Even if you do not manage to wake up, you will be rewarded for it. The Prophet ﷺ said, “Whoever goes to bed intending to wake up and pray during the night, but sleep overcomes him until he gets up in the morning—**(the reward of) what he intended will be recorded for him,** and his sleep will be a charity given to him by his Lord” (Nasā’ī).

4 Follow the Sunnah Etiquettes of Sleep

Follow the sunnah etiquettes of sleep, including:

- Sleep with wudu’ as the **angels remain in the company** of the one who sleeps with wuḍū’ and say, “O Allah, forgive your such and such servant for he slept in the state of purity” (Ibn Ḥibbān). Allāhu Akbar! **Imagine that! The angels could be making du‘ā’ for you every night.**

- **Sleep on your right side.** The Messenger of Allah ﷺ would sleep on his right side and place his right hand under his right cheek (Bukhārī).
- **Don't sleep on your stomach.** Abū Dharr ؓ said, “The Messenger of Allah ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said, ‘Junaydib! This is how the people of Hell-fire lie’” (Ibn Mājah). He ﷺ also said, “**Allah dislikes** that one sleeps in this manner” (Abū Dāwūd).

5 Go to Sleep Early and Disconnect From Devices

The Messenger of Allah ﷺ **disliked** sleeping before ‘Ishā’ ṣalāh, and **talking after it** (Bukhārī). The wisdom in sleeping early is that one gains sufficient rest before waking up for tahajjud, one is able to wake up for Fajr on time, and more so in our times especially, one is **protected from much fitnah**. Allah ﷻ has designated the night for rest. By altering this divine design, where we sleep in the day instead of sleeping at night, we cause **great damage to ourselves**.

It has been reported that ‘Umar ؓ would hit people for talking after ‘Ishā’ and he would say, “Do you **chit-chat** in the first part of the night, and sleep in the latter part? **Give your scribes (i.e. angels) a rest!**”

Mu‘āwiyah b. Qurrah ؓ used to say that his father would tell his children after praying ‘Ishā’, “My children, go to

sleep; perhaps Allah will grant you goodness during the night.”

6 Don't Sleep on a Full Stomach

Reduce the amount of food you eat as excessive eating leads to excessive sleep, making it difficult to get up at night. The Prophet ﷺ said to a man who burped in his presence, “Burp less, for **those who eat the most** in this world will be the **most hungry on the Day of Judgement**” (Hākim).

Ma‘qil b. Ḥabīb ؓ saw some people eating a lot, so he said, “I do not think that our companions intend to pray at night.”

Wahb b. Munabbih ؓ said, “There is no one among the children of Adam more beloved to his devil than the one who eats excessively and sleeps excessively. For whoever eats a lot will drink a lot, then sleep a lot, and thus lose a lot on the Day of Judgment.”

Sufyān al-Thawrī ؓ said, “**Eat little, so that you will be able to perform qiyām al-layl.**”

7 Avoid too Much Comfort

A bed which is too comfortable will make it difficult for you to wake up. Make your sleep uncomfortable on purpose so that you can wake up easily.

Whenever night fell, ‘Abd al-‘Azīz b. Abī Rawwād ﷺ would come to his bed, place his hand on it, and say, “You are soft, but by Allah, **there is something softer than you in Paradise.**” He would then continue to pray for the entire night.

8 Fight Your Nafs

Battling the nafs (inner self) is an essential prerequisite to performing qiyām al-layl. The nafs in its nature is inclined towards ease and comfort. Allah ﷻ says, “As for those who **strive in Our way**, We will surely guide them along Our Way. And Allah is certainly with the good-doers” (29:69).

The Prophet ﷺ said, “When a man from my ummah gets up to pray at night, **striving against his nafs to** purify himself, there are knots on him. When he washes his hands, one knot is undone. When he washes his face, another knot is undone. When he wipes his head, another knot is undone. When he washes his feet, another knot is undone. Allah ﷻ then says to those who are veiled (in the Unseen): **‘Look at this servant of Mine! He is striving against his nafs and supplicating to Me. Whatever My servant asks for, it shall be granted to him.’**” (Ibn Ḥibbān).

Thābit al-Bunānī ﷺ said, “I battled with my nafs to pray at night for twenty years, and then I enjoyed it for the next twenty years.”

‘Umar b. ‘Abd al-‘Azīz ﷺ said, “The best deeds are those

that the nafs was compelled to do.”


‘Abdullah b. al-Mubārah رضي الله عنه said, “The righteous of the past used to find it easy to do good, while our souls almost never incline towards good unless we force them. Therefore, we must compel them.”

9 Remember the Hereafter

Before sleeping, spend some time thinking about death, the grave and the hereafter. This will help to mentally detach yourself from worldly worries and concerns, and help you to realign your focus.

After one third of the night had passed, the Messenger of Allah ﷺ would stand up and say, “People, remember Allah! The quake has come, and the next one is to follow. Death has come with all that it contains! **Death has come with all that it contains!**” (Ḥākim).

Ṭāwūs رضي الله عنه would lie on his bed and toss and turn as a grain tosses on a pan. Then he would jump up and pray until morning, saying, “**The mention of Hell has driven sleep away from the worshippers.**”

“
The wife of Abū Muḥammad Ḥabīb 
used to say to him at night,
“The night has gone. Ahead of us lies
a long journey, and the provisions
are little. The caravans of the
righteous have sped ahead of us,
whilst we have remained behind.”
”



10 Be Consistent and Make up What You Miss

‘Abdullah b. ‘Amr b. al-‘Āṣ said: The Messenger of Allah ﷺ said to me, “O ‘Abdullah! Do not be like so-and-so: he used to stand at night in prayer, and then he stopped” (Bukhārī).

‘Ā’ishah رضي الله عنها said, “**Never miss the night prayer.** Indeed the Messenger of Allah ﷺ would never miss it; and when he was sick or tired, he would pray sitting” (Abū Dāwūd).

If for some reason, you miss your daily portion (wird), then you should make up for it. This will help you to stay **consistent**. The Messenger of Allah ﷺ said, “Whoever slept through all or part of his nightly ḥizb (portion of recitation), but recited it between Fajr and Ḍuhr, its (reward) will be recorded for him as if he had read it at night” (Muslim).

Ibn Taymiyyah رحمه الله said, “For those who miss out on qiyām al-layl, ṣalāh al-ḍuḥā serves as its substitute.”

May Allah al-Karīm (The Most Noble) honour us and make us from the people of the night prayer.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلَّمَ



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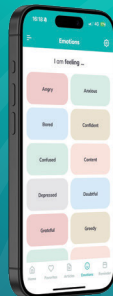


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