

The Ruling on Performing Dhikr on an Impure Mattress Covered with a Pure Bedsheet

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: It is instructed that in a four rak‘ah sunnah ghair mu‘akkadah and nafl salāh, one should recite durūd in the first qa‘dah and sanā’ in the third rak‘ah. The question is, is reciting durūd in the first qa‘dah and sanā’ in the beginning of the third rak‘ah (of sunnah ghair mu‘akkadah and nafl) a sunnah mu‘akkadah act or merely mustahab? Please provide guidance.

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In a four rak‘ah sunnah ghair mu‘akkadah and nafl salāh, reciting durūd and du‘ā in the first qa‘dah and sanā’ and ta‘awwuz in the beginning of the third rak‘ah is mustahab and preferable.

Details of This Ruling:

According to the principles of sharī‘ah, every shuf‘ah (two rak‘āt) of a four rak‘ah sunnah ghair mu‘akkadah and nafl salāh is regarded as a separate salāh in several aspects. For this reason, the jurists رحمه الله تعالى عليهم have instructed that after reciting tashahhud in the first qa‘dah, one should recite durūd and du‘ā, and at the beginning of the third rak‘ah, one should recite sanā’ and ta‘awwuz.

However, each shuf‘ah of these four rak‘āt is not regarded as a separate salāh in every aspect. Rather these four rak‘āt are considered to be one salāh in some aspects as well. Therefore, the ruling of sanā’ and durūd here is not be the same as in a completely separate salāh, where they are regarded as sunnah mu‘akkadah. Rather, the jurists have explicitly stated that these are mustahab and preferable.

Citations for the Ruling Mentioned Above:

Every shuf‘ah of a nafl salāh is an individual salāh. Therefore, it is preferable to recite durūd in the first qa‘dah as well as sanā’ in the third rak‘ah. Thus, Malik al-‘Ulamā’ ‘Allāmah Kasānī رحمه الله تعالى عليه writes:

لأن كل شفيع من التطوع صلاة على حدة، ولهذا قالوا: إن المتنفل إذا قام إلى الثالث لقصد الأداء ينبغي أن يستفتح فيقول: سبحانك اللهم وبحمدك إلخ كما يستفتح في الابتداء؛ لأن هذا ابتداء الافتتاح، وفي كل ركعتين من النفل صلاة على حدة

Translation: Every shuf‘ah of nafl salāh is an individual salāh. For this reason, the jurists رحمه الله تعالى عليهم stated: When the person who is offering nafl stands to offer the third rak‘ah, he should begin by reciting sanā’ (سبحانك اللهم), as is commonly recited in the beginning. This is because this third rak‘ah is the basis of beginning a new shuf‘ah, and every two rak‘ah of a nafl is an individual salāh. (Badā’i‘ al-Sanā’i‘, Vol. 01, p. 292, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

Each shuf‘ah of a four rak‘ah nafl and sunnah ghair mu‘akkadah salāh is not considered in individual salāh in every aspect. After discussing this in detail, ‘Allāmah Ibrahīm Bin Muḥammad al-Ḥalbī al-Ḥanafī رحمه الله تعالى (d. 956 AH/1549 CE) summarizes as follows:

والحاصل: ان كل ركعتين من النفل صلاة على حدة من وجه دون وجه، فاعتبر كونه صلاة على حدة في حق القراءة، للاحتياط... واما في غير هذه الاحكام فالاولى: ان يعتبر كون الكل صلاة واحدة، لكونه الاصل للاتصال واتحاد التحريمة، ولذا لا يقال: انه صلى صلاتين، بل صلاة واحدة، ومسألة الاستفتاح ونحوه ليست مروية عن الائمة المتقدمين، وانما هي اختيار بعض المتأخرين، والله سبحانه اعلم

Translation: In summary, every two rak‘āt in a nafl salāh are considered an individual salāh from some aspects, but not from others. Out of caution, they are considered an individual salāh in regard to qirā‘ah... But in other rulings, it is better to consider the entire salāh as one salāh because that is the default due to being connected and being started with the takbīr taḥrīmah. It is for this reason that if one offers four rak‘āt nafl it is not said that they offered two salāt, instead it is said that they offered one salāh.

The ruling of sanā’, as well as other rulings, has not been mentioned by the early scholars. But some of the later scholars have adopted this. (Ghunyah al-Mutamallī, Vol. 02, p. 67, Publ. Quetta)

Elaborating regarding these being mustaḥab, ‘Allāmah Ibn Amīr al-Ḥāj رحمه الله تعالى writes:

اذا كانت الصلاة الرباعية التي يصلّيها نافلة... فقام من القعدة الاولى الى الركعة الثالثة فانه يستحب له ان يبتدى الثالثة بالاستفتاح والتعوذ

Translation: If one is offering a four rak‘ah salāh with the intention of nafl, then when he stands from the first qa‘dah to the third rak‘ah it is mustaḥab for him to begin the third rak‘ah with sanā’ and ta‘awwuz. (Ḥalbah al-Mujallī, Vol. 02, p. 182, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

A‘lā Ḥazrat, the Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمه الله تعالى (d. 1340 AH/1921 CE) was asked: When offering four rak‘ah nafl together, should one recite durūd and du‘ā in the first qa‘dah and سبحانك اللهم in the third rak‘ah or not?

He رحمه الله تعالى replied:

پڑھنا بہتر ہے۔

Translation: Reciting it is better.

(Fatāwā Razawiyah, Vol. 07, p. 443, Publ. Razā Foundation, Lahore)

In the answer to a similar question, Muftī Jalāluddīn Amjadī رحمه الله تعالى (d. 1422 AH/2001 CE) states:

اس کا پڑھنا ضروری نہیں ہے بلکہ بہتر ہے جیسا کہ اعلیٰ حضرت امام احمد رضا بریلوی رضی اللہ عنہ ربہ القوی تحریر فرماتے ہیں: چار رکعت تراویح یا نوافل کے قعدہ اولیٰ میں درود شریف و دعا اور تیسری رکعت میں سبحانک اللهم پڑھنا بہتر ہے۔ لہذا نفل یا سنت غیر مؤکدہ کی چار

رکعت والی نماز میں اگر کسی نے دو رکعت پر درود شریف اور تیسری رکعت پر شانہ پڑھی تو اس نماز کا اعادہ واجب نہیں۔ وہو تعالیٰ اعلم

Translation: Reciting this is not necessary, rather it is better, as mentioned by 'Alā Hazrat Imām Aḥmad Razā Barelwī رضی اللہ تعالیٰ عنہ ربه القوي: In a four rak'ah tarāwīḥ and nafl salāh, reciting durūd and du'ā in the first qa'dah and sanā' in the third rak'ah is preferred. Therefore, in a four rak'ah nafl or sunnah ghair mu'akkadah salāh, if one did not recite durūd at the end of the second rak'ah and sanā' in the beginning of the third rak'ah, repeating the salāh is not wājib. The Almighty knows best. (Fatāwā Faiz-Ur-Rasūl, Vol. 01, p. 266, Publ. Nishan-e-Manzil Publications, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari

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