

TARAWEEH in DETAIL

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FORWARD

All praise to be to Allah, our Rabb, who blessed the entire universe with Hazrat Sayyidina w Mawlana Muhammad (Sallallaahu Álayhi Wasallam) and his illustrious Sahaaba (R.A.).

The contents of this book are mainly derived from a book entitled "*Masail-e-Taraweeh*" by Maulana Muhammed Refat, who is a lecturer at the world renowned Darul Uloom, Deoband.

The book is not translated verbatim, but is simplified for our readers. The questions and answers have been tabulated without altering or repeating the laws whilst maintaining the respective references for prospective scholars of our great Deen.

It is hoped that every Haafiz, Imaam, Aalim and student will derive great benefit and drink from the fountain of knowledge that flowed from the pens of our great and pious predecessors.

We pray to the Almighty Allah to accept this minor effort and to let it be an asset in this world and in the Aakhirat.

A.H. Elias (Mufti)
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FASTING & TARAWEEH

It is related on the authority of Abdullah bin Amar that Rasulullah (Sallallaahu Álayhi Wasallam) said, "The Fast and the Qur'an will both plead on behalf of the bondsmen who will keep fast in the day and recite or listen attentively to the recital of the Qur'an at night, standing in the

presence of the Rabb. The Fast will say, "My Rabb, I had held him back from food, drink and sexual satisfaction, accept my intercession for him today and treat him with mercy and forgiveness" and Qur'an will say, "I held him back from taking rest and sleeping in the night, O Rabb Allah! Accept my intercession for him today and treat him with mercy and forgiveness". The intercession of both the Fast and Qur'an will be accepted for the bondsmen and he will be treated with an exceptional kindness. (Bahaqi)

The previous Hadith appears in the *Kitaab Bukhari* and *Muslim* under section of collective offering of Taraweeh salaah. Rasulullah (sallallahu alayhi wasallam) led the Taraweeh salaah in congregation on the 23rd, 25th, and 27th of Ramadaan, then when He saw the great keenness and enthusiasm of the Sahabah for the salaah, he decided to stay back (in his house). The Sahabah thought that perhaps Rasulullah (sallallahu alayhi wasallam) had gone to sleep and so came to his door to call him out for salaah. Rasulullah (sallallahu alayhi wasallam) came out and said, "May Allah increase your keenness and bless you, I have deliberately not come out for the salaah lest it should be made incumbent upon you and then you are not able to observe it regularly as a prescribed salaah. So you should offer it privately in your house because offering a voluntarily prayer in the house carries much more reward than offering it in the Masjid. (Muslim)

Chapter One

TARAWEEH IMAAM

RECITATION OF QUR'AN IN TARAWEEH

To recite and listen to the Qur'an in Taraweeh is both sunnat and mustahab (preferable) and should not be abandoned due to fear of pride. The aim should be sincerity and to gain pleasure of Allah Ta'ala. Recitation should be rendered without remuneration. If for some reason, the Haafiz does not read Taraweeh, but keeps reading the Qur'an, he will be free from accountability. Allah Ta'ala says, "Allah does not burden any soul more than it can bear. (Fatawa Rahimiyah vol.4 pg.349)

IS IT THE RESPONSIBILITY OF THE IMAAM TO LEAD TARAWEEH?

- a) When the Imaam is unable to recite the Qur'an in Taraweeh then it is his responsibility and duty to read from 'Alam Tara Kaifa' (Surah 104).
- b) If the followers desire to listen to "QUR'AN TARAWEEH" they should make arrangements for the same themselves and not force the Imaam to make "QUR'AN TARAWEEH".
- c) If a willing Haafiz who leads the Taraweeh for the pleasure of Allah is not found, then for the month of Ramadaan, a deputy Imaam may be appointed. Make it his duty to lead one or two salaats, as well as lead the Taraweeh salaah. The giving of remuneration under this situation becomes permissible. (Fatawa Rahimiyah vol.4 pg.349)

WHO DESERVES TO BE IMAAM FOR TARAWEEH?

An old serving Haafiz cannot not take preference nor can he prevent a newly appointed Haafiz from leading Taraweeh. (Fatawa Darul-Uloom vol.4 pg.282 as in Durre Mukhtar vol.1 pg.522 section on Imaamat)

CAN ONE PERSON LEAD TARAWEEH SALAAT IN TWO PLACES?

- a) It is categorically written in *Alamgiri* that if one leads Taraweeh completely in one Masjid then goes to the next, the latter will not be valid. This is opinion upon which the fatawa (decision) rests.
- b) However, the Imaam may perform ten rakaats in one Masjid with someone from amongst the congregation continuing to read the remaining ten, whilst he leads ten rakaats in another Masjid. But, he may not repeat the same rakaats in a different place.

(Fatawa Darul-Uloom vol.4 pg.288 as in Alamgiri vol.1 pg.289)

SHAR'I POSITION ON REMUNERATION FOR TARAWEEH

It is not valid to read Qur'an for remuneration. To read with the intention of getting money comes under the order of accepting wages which is not permissible. When someone cannot be found to perform "QUR'AN TARAWEEH" without payment, then in that circumstance, it is better to perform Taraweeh by reading the last ten surahs. For the performance of Taraweeh, the virtues of standing for night salaah in Ramadaan will be reaped.

(Fatawa Darul-Uloom Deoband vol.5 pg.264 as in Durre Mukhtar vol.1 pg.287)

TRAVELLING EXPENSES AND FOOD FOR THE HAAFIZ

- a) To give the Haafiz traveling expenses is an act of thawaab. To feed him with good food is permissible, if he is non-resident. *(Fatawa Darul-Uloom Deoband vol.4 pg.295)*
- b) If it was not the intention of the Haafiz to receive anything and if someone gave him something, then it is permissible for him to take it. But, if it is the custom of the area to bestow a gift and the Haafiz read with this notion even if he did not verbally express it, then it will not be valid take anything. *(Fatawa Rashidiyyah Kaamil pg.324)*

ACCEPTING REMUNERATION FOR TARAWEEH

- a) It is not permissible to accept or give payment for Taraweeh. It is better to read from 'Alam Tara Kaifa'. Where there is difficulty in obtaining a Haafiz without paying him, then a deputy Imaam's post may be created so that the Haafiz leads one or two salaats and is paid for Imaamat. This has been stated by Mufti Aazam Hazrat Maulana Mufti Kifayatullah (rahimahullah). *(Kifayatul Mufti vol.3 pg.350)*. The jurists have given the permissibility ruling for remuneration for Imaamat. Mufti Mehmoodul Hasan (rahimahullah) states the original mazhab is non-permissibility, but due to the non-availability of Huffaaz without paying them, the above ruling of permissibility is given. *(Fatawa Mehmoodia vol.1 pg.350)*
- b) It is therefore permissible for a wealthy well-wisher of the Haafiz to feed him in this month and grant him a gift at the end of the month. To give the gift as payment is prohibited. *(Fatawa Rahimiyah vol.4 pg.433)*
- c) The rule is not to give payment after specifying an amount, and if it is not received, there should be no complaint, grief or grievance. In this case i.e. if some gift is presented, it will not be classified as remuneration and come within the ambit of permissibility. *(Kifayatul Mufti vol.3 pg.350)*

FOR AN IMMATURE HAAFIZ TO LEARN THE QUR'AN PROPERLY BY NAFIL JAMAAT SALAAT AND THE ORDER OF JOINING IT

It is not correct to follow a na-baaligh Haafiz in Taraweeh or Nafil salaah. However, if he wishes to learn Qur'an properly and desires to become accustomed to Taraweeh performance then

solely for educational purposes, one, and if one is not sufficient, then two may follow to inform him of his mistakes. It is not permissible to follow for the earning of thawaab. (*Fatawa Rahimiyah vol.4 pg.386*)

PERFORMANCE OF TARAWEEH BEHIND A CHILD

- a) The child's Taraweeh is only nafil but the adult's Taraweeh is sunnat-e-muakaadah. Even if the child starts the Nafil, it does not become waajib to complete, but upon the mature, it will be waajib to complete the Nafil once it is commenced. Thus the child is performing a weak salaah, while the mature, a strong salaah and this is against the rule (i.e. the strong must lead the weak). Thus it will not be permissible for the na-baaligh to lead the baaligh.
(*Imdaadul Fatawa vol.1 pg.361*)
- b) It is stated in *Fatawa Mehmoodia* that it is not valid to make a na-baaligh the Imaam for Taraweeh; however it will be permissible for him (the na-baaligh) to lead a congregation of na-baalighs.
(*Fatawa Mehmoodia vol.2 pg.350*)

HAAFIZ IS MATURE WITHOUT BEARD

- a) If the young mature Haafiz is handsome and people's sexual urges are possibly aroused when looking at him, even if the Haafiz is a student of Ilm (knowledge), then his Imaamat is makrooh. If there is no such matter, (only if the people dislike his looks) and if he is the most superior from all the followers in Ilm and Qur'an, then his Imaamat is not makrooh.
- b) If he is of that age where there is no hope of his beard appearing, then his no longer an "Amrad" (young mature lad without a beard), his Imaamat will not be makrooh.
(*Imdaadul Fatawa vol.1 pg.358*)

THE LAW ON A YOUNG WHO'S AGE IS 15 YEARS LESS 1 MONTH

- a) The rule is that if no longer sign of maturity (e.g. Wet-dream etc.) is found then 15 complete lunar years is the Shar'i maturity age. The correct rule according to Imaam Abu Hanifa (rahimahullah) is that na-baaligh cannot lead the Fardh, Nafil, and Waajib salaah. If any sign of maturity is found, then Imaamat is valid.
- b) However, if by 14 years, the signs of maturity appear, and he says that he has become baaligh, then to follow him is valid.
(*Fatawa Darul-Uloom Deoband vol.4 pg.226 and 295 as in Durre Mukhtar vol.1 pg.39 section of Imaamat*)

AT WHAT AGE CAN A YOUTH LEAD TARAWEEH?

- a) If no other sign such as wet-dream appears before 15 years, then 15 years is the age limit set by Shariat for maturity.
- b) A youth whose 16th year has started may lead the Taraweeh, Fardh and Waajib salaah and can stand in front row even though no beard has appeared.
- c) A na-baaligh youth 13 or 14 must not lead the Taraweeh but can stand in the first row to detect errors.
(*Fatawa Darul-Uloom Deoband vol.4 pg.247*)

IMAAMAT OF HAAFIZ WHO SHAVES

To shave the beard is haraam and in the light of Shariat, the one who shaves the beard is Faasiq. Thus to make such a person an Imaam, is not permissible. Following such an Imaam is makrooh-e-tahrimi.
(*Fatawa Rahimiyah vol.1 pg.353 as in Shaami vol.1 pg.523*)

IMAAM WITH AN AMPUTATED HAND

It is permissible and not makrooh to follow an Imaam whose hand is amputated from the elbow. (Fatawa Rahimiyah vol.4 pg.383)

THE IMAAM WHO FOLLOWS FASHION

If the Imaam promises to discard his bad habits (i.e. un-Islamic clothing and hair-style and moving around bare-headed), he can be appointed Imaam. If he refuses to change, then he is not deserving of the post of Imaamat. If his followers are displeased due to this reason, their displeasure will be valid. It is stated in Hadith that if the followers are displeased with the Imaam, salaah is not accepted. If the Haafiz is prepared to alter his way of life, he can be appointed Imaam; otherwise, the honored position of Imaamat should not be given to him.

(Fatawa Rahimiyah vol.4 pg.417 as in Durre Mukhtar with Shaami vol.1 pg.522)

FOLLOWING AN ILLEGITIMATE IN TARAWEEH

If the Haafiz is pious and righteous and protected from evils of the society, then to follow him is permissible. In this instance, to be an illegitimate is no cause for detestment.

(Kifayatul Mufti vol.3 pg.64)

THE BEARD OF THE HAAFIZ IS LESS THAN A FIST LENGTH

- a) If the Haafiz who cuts his beard less than fist length is the only one in the locality, and if a better Imaam is found (even if he is not a Haafiz), then do not make the Haafiz who cuts his beard, an Imaam. Tell him to keep a fist length beard and if he does so, he may be made Imaam. (Kifayatul Mufti vol.3 pg.87)
- b) It is recorded in *Imdaadul Fatawa* concerning a person who shaves or trims his beard is faasiq and a severe sinner. It is not permissible to make such a person Imaam, because salaah behind him is makrooh-e-tahrimi.
- c) It is compulsory to dishonor a person who cuts or trims his beard, but by making him an Imaam is to respect him. Therefore it is not permissible to make him an Imaam since an Imaam is to be respected. (Imdaadul Fatawa vol.1 pg.261 and 295 as in Shaami vol.1 pg.276 section of Imaamat)
- d) This law is written in *Fatawa Darul-Uloom*. It is proven in the Hadith that to cut and trim beard when it is not more than the fist length is haraam. The one who cuts or trims his beard less than one fist is a faasiq. The Imaamat of a faasiq is makrooh-e-tahrimi.
- e) If all the actions of a person are in accordance with the Shariat, but one action is against it and he is involved in a haraam action, then he is a faasiq. It is necessary for him to repent from the haraam and not cut or trim the beard.
- f) The jurists have stated that it is permissible to cut or trim that which is more than a fist length. (Fatawa Darul-Uloom Deoband Azizul Fatawa vol.1 pg.117)

THE IMAAMAT OF A CAUTIOUS BLIND

- a) Respective jurists have classified that the Imaamat of a non-cautious blind Imaam as makrooh-e-tanzihi, but this law is not general; it is specific to the non-cautious. Thus, the Imaamat of a blind cautious (one who exerts all effort to stay away from impurity and keeps his clothing pure and clean) is without detestment and permissible. Hazrat Aisha (radhiallahu 'anha) narrates that when Nabi (sallallahu 'alayhi wasallam) proceeded for Tabuq, he appointed Hazrat Abdullah bin Makhtub (radhiallahu 'anhu) as Imaam for Masjid-e-Nabwi, although he was blind. Likewise Hazrat Abdullah ibn Umar (radhiallahu 'anhu) although blind, was the Imaam of Bani Hakim and said that he was the Imaam of the Banu Hakim in the era of Nabi (sallallahu 'alayhi wasallam) although he was blind. (Fatawa Rahimiyah vol.4 pg.363)

- b) It is permissible for a one-eyed man to be Imaam. There is no reason for detestment.
(*Kifayatul Mufti vol.3 pg.89*)

LAW ABOUT TARAWEEH IMAAM WHO DOES NOT CONFORM TO SHARIAT

- a) A person is not deserving or fit to be Imaam if his beard is contrary to the Shariat, deals in interest transactions, and has non-permissible business transactions. To follow him is makrooh-e-tahrimi.
- b) If amongst those present in a congregation, there is no other person for Imaamat, then instead of reading salaah alone, make that person an Imaam, for these is great benefit and emphasis in salaah with Jamaat.
(*Fatawa Rahimiyah vol.3 pg.84*)

A HAAFIZ WHO IS NOT REGULAR IN SALAAT

- a) Haafiz who is not regular in salaah should repent. By repentance, the detestment factor will be removed. The cause of detestment is transgression and repentance will remove transgression.
- b) Concerning the Imaam who reads 'sheen' instead of 'seen' or 'zaa' instead of 'jeem' or vice-versa, then the cautious view is of non-permissibility of Imaamat for Fardh and Witr but flexibility for Taraweeh.
(*Imdaadul Fatawa vol.1 pg.95*)

INCAPACITATED HAFEEZ (IMAAM)

- a) If the Haafiz (due to a reason) sits and leads the Taraweeh and the followers stand, than some jurists state that the salaah of all performing will be valid.
- b) Some jurists state that it is preferable for the followers to sit if the Imaam sits so that there is uniformity with the Imaam and there is no external appearance difference. Both cases are permissible.
(*Translation of Fatawa Alamgiri vol.1 pg.189*)

ORDER OF TWO HAAFIZ READING TOGETHER

They should not read the Qur'an more than once until such time that they know the enthusiasm of the people. The Taraweeh is valid on condition that the followers do not experience discomfort.
(*Mazahair-e-Haq new edition, pg.14*)

One Haafiz may read ten rakaats and the second Haafiz the other ten.

THE IMAAMAT OF A NON-CONFORMIST

After the Non-Conformist (one who does not adhere to any math-hab), performs eight rakaats, the remaining Taraweeh can be read after Witr. One may not perform the Witr with the Imaam but complete the remaining Taraweeh and then read the Witr.

(*Fatawa Darul-Uloom Deoband vol.4 pg.274 as in Hidayah vol.1 pg.134 Chapter on Nawafil, section on Ramadaan*)

IMAAMAT OF ONE WHO HAS NOT PERFORMED ESHA

- a) The number of rakaats performed by an Imaam who did not perform his Esha salaah should be repeated for Taraweeh is performed after Esha, not before.
- b) If the rakaats were not performed in that particular Jamaat where it was discovered that the Imaam did not perform Esha than it should be done after Jamaat individually pre-dawn.
- c) If this is not done as in point B, and the time has elapsed, repent sincerely since there is no qadha for Taraweeh. The portion of Qur'an recited in the rakaats in question must be re-read on another night in Taraweeh.
(*Fatawa Rahimiyah vol.4 pg.385 as in Kabiri pg.385*)

WOMEN'S JAMAAT LED BY MALE

If the Imaam lead the Fardh or Taraweeh whilst the Women followed some distance away behind a wall or curtain, their salaah is valid. *(Fatawa Darul-Uloom Deoband vol.4 pg.262)*

WOMEN'S TARAWEEH JAMAAT

- a) A women's Jamaat salaah led by a woman is makrooh whether it be Taraweeh or not. *(Fatawa Darul-Uloom Deoband vol.4 pg.266 as in Durre Mukhtar vol.1 pg.528 section of Imaamat)*
- b) Maulana Abdul Hai (rahimahullah) states if only the women are led then it is permissible. If any female Haafiza fears forgetting the Qur'an, then there is room to act upon the above exception, but the rule is that women must not make Jamaat or Imaamat. *(Masail-e-Taraweeh pg.38, Maulana Refat Qasmi)*

HAAFIZ READS FAST

In *Durr-e-Mukhtar*, it is written that to abstain from the makroohat (i.e. to read fast and not to read 'Authu' or 'Bismillah' with ease) is an action which causes sin instead of reaping reward. *(Fatawa Darul-Uloom Deoband vol.4 pg. and 257 as in Durre Mukhtar vol.1 pg.663 Discussion on Taraweeh)*

DIFFERENCE OF OPINION ON NUMBER OF RAKAATS READ

- a) If there is a difference on the number of rakaats read (e.g. one group claiming 18 and the other 20) then the side on which the Imaam is should be regarded as reliable
- b) If all are in doubt, then 2 rakaats should be read by each individual on their own. *(Fatawa Rahimiyah vol.1 pg.355)*
- c) *Fatawa Mehmoodia* agrees with this option but adds that when all are in doubt but the Imaam is certain of his opinion then his opinion should be regarded as certain and reliable. *(Fatawa Mehmoodia vol.2 pg.253)*

RAKAATS READ IN TAHAJJUD

- a) If the Haafiz leaves 4 rakaats Taraweeh and completes the balance later at night (with Jamaat) then it is valid (because the time of Taraweeh is from the time of Esha till pre-dawn).
- b) Any Nafil salaah other than Taraweeh read in Jamaat (by calling and inviting others i.e. three or four people's Jamaat) is not valid. Similarly, Tahajjud salaah with Jamaat is makrooh. *(Fatawa Darul-Uloom vol.4 pg. and 284 as in Durre Mukhtar vol.1 pg.663 Section on Witr and Nawafil and on pg.659 Discussion on Taraweeh)*

CORRECT WORDS OF TAHREEMAH

Some Imaams are not cautious when saying the Takbeer and

- a) In the Allahu-Akbar, they read 'alif' between 'Baa' and 'Raa'.
- b) Whilst others read the first 'alif' of Allah with a 'madd'.

Both these methods are wrong and in both cases, the salaah is faasiq (invalid). When the takbeer-e-tahreemah is recited in this invalid manner, then to start salaah is not correct.

(Masail Sajdah-e-Sahw pg.73 as in Saghiri)

HOW TO READ THE TAKBEERAT

- a) The perfect completion of sunnat will be done when the Imaam starts the takbeer (Allahu-Akbar) when he commences the movement of transition from one posture to the other and ends the saying of takbeer when he reaches the other posture, (e.g. Starts the Takbeer when he

unfolds his hands to go for Ruku and ends with the Takbeer when his hands touches the knees).

- b) To say the takbeer completely when the Imaam starts or ends the transition posture is makrooh.

(Masail Sajdah-e-Sahw pg.73 as in Kabiri pg.313)

Chapter Two

PLACE OF TARAWEEH

IS IT SUPERIOR TO PERFORM TARAWEEH AT HOME OR IN THE MASJID?

- a) It is anonymous decision of Imaam Abu Hanifa (RA), Imaam Shaafi (RA), and most Ulama of the Shawafi and some of the Maliki school that it is superior to perform Taraweeh in the Masjid. Ameerul-Mumineen Hazrat Umar Farooq (radhiallahu 'anhu) and the Sahaaba after him also specified to perform it in the Masjid. This was the subsequent action of all the Muslims for salaah-ul-Taraweeh. It has also become a Shiaar - (distinguishing symbol of Islam) and is like salaah-ul-Eid. (Mazhair-e-Haqq, New pg.14)
- b) If most of the members of the locality perform salaah with Jamaat, but one or two do not perform with Jamaat but read individually at home then the sunnat will also be complied with. (Fatawa Mehmoodia vol.2 pg.350 as in Kabiri pg.384)

IN WHICH MASJID IS IT SUPERIOR TO PERFORM TARAWEEH?

It is stated in *Durre Mukhtar* that the local Masjid has a right upon the members of the locality and is superior to the Jaamia Masjid. The same is in *Shaami* that the locality members should fulfill that right. (Durre Mukhtar vol.1 pg.617)

THE RIGHT OF THE LOCALITY MASJID

- a) It is necessary that 20 rakaats with Jamaat be performed in the Masjid and one should perform salaah in your own locality Masjid even if the congregation lessens.
- b) If in Taraweeh, 20 rakaats are not performed in a Masjid then all will be sinners. (Fatawa Rahimiyah vol.1 pg.349 as in Shaami vol.1 pg.66)

CAN ONE LEAVE THE LOCALITY MASJID?

- a) If the locality Masjid's Imaam reads incorrectly, then one is allowed to go to another Masjid.
- b) This is also the order when another Haafiz reads with eloquence good voice.
- c) Where no Qur'an khatam (completion) takes place in the local Masjid.
- d) One may go to another Masjid (without objection) where Qur'an khatam takes place. By doing this the sunnat will be complied with. (Fatawa Mehmoodia vol.2 pg.255)

PERFORMANCE OF TARAWEEH ON THE ROOF OF THE MASJID

- a) To leave the inside area of the Masjid or courtyard to perform Esha and Taraweeh etc. on the roof of the Masjid due to heat is makrooh.

- b) But, due to shortage of space in the Masjid and courtyard, salaah may be performed on the roof.
- c) It is makrooh to perform salaah on the Kabah, (this is disrespectful).
- d) To climb on the roof the Masjid for renovation purposes is not makrooh, but to do so without any reason is makrooh.
- e) Heat is no reason for necessity. It does not create difficulty. Due to the difficulty of performing salaah in the heat, reward will increase. *(Fatawa Alamgiri vol.5 pg.332)*
- f) To perform salaah in the courtyard in hot weather is permissible without detestment. If the courtyard is not part of the Masjid, the people should unanimously declare it as part of the Masjid. Thus, the orders of Masjid will prevail on the courtyard as well. *(Fatawa Rahimiyah vol.3 pg.31 as in Kabiri pg.392)*

PERFORMANCE OF TARAWEEH IN SHOPS

To perform Taraweeh in the Masjid and "QUR'AN TARAWEEH" khatam in the Masjid is sunnat. To avoid going to the Masjid without an excuse and performing salaah in the shops is an abandonment of the sunnat.

(Fatawa Darul-Uloom vol.4 pg.269 as in Durre Mukhtar vol.1 pg.660 Discussion on Taraweeh)

The possibility of loss of business is not an excuse for not going to the Masjid.

TARAWEEH JAMAAT IN THE HOUSE

If a Taraweeh Jamaat is rendered in the house, (at the same time ensuring that the Masjid Jamaat is not closed), is valid. However, those performing salaah at home will be deprived of the virtues of the Masjid. *(Fatawa Darul-Uloom vol.4 pg.251 as in Durre Mukhtar vol.1 pg.660 and Shaami vol.1 pg. 521)*

ORDER WHEN ESHA PERFORMED WITH JAMAAT IN THE MASJID AND TARAWEEH AT HOME

- a) Performance of Taraweeh with Jamaat is sunnat-e-muakkadah a-lal-kifayah.
- b) If there is Taraweeh with Jamaat in the Masjid and if any person performs Taraweeh alone at home then he will not be a sinner but will be deprived of the virtues of performing salaah with Jamaat in the Masjid. *(Fatawa Rahimiyah vol.1 pg.349 as in Durre Mukhtar with Shaami vol.1 pg.660)*

ONE HAAFIZ MAKES KHATAM IN VARIOUS PLACES

- a) To perform khatam in one Masjid in five or six nights, the doing the same in another Masjid is valid. The next Masjid's Taraweeh is valid because Taraweeh salaah is sunnat-e- muakaadah throughout the whole of Ramadaan.
- b) Sunnat salaah will be valid behind a Nafil-leading Imaam. The belief that there is Qur'an khatam once only and the second and third is nafil is unfounded.
- c) It is better in these days for the Imaam to perform one khatam so that there may be no burden on the followers. *(Fatawa Darul-Uloom vol.4 pg. and 293 as in Durre Mukhtar vol.1 pg.662)*

TWO TARAWEEH JAMAATS

Due to the many Huffaaz present and their desire to perform (read) for revision, to perform Taraweeh in the Madressah with Jamaat is permissible. But, the reward for this will not be the same as performing in the Masjid. *(Fatawa Rahimiyah vol.4 pg.415)*

IN ONE MASJID TWO HUFFAAZ READ

- a) It is permissible for one Haafiz to lead ten rakaats and another Haafiz to lead the next ten rakaats.
- b) If two Huffaaz perform, then it is preferable (mustahab) that each Haafiz complete the Taraweeh i.e. four rakaats and separates. However, it is not advisable to one Haafiz to lead 6 rakaats and then separate. The changing should be done after 4, 8, 12, or 16 rakaats.

(Fatawa Darul-Uloom vol.4 pg. and 255 and Translation of Fatawa Alamgiri vol.1 pg.186)

FEW HUFFAAZ JOIN AND PERFORM TARAWEEH

It is better if one or two Huffaaz perform the Taraweeh. If the Huffaaz are not good or not courageous and few Huffaaz lead the Taraweeh, Taraweeh will be valid.

(Fatawa Rahimiyah vol.4 pg.389 as in Alamgiri vol.1 pg.74)

PERFORMING TEN RAKAATS IN ONE MASJID AND TEN IN ANOTHER

It is known from recording of *Alamgiri* that to lead ten rakaats in Masjid and ten in another is valid. But, to take remuneration for Qur'an khatam is not permissible.

(Fatawa Darul-Uloom vol.4 pg. and 261 as in Alamgiri vol.1 pg.662 Chapter on Taraweeh)

TWO JAMAATS IN ONE MASJID

- a) A second Taraweeh Jamaat in the same Masjid should not be performed for this will be reverting to the situation before the ruling of Hazrat Umar (radhiallahu 'anhu). Hazrat Umar (radhiallahu 'anhu) ruled for the termination of small jamaats in a Masjid. A second Taraweeh Jamaat will be against this ruling. *(Fatawa Darul-Uloom vol.4 pg.300 as in Kabiri pg.383)*
- b) A second Taraweeh Jamaat in the Masjid on the same night is not permissible but individual recitation in salaah is valid. *(Fatawa Mehmoodia vol.2 pg.350)*

TWO PLACES OF TARAWEEH IN ONE MASJID

It is permissible to read Taraweeh in two different places in the same Masjid, but there must be no disturbance between the two jamaats. It must also not be done due to personal motivation and must not cause differences etc. The best action is to read behind one Imaam.

(Imdaadul Fatawa vol.1 pg.469)

MORE THAN ONE KHATAM IN TARAWEEH

- a) It is stated in *Durre Mukhtar* that one khatam is sunnat, the second khatam is virtuous and the third is most superior.
- b) In the second Masjid, the second khatam is valid and the followers in the second Masjid will also obtain reward. *(Fatawa Darul-Uloom vol.4 pg.274 as in Durre Mukhtar vol.1 pg.662 Chapter on Witr and Nafil)*
- c) There is nothing wrong in performing Taraweeh in another Masjid when completion of the Qur'an takes place at that Masjid, because the sunnat of completion of the Qur'an will only be achieved there. *(Kibiri)*

REWARD FOR LISTENING TO QUR'AN IN TARAWEEH

The reader and the listener both obtain reward for reading and listening to the Qur'an in Taraweeh.

(Fatawa Darul-Uloom vol.4 pg. 249)

TO RE-READ THE PREVIOUS NIGHTS PORTION OF QUR'AN FOR ONE WHO MISSED IT

- a) Salaat behind an Imaam who re-reads the previous night's portion of Qur'an for one who missed it is permissible.
- b) But to perform such an action that places others into difficulty is makrooh-e-tahrimi.
- c) However, if the person who wants that part of the Qur'an he missed to be re-read is a trouble-maker and the possibility of harm will result, then it is not makrooh. *(Imdaadul Fatawa vol.1 pg.479)*

Chapter Three

SIMAAT (LISTENING)

PAYMENT (FOR LISTENING)

The purpose of listening to the Qur'an is, if the Haafiz forgets or errs, the listener will correct. This is equivalent to teaching and the permissible fatawa for taking payment for teaching has been given contrary to reading, (that is to make others hear wherein teaching is not the purpose) *(Imdaadul Fatawa vol.1 pg.492)*

TO READ QUR'AN WITHOUT A LISTENER

- a) To read without a listener for Taraweeh is permissible if a Haafiz knows the Qur'an very well.
- b) If he has doubt while reciting, then he should say salaam (i.e. to end the rakaat) and check up and if there were any errors, and if so, to repeat the salaam.
- c) It is best to have a listener so that one is at ease. *(Fatawa Darul-Uloom vol.4 pg.254)*

WHO SHOULD CORRECT THE HAAFIZ

- a) If a listener has been specified, he should point out the error. The second listener should not be hasty for this will cause confusion and chaos in the salaam.
- b) If the listener did not point out the error or did not correct the error properly, then whoever can point the error out; should do so. To correct an error is Fardh (obligatory).
- c) Irrespective of the row the person is standing in, he must point out the error if the listener does not do so. If he does not point the error, he will be sinner.
- d) It is necessary for one who points out the error to be in the congregation with the Haafiz, (i.e. in the salaam of the Imaam).
- e) If the individual, who pointed out the error, is not part of the Jamaat with the Imaam and the Imaam corrected the error with that prompting, the salaam will be rendered invalid. *(Fatawa Rahimiyah vol.3 pg.84)*
- f) A person who joined the salaam of the Imaam cannot give the Imaam a prompt but if he prompts and the Imaam accepts it then the Imaam as well as the Jamaat's salaam is rendered invalid. *(Kifayatul Mufti vol.3 pg.412)*

WHERE SHOULD THE JUNIOR LISTENER STAND

- a) A 13 or 14 year old cannot become Imaam.

- b) If a person is na-baaligh (minor child), he cannot stand in the first row to point out errors for Taraweeh purposes. *(Fatawa Darul-Uloom vol.4 pg.247)*

CAN THE LISTENER STAND PARALLEL TO THE HAAFIZ

If there is need, (such as a Haafiz who cannot hear the listener when he corrects,) it is permissible for the listener to stand parallel to the Haafiz. To stand parallel to the Imaam without this need is not good. *(Fatawa Darul-Uloom vol.4 pg.295)*

TO LISTEN WHILE LOOKING INTO THE QUR'AN

- a) In *Durre Mukhtar*, it is stated that in both cases
- a. One who looks in the Qur'an and performs salaah and
 - b. One who looks in the Qur'an and listens to the salaah will be rendered invalid.
- b) If a person opens the Qur'an and sits waiting for an error to occur, then joins the Imaam in that rakaah to point out the error and completes his missed one rakaah after the Imaam's salaah, then the probability that the salaah is invalid exists, therefore one should not do so. *(Fatawa Darul-Uloom vol.4 pg.68 as in Durre Mukhtar vol.1 pg.583 Chapter on What breaks the salaah and what is Makrooh in it)*

ON FORGETTING TO REMAIN SILENT AND THINK OR READING FROM HERE AND THERE

If a Haafiz forgets while reading, and

- a) Remains quite and thinks in a standing position
 - b) Thinks before or after tashahud in qaida position (sitting position)
 - c) Does not remain quite but continues to read from different surahs and continues reciting correctly if he remembers
 - d) Does not remember and after being perturbed for a while, makes ruku and ends the salaah.
- In all the above cases, Sajdah-e-Sahw should be made. *(Fatawa Darul-Uloom vol.4 pg.257)*

CAN THE HAAFIZ PAUSE IN SILENCE FOR THE LISTENER TO POINT OUT THE ERROR

If the Haafiz pauses in silence for the listener to correct an error, then the Taraweeh is complete and it is not necessary to repeat it. To remain silent due to need – which is listening to the listener's correct recitation does not render the salaah invalid and sajdah-e-sahw is not necessary. *(Fatawa Rahimiyah vol.4 pg.393)*

TO TROUBLE (INCONVENIENCE) THE HAAFIZ

- a) To frighten the Haafiz (especially if he is reading Taraweeh for the first time) by loud unruly clearing of the throat or coughing is not permissible. Rasulullah (sallallahu alayhi wasallam) has prohibited doing those such actions. *(Fatawa Darul-Uloom vol.4 pg.256 as in Abu Daud, Mishkaat, Kitabul Ilm pg.35)*
- b) Similarly, incorrect prompting should be avoided. *(ibid)*

TO JOIN THE TARAWEEH WITH THE SOLE INTENTION OF POINTING OUT ERROR

- a) Once the individual joins the Taraweeh, it becomes compulsory on him to complete it. Therefore, one should not join to point out an error then separate.

- b) Since the Imaam will accept the prompt and not know if the giver of the prompt separates, the Imaam's salaah will be valid.
- c) To join with the sole intention of pointing out errors is bad. If one separates after prompting without completing the salaah, then it will be necessary to complete the salaah in question.

(Fatawa Darul-Uloom vol.4 pg.288 as in Hidayah vol.1 pg.131 Chapter on Nawafil)

TO MAKE INTENTION AND PROMPT WITHOUT WUDHU

- a) If the Haafiz was sitting when the Imaam erred, then quickly made niyyat, jointed and corrected, then no disturbance will occur in the Imaam's salaah. But, if the Haafiz then abandons the salaah he will be a sinner.
- b) If he breaks the salaah, qadha will be compulsory.
- c) If anyone joins the salaah without wudhu or by making tayammum when water is available and the Imaam accepted his prompting, the salaah of both the Imaam and followers becomes invalid.

(Fatawa Darul-Uloom vol.4 pg.258 as in Alamgiri Chapter on What breaks salaah vol.1 pg.90)

LISTENING WITHOUT THE INTENTION OF DOING SO

- a) It is apparent that while Taraweeh is in process, to sit one side talking and gossiping is sinful. It is also an action which diminishes reward.
- b) To lie down or sit without talking, without the intension of listening to Qur'an recitation will receive the reward of listening because the sound of Qur'anic recitation will reach the ears.

(Fatawa Darul-Uloom vol.4 pg.259 as in Durre Mukhtar vol.1 pg.509 Chapter on recitation)

TO WAIT FOR RUKU IN TARAWEEH

- a) To wait for the Imaam to proceed for ruku and then join the salaah is prohibited.
- b) If the Jamaat is in progress and person is sitting and when the Imaam goes into ruku, the person immediately makes intention and joins the Imaam, this action is makrooh and similar to being a hypocrite.

(Fatawa Rahimiyah vol.1 pg.354 as in Fatawa Alamgiri vol.1 pg.119)

(Fatawa Mehmoodia vol.2 pg.354)

CAN A SHIA HAAFIZ PROMPT

- a) A Shia who does not swear the Sahabah nor deny the companionship of Hazrat Abu Bakr (radhiallahu 'anhu) nor accuse Hazrat Aisha (radhiallahu 'anha) of immodesty can prompt. The salaah of the Imaam and the followers will be valid.
- b) But, if he is a Gali Shia (Shia extremist) who is guilty of the above sins or does not accept Hazrat Abu Bakr (radhiallahu 'anhu) as first khalifa, then because such a person is murtad (renegade kaafir), the salaah of both the Imaam and the followers salaah will be invalid (if the Imaam accepts the Gali Shia's correction).

(Fatawa Darul-Uloom vol.4 pg.249 as in Durre Mukhtar vol.1 pg.398 Section on Prohibitions)

Chapter Four

TARAWEEH

The pausing or resting after every four rakaats is called Taraweeh. Reading salaah in the light of Shariat is comfortable and soothing. Salaah bears fruits of comfort and ease. Rasulallah (sallallahu alayhi wasallam) said, "The coolness of my eyes lie in salaah". In another hadith, Rasulallah (sallallahu alayhi wasallam) said, "For the fasting person, there are two occasions of happiness and comfort, one at the time of iftaari and the other when he is to meet his Rabb". In yet another hadith it is said, "Bilal, say the takbeer of salaah and give us comfort", thus the Taraweeh provides comfort and spiritual solace.

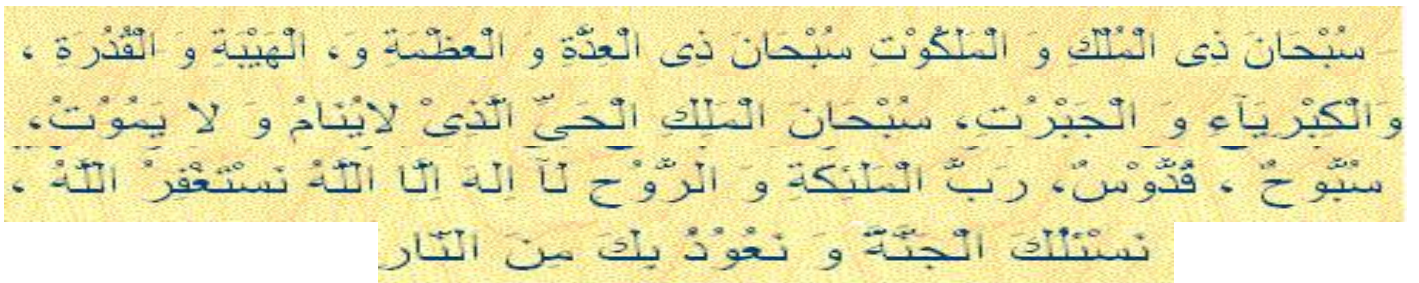
- It is mustahab to sit for the duration it took to perform the Taraweeh (between every four rakaats).
- But if the Haafiz Imaam thinks that to sit between the fifth Taraweeh and the Witr will be difficult for the followers, then he should not sit.
- He has a choice to sit or not after the fifth Taraweeh, i.e. the last batch of four rakaats).
(Ashraf-ul-Iza, Commentary of Nurul-Iza pg.160)
- The duration which it took to perform four rakaats is the duration of the Taraweeh (pause).
(Imdaadul Fatawa vol.1 pg.490)
- In the translation of *Alamgiri Hindia*, it is stated that if difficulty will be experienced by the followers or there is fear that the congregation will decrease, the duration of Taraweeh can be shortened.
- But, it is not valid (due to difficulty on the followers) to leave out the tasbeeh or ruku, sajdah, thana or durood.
- The dua which is recited after the four rakaats can be left out without objection on condition that the followers are in haste.
(Translation of Alamgiri Hindia pg.185)

TO READ DUROOD ALOUD AFTER FOUR RAKAATS

- There is no basis shouting Muhammad (sallallahu alayhi wasallam) aloud after every four rakaats.
- The jurists have written that after every four rakaats, one has the choice to either read tasbeeh, read nafil salaah, read Qur'an or do nothing.
(Fatawa Darul-Uloom vol.4 pg.256 as in Durre Mukhtar vol.1 pg.661 Discussion on Taraweeh)

PROOF OF DUA AFTER EVERY FOUR RAKAATS

The famous dua that is recited after every four rakaats (herby printed underneath) is neither a narration nor hadith. Allama Shaami has quoted it from Khakaahni etc. *(Shaami vol.1 pg.661)*



Subhana dhil Mulki wal Malakuti, Subhana dhil izzati wal aDhmati wal haybati wal Qudrati, wal kibriyaa'i wal jabaroot Subhanal Malikil hayyil ladhi, la yunaamu wa la yamutu, Subbuhun, Quddusun, Rabbul malaa'ikati war-rooh La ilaha illal lahu, nustugfirullahi nas 'alukul jannati, wa na udhubika min an-naar

Also:

Allahumma Ajirnee Minan Naar, Ya Mujeero, Ya Mujeero, Ya Mujeer

HOW TO READ DUA

- a) It is best to read the famous tasbeeh softly not loudly.
- b) The Imaam and the followers should heed the following which appears in Mishkaat, "people, be lenient on yourselves (do not make dua loudly) for you are not calling one who is deaf or absent". *(Fatawa Darul-Uloom vol.4 pg.263 as in Mishkaat pg.201 Chapter on Reward of tasbeeh 1st section)*

TO READ DUA AFTER FOUR RAKAATS

- a) It is not accordance with the sunnat but a mere habit (customary, ritual) for the Haafiz (Imaam) and followers to make dua congregationally after every four rakaats.
- b) Shariat has given leeway for other matters after every four rakaats. Once cannot stop others from making zikr, tasbeeh, nafil. Thus to read dua aloud and prevent any other zikr is an action to be abandoned.
- c) Whoever wants to read a dua my do so. However it should be done without disturbing others and should not be prevented. There is a choice to be either silent, read kalima, make tilaawat of the Qur'an read durood shareef, perform nafil salaah (but not in jamaat), or read the famous tasbeeh mentioned above. *(Fatawa Rahimiyah vol.1 pg.252 as in Shaami with Durre Mukhtar vol.1 pg.661)*

TO RAISE HANDS AND MAKE DUA AFTER EVERY FOUR RAKAATS

- a) After every four rakaats of Taraweeh, what has been stated above should be done. To raise hands after 20th rakaat is the norm, so one should act upon that.
- b) The Haafiz is not obliged to follow the instructions of the followers to raise hands and make dua after every four rakaats.
- c) The followers should not command the Imaam to read dua by raising their hands after every four rakaats.
- d) The Imaam is the one to be followed and not the led. The hadith from Mishkaat confirms that the Imaam should be followed. *(Fatawa Darul-Uloom vol.1 pg.279 as in Mishkaat 1st section pg.101)*
- e) In *Fatawa Rahimiyah* it is stated that is not valid for the Imaam and followers to make congregational dua thinking that it is necessary to do so. It is also not valid to object those who think it is not correct.
- f) It is **not** prohibited to make dua individually. *(Fatawa Rahimiyah vol.1 pg.347)*

TO LECTURE AFTER FOUR RAKAATS

After every four rakaats, it is in accordance with the Shariat and mustahab to read tasbeeh, durood etc. If it is necessary to give a lecture, then there is no objection. But, to make the lecture a necessary program with insistence is not advisable.

(Fatawa Darul-Uloom vol.4 pg.254 Discussion on Taraweeh Salaah as in Durre Mukhtar vol.1 pg.661)

TO READ STATEMENTS AFTER EVERY FOUR RAKAATS

- a) To read statements aloud or in congregation is not in conformity with the sunnat but mere customary rituals. It deserves to be abandoned.
- b) There is no resting (Taraweeh) after two rakaats.
- c) There is no congregational dua or zikr after two or four rakaats. One may remain silent, make zikr quietly, make tilaawat of the Qur'an, read durood shareef, perform nafil salaah (but not in jamaat), or read the famous tasbeeh.

- d) To force anything on all members of the congregation should be abstained from since Shariat has given laxity, and such restrictions place limitation on freedom. *(Fatawa Rahimiyah vol.4 pg.351)*

Chapter Five

TARAWEEH AND TIME

WHEN DOES TARAWEEH START AND TILL WHEN CAN IT BE READ

- The night the moon of Ramadaan is sighted is the night Taraweeh commences (i.e. the first Taraweeh commences).
- Taraweeh ends with the sighting of the Eid moon (i.e. the night before the day of Eid will not have Taraweeh).
- To perform Taraweeh for the whole month is sunnat even if Qur'an khatam is made in 15 days or less. The remaining nights of Taraweeh are still sunnat-e-muakkadah.
- There are two separate sunnats. These are the reading of whole Qur'an in Taraweeh and the performance of Taraweeh in every night of Ramadaan.
- If one is to journey, then it is advisable to perform Taraweeh in a place (Masjid) where Qur'an khatam is done within 10 or 15 days, thereafter proceed on journey. Thereafter, Taraweeh is to be made wherever time and opportunity permits.
- Taraweeh time starts from after Esha and lasts till Subh-e-Sadiq (pre-dawn) of the next day.
- If Taraweeh is performed before Esha, it will not be valid.

(Mazhab-e-Haq, new edition pg.14, Fazail-e-Ramadaan pg.6)

ONE KHATAM IN TARAWEEH REFERS TO WHICH SUNNAT

- To make one Qur'an khatam according to the correct math-hab is sunnat-e-muakkadah.
- Some jurists have written if people are lazy, ill-hearted and not prepared to listen to the whole Qur'an, then read just enough to ensure that the Masjid does not become empty of the Jamaat.
- If such pathetic conditions do not exist, then less than one khatam should not be made (for one khatam is sunnat).

(Fatawa Rahimiyah vol.4 pg.406 as in Bahr-Raq vol.1 pg.61)

ONE QUR'AN KHATAM IN THE MONTH IS SUNNAT

One khatam should not be discarded due to the laziness of the people but if there is fear that if the whole Qur'an is read, people will not come for salaah, and Jamaat will demise, or people will feel uneasy, it is better to read the just enough to take away the uneasiness. One may in the case read from 'Alam Tara'.

(Mazari Haq, new edition 14)

PROOF FROM NABI (SALLALLAHU ÁLAYHI WASALLAM) OF 20 RAKAATS

20 rakaats Taraweeh is the ijmaah (consensus). Rasulallah (sallallahu álayhi wasallam) read 20 rakaats. This is proved from the hadith in Musanah ibn Abi Shaibah, Tabrani and Baihaqi. Ibn Abbas (radhiallahu 'anhu) said that Nabi (sallallahu álayhi wasallam) performed 20 rakaats and Witr in Ramadaan.

(Fatawa Darul-Uloom vol.4 pg.272 as in Durre Mukhtar vol.1 pg.660 Discussion on Taraweeh)

TARAWEEH WITH JAMAAT IS SUNNAT

- a) It is sunnat-e-kifaya (i.e. if Taraweeh with Jamaat is not performed then the members of the locality will be sinners and become discarders of sunnat) to read Taraweeh in the Masjid with Jamaat.
- b) If some read with Jamaat in the Masjid while others at home, then they will not be sinners discarding the sunnat, but will be deprived of the rewards of Jamaat and the Masjid.
- c) Taraweeh is sunnat-e-makkadah and the one who discards it without excuse is disobedient and a sinner.
- d) Taraweeh steadfastness has been proven from the Khulafa-e-Rashideen, all Sahabah and the pious predecessors. Nabi (sallallahu alayhi wasallam) said that "I perceive that perhaps it becomes fardh". This is the reason why he did not practice it constantly. In reality, this saying of Nabi (sallallahu alayhi wasallam) is proof itself.
- e) The excuse that Nabi (sallallahu alayhi wasallam) left out Taraweeh so we can do the same is not correct and based upon ignorance.

(Fatawa Darul-Uloom vol.4 pg.281 summary of Durre Mukhtar, Discussion on Taraweeh vol.1 pg.659)

ONE WHO DOES NOT PERFORM TARAWEEH

- a) According to Imaam Abu Hanifa (RA), Taraweeh is sunnat-e-muakkadah.
- b) Jamaat in Taraweeh is also sunnat.
- c) The discarder is a sinner.

(Fatawa Darul-Uloom vol.4 pg.255 as in Durre Mukhtar vol.1 pg.660)

TARAWEEH AND FASTING

- a) Taraweeh is not a pre-condition for fasting.
- b) The reward for performing and sin for discarding are separate.
(Fatawa Darul-Uloom vol.4 pg.272 as in Durre Mukhtar vol.1 pg.659 section on Nawafil Taraweeh)
- c) For those who cannot fast for some reason, for them also, Taraweeh performance is still sunnat. If they do not do so, they will be sinners.
(Mazhar-e-Haq New edition 14)

PERFORM TARAWEEH BUT DID NOT FAST THE NEXT DAY

- a) If a person, due to some reason, (e.g. illness or journey) did not fast but performed Taraweeh, then this is permissible (mubaah) and valid. There will be no sin.
- b) But if one did not fast without reason, it is a major sin.

(Fatawa Darul-Uloom vol.4 pg.286 as in Durre Mukhtar vol.1 pg.661 and Mishkaat pg.177)

DUE TO WAZIFA TO LEAVE JAMAAT OF TARAWEEH OR WITR

- a) One should not abandon Jamaat or Witr due to the reading of wazifa (i.e. daily habitual zikr reading).
- b) One should not discard a waajib or sunnat due to the wazifa but delay the wazifa and read it at another time.
(Fatawa Darul-Uloom vol.4 pg.286 as in Durre Mukhtar pg.660)

ORDER WHEN OVERWHELMED BY SLEEP IN TARAWEEH

- a) One may abandon the Taraweeh due to overwhelming sleep influence without objection.
- b) It is prohibited and makrooh to perform salaah when sleep is overwhelming.
- c) Sleep sufficiently then complete the remaining Taraweeh within its time i.e. until pre-dawn.

(Fatawa Rahimiyah vol.1 pg.355 as in Saghiri pg.211)

- d) In the translation of *Alamgiri Hindia*, it is written that it is makrooh to perform salaate-Taraweeh in Jamaat when sleep is over-taking.
- e) One should separate and become fully awake for performing salaat. Performing salaat in a sleepy condition is neglectful and careless. The concentration is also lost.

(Translation of Fatawa Alamgiri Hindia vol.1 pg.119 Kitaabus-salaat)

ORDER WHEN FOLLOWER SLEEPS IN QADA (SITTING POSITION OF SALAAT)

If a person slept in qaida position while the Imaam made salaat and the Imaam started the next two rakaats. When Imaam was in his second rakaat qa'da, the person got up and realized what has happened, then he should make salaam and make another intention and join the Imaam in the tashahhud. When the Imaam makes salaam, stand up and complete two rakaats quickly and make salaam. Then join the Imaam.

(Translation of Fatawa Alamgiri Hindia vol.1 pg.119 Kitaabus-salaat)

FOLLOWERS ERROR IN TAHREEMAH

- a) If a follower says Allahu-Akbar before the Imaam, then the followers' salaat is not valid.
- b) If the followers says the word 'Allah' before the Imaam completes saying the word 'Allah', then the followers salaat is not valid for the starting is not valid. In both cases he should say 'Allahu-Akbar' again and join the Imaam. *(Masail of Sajdah Sahw pg.84 as in Saghiri pg.143)*
- c) If a person rushes into ruku without saying the takbeer-e-tahrima, then the joining is not valid.
- d) One must at least say "Allahu-Akbar", and then go to ruku by saying another "Allahu-Akbar". It is fardh to stand for so long as it takes to say Allahu-Akbar. *(Kifayatul Mufti vol.3 pg.391)*

NIYYAT FOR TARAWEEH

Taraweeh niyyat is like other salaat, (i.e. I am performing two rakaats of Taraweeh which is the sunnat of Rasulullah (sallallahu álayhi wasallam)). Thereafter say Allahu-Akbar.

(Mazhair-e-Haq new edition 14)

HOW TO FOLD THE HANDS WHEN SAYING TAKBEER-E-TAHRIMA

One should raise the hands and then fold them for takbeer-e-tahrima, before dua-e-qunoot in Witr and the third takbeer for the first rakaat of Eid. No proof is available to let loose the hands, (i.e. to the sides and then fold them).

(Fatawa Rahimiyah vol.3 pg.37)

COMMENCING QIRAAT WITHOUT THANA

- a) Not to read 'thana' habitually is a blameworthy action.
- b) There will be no detestment in that salaat if 'thana' is not recited for 'thana' is mustahab.
- c) Leaving of a mustahab does not make salaat detested. Allah knows best.

(Servant Nizamuddin, Mufti Darul-Uloom Deoband 26-12-1406 hijri)

TO READ TWENTY RAKAATS WITH ON INTENTION IN TARAWEEH

- a) It is sufficient to make an intention for twenty rakaats at the beginning of Taraweeh.
- b) It is not a pre-condition to make an intention for every two rakaats although it is better to do so.

(Fatawa Rahimiyah vol.1 pg.354)

PERFORMANCE OF TWO RAKAATS IN TARAWEEH

- a) To perform two rakaats at a time is best.
- b) Taraweeh resting after four rakaats is sunnat-e-muakkadah but to perform four rakaats with one salaam is **not** sunnat-e-muakkadah.
- c) The four rakaats before Zuhar which is sunnat-e-muakkadah is to be performed with one salaam. *(Fatawa Darul-Uloom vol.4 pg.267 as in Durre Mukhtar vol.1 pg.660 Discussion on Taraweeh)*
- d) In Taraweeh, it is best to perform salaam after every two rakaats. *(Fatawa Darul-Uloom vol.4 pg.268 as in Durre Mukhtar vol.1 pg.633 Section on Taraweeh and Nawafil)*

QUANTITY OF MASNOON QIRAAT IN TARAWEEH

Jurists have written that in this age, it is good (proper) to recite so much that it does not place the followers into a cumbersome or difficult situation.

(Fatawa Darul-Uloom vol.4 pg.261 as in Durre Mukhtar Section on Witr and Nafil, Discussion on Taraweeh vol.1 pg.662 Durre Mukhtar)

SHOULD THE TARAWEEH BE LENGTHY?

- a) The Imaam should make the qiraat short, not lengthy.
- b) However, one khatam is sunnat.
- c) Thus, one sipara a night should be read, not less. *(Fatawa Darul-Uloom vol.4 pg.275)*

IT IS BEST TO COMPLETE QUR'AN IN TARAWEEH

- a) The summary of *Durre Mukhtar* vol.1 pg.262 on Taraweeh is that one Qur'an khatam is sunnat.
- b) It should not be abandoned due to the laziness of the people. Upon this is the action and this order is to be acted upon. *(Imdaadul Fatawa vol.1 pg.300)*

ORDER WHEN ONE ACCEPTS THAT TWENTY RAKAATS HAVE TO BE PERFORMED BUT MAKES LESS

- a) 20 rakaats for Taraweeh is sunnat-e-muakkadah and to act contrary to this (according to the Hanafi madhhab) is leaving out the sunnat. To act against a sunnat is improper.
- b) The Hanafi madhhab has viewed all the ahadith and concluded the ahadith on twenty rakaats are most acceptable.
- c) Upon the move of Hazrat Umar (radhiallahu 'anhu), there is the ijmah of Sahaaba. *(Fatawa Darul-Uloom vol.4 pg.297, Durre Mukhtar vol.1 pg.660)*

HOW LOUD SHOULD THE IMAAM READ

- a) It is best that the Imaam projects his voice as in any other salaah.
- b) It is makrooh and prohibited to read in such a loud pitch which puts the followers into difficulty. Allah Ta'ala says "Do not in your salaah read too loudly and not too softly, adopt the middle course". Commentators say that salaah should be read in a moderate voice, for it affects the heart. Do not read so loudly that the reader and the listeners are put into difficulty. With this, attention of the heart is disturbed. *(Khoolasatul Tafseer vol.3 pg.670, Tafseer Fathul Manaah vol.5 pg.96 etc)*

VOICE VOLUME WHEN READING TARAWEEH ALONE

When reading alone, one may read softly or audibly (loudly), both are valid. To read audibly is better. *(Fatawa Darul-Uloom vol.4 pg.299 as in Durre Mukhtar vol.1 pg.556 section on Taraweeh)*

BESIDES KHATAM ANOTHER METHOD

- a) If one reads in the first rakaat Surah Takathur and second rakaat Surah Ikhlaas or in the first rakaat Surah Asr and in the second rakaat Surah Ikhlaas, then in both cases, salaah is valid. This method is not compulsory and should not be constantly done. (i.e. in every rakaat Surahs are read out of sequence). *(Fatawa Darul-Uloom vol.4 pg.251 as in Alamgiri Misri vol.1 pg.117)*
- b) In the translation of *Alamgiri*, it is stated to read from 'Alam Tara' till the end of the Qur'an. Those ten Surahs should be read two times, that is best. In every rakaat, one surah so that the number of rakaats read is not forgotten. The heart does not waver to learn these surahs.
- c) If these surahs, the last ten, are not known, then read what is known from the Qur'an. *(Alamgiri vol.1 pg.189)*

WHEN TO READ WITR / TARAWEEH

- a) The method according to Shariat is that Taraweeh is performed after Esha and before Witr.
- b) But if the Taraweeh is read after Witr, it is also correct. This is stated in *Durre Mukhtar*. *(Fatawa Darul-Uloom vol.4 pg.284 as in Durre Mukhtar vol.1 pg.659)*
- c) One must perform Fardh and Sunnat, and then join the Taraweeh. *(Fatawa Darul-Uloom vol.4 pg.300 as in Shaami vol.1 pg.659)*

THOSE PERSONS WHO COME AFTER THE FARZ

- a) Those that have come late and miss the Fardh Jamaat i.e. Esha with Jamaat, should make their Esha individually and join the Imaam for Taraweeh Jamaat.
- b) They can join the Witr with the Jamaat of the Imaam although they did not perform the Esha Jamaat with the Imaam. It is stated in *Durre Mukhtar* that one can perform Taraweeh with Jamaat only if one has completed the fardh. *(Imdaadul Fatawa vol.1 pg.348 Marginal notes of my Ustaad Hazrat Maulana Mufti Saeed Ahmed Palanpuri)*

WHEN TO PERFORM THE LEFT OUT RAKAATS OF TARAWEEH?

- a) A person who missed a few rakaats of Taraweeh should make up during Taraweeh i.e. the resting period between every four rakaats.
- b) If he performed the Witr with Imaam, he may read the remaining Taraweeh after that. It is stated in *Durre Mukhtar* that the time of Taraweeh extends till pre-dawn. *(Fatawa Darul-Uloom vol.4 pg.260 as in Durre Mukhtar vol.1 pg.659)*
- c) Witr can be read before or after Taraweeh. *(Fatawa Darul-Uloom vol.4 pg.260)*

WHERE TO READ THE MISSED OUT AAYATS

- a) If in the qiraat recitation, there is such an error that renders the salaah invalid then it is necessary to repeat the two rakaats.
- b) If in the qiraat, the error does not render the salaah invalid, then it is not necessary to repeat the salaah.
- c) Thus the order for missed ayahs or errors in zabar (fat-ha), zer (kas-ra) or pesh (dhamma) will follow either of the above rules.
- d) Missed ayahs should be read in another two rakaats so that the khatam of the Qur'an is not affected. *(Fatawa Darul-Uloom vol.4 pg.298 as in Alamgiri Misri vol.1 pg.101)*

HOW TO READ THE MISSED AAYATS THE NEXT DAY

- a) It is sufficient to read only those missed ayahs in another two rakaats in the next nights Taraweeh.

- b) One will still receive the reward for the whole Qur'an.
- c) When the mistake of leaving out an ayah has been done unintentionally or due to forgetfulness, then there is no sin. *(Fatawa Darul-Uloom vol.4 pg.294 as in Alamgiri Misri vol.1 pg.101)*

THIRTY LAWS PERTAINING TO TARAWEEH

1. Taraweeh follows Esha. Taraweeh is not before Esha. In a Masjid wherein Esha Jamaat is not performed, it is not valid to perform Taraweeh. *(Kabiri pg.391)*
2. If a person performed Taraweeh as an Imaam or follower, he cannot again perform Taraweeh as an Imaam although he may join as a follower (with nafl intention) in another Masjid's Taraweeh. *(Kabiri pg.389)*
3. - To read two rakaats with one salaam is best.
 - To read four rakaats with one salaam is without objection.
 - To read eight rakaats with one salaam is makrooh (detested).
 - But the reward for resting after every four rakaats will not be obtained. *(Kabiri)*
 - However, to read more than eight rakaats with one salaam is against the best action and makrooh-e-tanzihi.
4. A person, who enters the Masjid when Taraweeh had started, must perform the fardh and sunnat then join the Taraweeh. *(Kabiri)*
5. It is permissible to perform fardh behind one Imaam and Taraweeh and Witr behind another.
6. If the Esha salaah was not valid due to some reason (e.g. Imaam performed without wudhu), then the Esha and the Taraweeh has to be repeated, although the reason for invalidity did not exist in the Taraweeh. *(Kabiri)*
7. All of the following intensions are valid for Taraweeh:
 - a. standing for night salaah of Ramadaan
 - b. of sunnat
 - c. of the time of salaah
 - d. of the Imaam *(Kinayah)*
8. If an Imaam is reading the second and the third section and the follower made the intension of the following him the first section, there is no problem. *(Kinayah)*
9. If any part of the Taraweeh was invalid or missed, then it is makrooh to make its qadha with Jamaat.
10. If one remembered after Witr, that a portion has been left out, this can be read in Jamaat.
11. If only 19 rakaats were read, then two more should be read. There is no need to repeat the whole Taraweeh.
12. When repeating the two rakaats (of those rakaats which have been rendered invalid), the Qur'an recited in those two invalid rakaats should be repeated so that the Qur'an is recited in a valid salaah.
13. If the Imaam made 18 rakaats and then started the Witr and then remembered that two rakaats Taraweeh are left out and makes salaam after the second rakaat of Witr, it will not counted as Taraweeh.
14. If the Imaam did not sit for qaida position after the second rakaat but did so after four rakaats, then the later second rakaats are counted as two of Taraweeh.
15. To read Taraweeh sitting without reason is valid, but half the reward will be received.
16. If the Imaam performed Taraweeh in a sitting position due to some reason then is mustahab (preferable) for the followers to stand and read.
17. To keep counting how many rakaats have been performed is makrooh. This is sign of uneasiness.
18. To spend most of the night in Taraweeh is mustahab.

19. To make one khatam (read or listen) is Sunnat. The second khatam is meritorious. The third khatam is best, thus if in every rakaat plus minus ten ayahs are read then easily one khatam can be read and will not be difficult for the followers.
20. It is meritorious for a Haafiz to return home and perform another twenty rakaats so that he obtains the reward of two khatams.
21. It is best to make one khatam every ten days.
22. If the followers are so weak and disinterested, that they are not prepared to listen to the whole Qur'an with the result they discard Jamaat, and then read so much which pleases them or from 'Alam Tara'. But, in the above cases, they will be deprived of the reward of the sunnat of khatam.
23. If ayah/s has been missed and whilst reading the Haafiz remembers those ayahs have been missed, then it is mustahab to read the missed ayah/s and to repeat the preceding ones.
24. It is makrooh to leave out the small in between surahs in Fardh salaah but is not makrooh to do so in Taraweeh salaah.
25. If the followers are weak or not energetic that they cannot bear lengthy salaats, then after durra, dua may be left out without any objection. Care should be taken not leave out the durood.
26. Do not read 'thana' when you join the Jamaat and the Imaam has started the qiraat.
27. The masbooq (one who has come late for salaah) should not stand up quickly to complete his salaah until he is sure and certain that the Imaam has ended his salaah. (Muheet)
Sometimes the Imaam may make salaam to be followed by sajdah-e-sahw while the masbooq stands up, the masbooq should immediately return and join the Imaam.
28. If a person hurriedly said takbeer while standing straight and then rushed into ruku and his back straightened before the Imaam raised his head from ruku, then the person has got the rakaat even if he did not say one tasbeeh. If the person did not say the takbeer while standing straight, but said it while going into ruku, then his start is not valid. (Muheet)
29. If one says one takbeer as takbeer-e-tahrima while standing and immediately goes into ruku to join the Imaam, it is adequate (sufficient).
30. It is permissible to read Fardh salaah under one Imaam and Taraweeh and Witr under another Imaam. (Kabiri)
Above references (Fatawa Mehmoodia of my ustaad Hazrat Maulana Mufti Mehmoodul Hasan Gangohi vol.2 pg.350 till 357)

Chapter Six

RECITATION OF BISMILLAH

IS IT PROVEN TO RECITE ALOUD IN TARAWEEH?

- a) In most narrations, it is recorded that Rasulullah (sallallahu álayhi wasallam) used to start from 'Alhumdu'.
- b) From this is known that Rasulullah (sallallahu álayhi wasallam) did not recite 'bismillah' aloud. This is also the math-hab of Imaam Abu Hanifa (RA).
- c) Thus it should not be recited aloud with every surah, only once with any surah in the Qur'an should it be recited aloud.

(Fatawa Darul-Uloom vol.4 pg.268 as in Durre Mukhtar vol.1 pg.457 section of Sifaat of salaah)

TO RECITE BISMILLAH ALOUD IN TARAWEEH

- a) To recite it aloud once is essential for it is a part of the whole Qur'an.
- b) If it is not recited once, then the listeners Qur'an is not complete. This is the reason for loud recitation. To recite the whole Qur'an in Taraweeh is sunnat, thus to say 'bismillah' aloud once is sunnat. *(Fatawa Darul-Uloom vol.4 pg.623 as in Durre Mukhtar vol.1 pg.458 section of Sifaat of salaat)*

ONE FOLLOWS THE IMAAM OF QIRAAT IN TILAWAT NOT IN SALAAT

- a) It is know from the section on the quality of salaat (Sifaat of Salaat) in *Durre Mukhtar* vol.1 pg.457, that in salaat, it is unanimous decision of the Hanafis to read Bismillah silently and there is no difference of opinion on this.
- b) This recital applies to all salaat, Fardh, Nafil, Taraweeh, etc.
- c) From that text, it is also clear that one follows the Imaams of qiraat in tilawat not in salaat and this was the practice of our Hanafi Ulama Ustaads. *(Fatawa Darul-Uloom vol.4 pg.265)*

TO READ BISMILLAH WITH SURAH IKHLAAS

- a) According to Imaam Abu Hanifa (RA), 'bismillah' is an aayat of Qur'an and not a beginning of any surah.
- b) It can be read anywhere, beginning of any surah.
- c) There is no specification of Surah Ikhlaas.
- d) To hold the belief that it cannot be read in any other surah besides Surah Ikhlaas (Qulhuwalla) is not correct. It is an innovation (bidah), otherwise there is no objection. *(Fatawa Rashidiyah Kaamil pg.265)*

THE LEGAL DECISION (FATAWA) OF MAULANA THAANWI (rahimahullah) ON BISMILLAH

- a) Due to Bismillah being between surahs, it does not automatically become part of the surah.
- b) But it is clear in the math-hab books that Bismillah alone is part of the Qur'an (not beginning of a surah or every surah).
- c) Thus it necessitates the reading of Bismillah in one place otherwise the listeners Qur'an will not be complete.
- d) The Qari's silent Bismillah will suffice for some parts of the Qur'an. Some can be read aloud while some silently. *(Imdaadul Fatawa vol.1 pg.495)*

Chapter SEVEN

SAJDA-E-SAHW

PRINCIPLES OF SAJDA-E-SAHW

Sajdah-e-sahw will become compulsory in the following cases.

- a) To forget and leave out any waajib from waajibaats of salaat.

- b) To delay any waajib from its proper place.
- c) To delay any waajib for the duration equivalent to the performance of one ruku (i.e. fardh part of salaah).
- d) To perform any waajib twice.
- e) To change any waajib e.g. To perform audible salaah silently or vice-versa.
- f) To delay any fardh from the faraaiz of salaah from its proper place.
- g) To perform any fardh before it's time, place, or location.
- h) To repeat any fardh, (perform it twice forgetfully). (Masail-e-Sajdah-e-Sahw pg.62)

METHOD OF SAJDHAH-E-SAHW

Read the whole 'atahiyaat', then make salaam to the right only, two sajdahs, then read the whole 'atahiyaat', durood etc and complete with salaam.

(Fatawa Darul-Uloom vol.4 pg.398 as in Alamgiri Misri vol. 1 pg.118)

OMISSIONS IN SAJDHAH-E-SAHW

- a) Sajdah-e-sahw requires that one salaam be made. If both are made, then there is no harm. *(Fatawa Darul-Uloom vol.4 pg.386 as in Durre Mukhtar vol.1 pg.691 section on Sajdah-e-sahw)*
- b) If a person made sajdah-e-sahw but did not turn face to the right but said salaam and made sajdah-e-sahw, it is valid. *(Masail of Sajdah-e-sahw pg.248 as in Shaami vol.1 pg.546)*
- c) If the Imaam made only one Sajdah while performing sajdah-e-sahw, then this is not sufficient for in sajdah-e-sahw; two sajdahs are waajib (compulsory), thus salaah has to be repeated. *(Fatawa Rahimiyah vol.3 pg.36 as in Noorul Izza pg.110 and Hidayah vol.1 pg.136)*

DELAYING WAAJIB MAKES SAJDHAH-E-SAHW

Delaying of a waajib is like leaving out a waajib. Because delaying of waajib even necessitates leaving out of waajib. The delay of a waajib makes sajdah-e-sahw necessary.

(Fatawa Darul-Uloom vol.4 pg.375 as in Alamgiri Misri vol. 1 pg.108 section on Sajdah-e-sahw)

MANY ERRORS - HOW MANY SAJDHAH-E-SAHW?

One sajdah-e-sahw is sufficient for many errors (which necessitate sajdah-e-sahw).

(Masail of sajdah-e-sahw pg.50)

TO READ THE TASBEEH OF RUKU IN SAJDHAH

- a) There is no harm if the tasbeeh of ruku was forgetfully recited in Sajdah. *(Fatawa Darul-Uloom vol.4 pg.385 as in Durre Mukhtar vol.1 pg.461)*
- b) If 'bismillah' was read instead of the ruku tasbeeh, it does not make sajdah-e-sahw waajib since the ruku tasbeeh is not waajib. *(Fatawa Darul-Uloom vol.4 pg.395)*
- c) Although, in the above cases, the salaah is valid, it is makrooh-e-tanzihi, therefore when one remembers; one should recite tasbeeh of ruku of sajdah so that there is conformity to the sunnat occurs. *(Masail of sajdah-e-sahw pg.46)*

SAJDHAH-E-SAHW FOR ALL SALAATS

- a) The laws of sajdah-e-sahw apply to all salaats, Fardh, Waajib, Sunnat and Nafil.
- b) Sajdah-e-sahw does not apply to Eid and Jumuaah, where the congregation is huge. If sajdah-e-sahw will cause confusion and chaos and spoil the salaah, then sajdah-e-sahw can be left out.
- c) If in some place the Taraweeh congregation is so huge that sajdah-e-sahw will cause confusion, and then sajdah-e-sahw can be left out.

- d) In most cases, it will not be necessary to repeat the salaah.
(*Fatawa Rahimiyah vol.3 pg.22 as in Shaami vol.1 pg.705*)
- e) If the Imaam stood up after the second rakaat and on prompting sat down, he should make sajdah-e-sahw.

HAAFIZ REPEATS ONE AAYAT

By repeating one aayat, sajdah-e-sahw does not become necessary. (*Fatawa Darul-Uloom vol.4 pg.406*)

ORDER CONCERNING SIMILAR MUTASHABIHAA AAYATS

- a) If a Haafiz moved from one reading place to another similar place and even if this happened a few times, the salaah is valid and there is no need for sajdah-e-sahw.
- b) If sajdah-e-sahw was made, then too, salaah will be valid.
(*Fatawa Darul-Uloom vol.4 pg.393 as in Durre Mukhtar pg.560*)

IMAAM SAT DOWN IN FIRST RAKAAT OF TARAWEEH AND STOOD UP

- a) If the Imaam intended to sit in the first rakaat and was prompted when about to sit or
- b) Sat down in the first rakaat then stood up for the second, in both cases no sajdah-e-sahw or salaah repetition is necessary.
(*Fatawa Darul-Uloom vol.4 pg.277 as in Durre Mukhtar vol.1 pg.438 Sifaat of salaah*)

DURATION OF SITTING IN THE FIRST AND THIRD RAKAAT WHICH MAKES SAJDH-E-SAHW NECESSARY

- a) Sitting long (for the time taken to read 'atahiyaat' and its like), makes sajdah-e-sahw necessary.
- b) Sitting for a little while does not make sajdah-e-sahw necessary.
(*Fatawa Darul-Uloom vol.4 pg.277 as in Durre Mukhtar vol.1 pg.438*)

ORDER WHEN THREE RAKAATS ARE READ

- a) If a Haafiz reads the second rakaat and without sitting reads the third and sat (made qaida) and made salam, it is essential to repeat the salaah.
- b) The Qur'an read therein should be repeated as well.
(*Fatawa Rahimiyah vol.4 pg.420 as in Shaami vol.1 pg.652*)
- c) The marginal note of *Imdaadul Fatawa*, Mufti Saeed Palanpuri clearly states that even if the Imaam makes sajdah-e-sahw, the second and third rakaats are still null and void and the Qur'an has to be repeated.
(*Marginal notes Imdaadul Fatawa vol.1 pg.458*)

HAFEEZ STANDS UP FOR THIRD RAKAAT

- a) If a Haafiz stands up for the third rakaat and decides to make the fourth rakaat, then he does not have to repeat the Qur'an recited in the last two rakaats.
(*Fatawa Darul-Uloom vol.4 pg.255 as in Alamgiri vol.1 pg.117*)
- b) Details of the above are in the marginal notes of *Imdaadul Fatawa* by Mufti Saeed Palanpuri that if the Imaam sat for the duration of 'atahiyaat', then stood up and completed the third and fourth, then all four are valid and there is no need for sajdah-e-sahw.
(*Marginal notes Imdaadul Fatawa vol.1 pg.498*)

FOUR RAKAAT TARAWEEH WITHOUT QAIDA-ULA (FIRST SITTING)

If the Imaam read four rakaats without sitting after the second rakaat then it is clearly written in *Durre Mukhtar* and *Shaami* that only two rakaats Taraweeh are valid.

(Fatawa Darul-Uloom vol.1 pg.262 as in Durre Mukhtar vol.1)

- a) The Imaam should sit down if he remembers before the sajdah and make sajdah-e-sahw.
(Fatawa Darul-Uloom vol.4 pg.275 as in Durre Mukhtar vol.1 pg.696 section on Sajdah-e-Sahw)
- b) Mufti Saeed Ahmed Palanpuri has clarified it in the marginal notes of *Imdaadul Fatawa* that if the Imaam stood up forgetting the qaida-ula, then before the sajdah of the third rakaat, he should sit and make sajdah-e-sahw.
- c) If the Imaam makes the third rakaat, he should add the fourth and make sajdah-e-sahw but on the four rakaats, only two will be counted as Taraweeh.
- d) The portion of the Qur'an recited in the first two rakaats should be repeated since the first two rakaats are not counted because no qaida-ula was made. Tahrima for the second two rakaats are valid, thus the Qur'an recited there is also counted. *(Marginal notes Imdaadul Fatawa vol.1 pg.497)*

IN TARAWEEH DID NOT MAKE QA'DA-ULA AFTER SECOND RAKAAT FORGETFULLY AND THEN MADE QA'DA IN THE FOURTH RAKAAT

- a) In Nafil salaah, it is necessary to make qa'da after every two rakaats.
- b) If this is not done, the salaah will become invalid (faasiq).
- c) If a person made 4, 6, 8, 12, 14, 16, 18, 20 rakaats without qa'das and made sajdah-e-sahw then some jurists say only two rakaats for Taraweeh are counted etc.

(Fatawa Rahimiyah vol.4 pg.421 as in Shaami vol.1 pg.652 section on Witr and Nawafil)

ORDER WHEN FOUR RAKAATS ARE MADE AND SAJDH-E-SAHW WAS NOT MADE

- a) A Haafiz should sit on prompting at the third rakaat, but if he did not complete four rakaats without making sajdah-e-sahw, then in this case two rakaats Taraweeh take place and two are Nafil. But, his not making sajdah-e-sahw is wrong.
- b) In the above case although two rakaats Taraweeh takes place but that also to be repeated i.e. compulsory to repeat. However it, should be replaced in its time and no qadha can be made if time expires. The Qur'an recited in those four rakaats should be repeated.
- c) If qa'da was made after the second rakaat, then all four rakaats are counted as Taraweeh and there is no need to repeat the Qur'an recital. *(Fatawa Darul-Uloom vol.4 pg.414)*

IF STARTED SURAH THEN LEFT IT AND STARTED ANOTHER

If the Imaam in the first rakaat of the last two rakaats of Taraweeh read the starting of Surah Naas and then immediately started Surah Lahab and the follower read Surah Falaq completely by way of prompting and the Imaam completed the second rakaat without sajdah-e-sahw, then the salaah is valid and sajdah-e-sahw is not compulsory.

(Fatawa Darul-Uloom vol.4 pg.375 as in Durre Mukhtar vol.1 pg.510)

SOME HUFFAAZ LEARN IN RUKU AND SAJDH

- a) It is not correct to read Qur'an in the posture of ruku and Sajdah since the ahadith prohibit this.

- b) If one reads Qur'an instead of tashahud, then sajdah-e-sahw is compulsory since tashahud is waajib (compulsory). Leaving it out will make sajdah-e-sahw compulsory.
- c) If one did not make sajdah-e-sahw, then salaah is incomplete and becomes compulsory to repeat. *(Shaami vol.1 pg.313)*
- d) The tasbeehat of ruku and sajdah are sunnat. Therefore to leave it out is makrooh-e-tanzihi.
- e) If one only thinks about the next aayat, then salaah is valid but to do so is not good. Allah knows best. *(written by Habiur Rahman Khairiyabadi – Mufti Darul Uloom 6-7-1406 hijri)*

HOW TO READ THE LETTER DAUD

- a) It should be read from its makhraj.
- b) If it does not come out properly, then no matter how it is said, salaah will be valid.

INSTEAD OF DHAALIN, DHALIN IS READ

It is better to pronounce it correctly. An effort must be made in that direction, but even if 'dhalin' is read, the salaah will be valid.

MAULANA RASHID AHMED GANGOHI'S (rahimahullah) FATAWA ON THE LETTER DAUD

There is no doubt that the daal, thoy, daud are different letters and their makhaarij are all different (separate). There is no doubt that intentional recitations of these letters from another place are severe disrespect and it sometimes causes the salaah to be invalid. But, those who are incapacitated and cannot pronounce these letters after maximum effort, their salaah is valid. The person who can read correctly can read behind one who is incapacitated, but, salaah is not valid behind one who intentionally reads these letters incorrectly. *(Fatawa Rashidiyah Kaamil pg.274 and 284)*

MUFTI AAZAM OF PAKISTAN MUFTI SHAFI'S (rahimahullah) FATAWA ON THE LETTER DAUD

The general Muslims salaah without any details and criticisms come under all conditions to be correct. Whether they did read daud or thaal or zaa etc. for they do not have control over them and they think that they have read the original letter. There is however details mentioned in the salaah of the Ulama and the Qaris that if they read wrongly intentionally or read wrongly pronounced due to a slip of the tongue or misrecognition, then salaah is permissible. *(Jawairul Fiqh vol.1 pg.338)*

Although salaah is valid, there is no proof that there is no sin in this regard. Therefore, it is essential to read correctly according to ones ability. Constant effort and practice must be made to read correctly. Otherwise, one will be sinner although the salaah will not break as it is clearly stated in *Alamgiri* vol.1 pg.74 4th section written by humble Muhammad Shafi Deobandi. (May Allah Ta'ala forgive his servant).

ABOUT SALAAM

- a) If an Imaam said 'salaam alaykum' instead of 'assalamu alalykum', then it is against the sunnat, and salaah will be makrooh.
- b) At times if the congregational members do not hear the 'alif', then it is not detested. *(Kifayatul Mufti vol.3 pg.439)*
- c) If one said 'alaytum' instead of 'alaykum' then salaah is valid. *(Fatawa Darul-Uloom vol.4 pg.45 as in Durre Mukhtar vol.1 pg.418 section on Sifaat of Salaat)*

- d) Hazrat Saeed ibn Ameer Qazi (radhiallahu 'anhu) narrates that he saw Rasulullah (sallallahu alayhi wasallam) used to turn to the right and the left to such an extent that we used to see the whiteness of the blessed cheeks. (Mariful Hadith vol.3 pg.310)

Chapter EIGHT

SAJDAH-E-TILAAWAT

There is the ummat's ijmah, that there are special places in the Qur'an whose reading in Shariat requires the performance of sajdah. (Kitabul Fiqh Alal Mazahibil Arba vol.1 pg.744)

If those words are read which have the words sajdah, then sajdah-e-tilaawat is waajib (compulsory). (Fatawa Darul-Uloom vol.4 pg.429 as in Durre Mukhtar vol.1 pg.815 section sajdah-e-tilaawat)

IS SAJDAH-E-TILAAWAT FARZ OR WAAJIB AND HOW TO PERFORM IT

- a) Sajdah-e-tilaawat is waajib (compulsory).
- b) Method: say 'Allahu-Akbar' and make sajdah in which read three or more, 5 or 7 'subhaanarabial a'ala', then say 'Allahu-Akbar' and stand up.
- c) If while sitting, one adopts the above and remains sitting, then there is no objection.
- d) But it is better that one stands first and on completion, stands up. (Fatawa Darul-Uloom vol.4 pg.430)
- e) Niyyat is made by thinking or saying that "for Allah I am performing sajdah-e-tilaawat" and then say 'Allahu-Akbar'. (Translation Alamgiri Hindia vol.1 pg.217)
- f) According to the Hanafi math-hab, make one sajdah with two takbeers.
- g) With one takbeer (i.e. say Allahu-Akbar), place forehead on floor (ground) and on the second, raise the head.
- h) There is no tashahud or salam in sajdah-e-tilaawat.
- i) These two takbeers are masnoon, thus if not done while putting forehead on floor, the sajdah is valid, but makrooh. (Kitabul Fiqh ala Mazainul Arbaa vol.1 pg.753)

TO ANNOUNCE SAJDAH-E-TILAAWAT IN TARAWEEH

- a) It is not proven from the pious predecessors (the Sahaaba and the Tabi'eens) to announce sajdah-e-tilaawat in Taraweeh.
- b) The jurists have not given guidance to do so.
- c) They have stressed the announcement to be made of a musaafir Imaam.
- d) If this announcement is done without dire need, then it will result in a custom (as prevalent in some cities) such as the announcement before performing of Sunnat before Jumuah etc.
- e) There is fear that these announcements may be regarded as sunnat and Shah Waliullah (rahimahullah) has stated that for any mubaah (permissible non-reproachable thing) to be made necessary then, there is a possibility that a mubaah will be regarded as masnoon and then non-masnoon will be regarded as masnoon and this is alteration of deen.
- f) However, if the rows far and upstairs and there is strong possibility of misjudgment (i.e. instead of making sajdah-e-tilaawat, people will be making ruku), then it will be allowed. This order will be exception and not the rule. (Fatawa Rahimiyah vol.4 pg.245)

IF AAYAT OF SAJDAH CAME AT THE END OF SURAH OR RUKU

- a) There are two methods of performing the sajdah when the aayat of sajdah comes at the end of the surah or ruku. Either, make sajdah immediately then stand up, read few aayah and go into ruku, or make niyyat of sajdah in ruku and make sajdah, but make ruku immediately.
- b) The second method is not befitting for the Imaam for his intension is not adequate (for all) the followers. Sajdah-e-tilaawat will still have to be done and should be made immediately after salaam.
- c) If sajdah-e-tilaawat is after surah, then make sajdah-e-tilaawat, then read two or three aayah from the next surah and make ruku and if sajdah-e-tilaawat is after ruku then make sajdah after which read few aayah then make ruku after that. (*Fatawa Darul-Uloom vol.4 pg.287 as in Durre Mukhtar vol.1 pg.733 and Fatawa Mehmoodia, adds "but read three aayah length and then go into ruku." Fatawa Mehmoodia vol.2 pg.358*)

WILL SAJDAH-E-TILAAWAT BE VALID WITH THE SAJDAH OF THE SALAAT?

- a) In salaat, when the sajdah-e-tilaawat is recited, then make sajdah at that time, (i.e. in salaat).
- b) If it is delayed and made with the sajdah of the salaat, then sajdah-e-tilaawat is accomplished and it is not required to repeat the salaat.
- c) To intentionally delay sajdah-e-tilaawat in salaat is not good, it should be made immediately after sajdah-e-tilaawat aayat or after two aayah otherwise one will be a sinner.

(Fatawa Darul-Uloom vol.4 pg.275 as in Durre Mukhtar vol.1 pg.766 section on Sajdah-e-Tilaawat)

HOW TO MAKE SAJDAH-E-TILAAWAT INTENTION IN RUKU OR SAJDAH

- a) One method of making sajdah-e-tilaawat is to make ruku immediately, or after two or three small aayah, to make ruku. In both cases to make intention of sajdah-e-tilaawat is necessary.
- b) If intention was not made in ruku when whether the Imaam made intention or not, it will be rendered in the sajdah.
- c) If only the Imaam made intention for sajdah-e-tilaawat in ruku and not the followers, then the followers' sajdah-e-tilaawat will not be rendered, only the Imaam's. (*Fatawa Rahimiyah vol.4 pg.396 as in Durre Mukhtar vol.1 pg.723/4*). If both Imaam and followers made intention for sajdah-e-tilaawat in ruku, then sajdah-e-tilaawat is rendered for all.
- d) If both Imaam and followers did not make intention for sajdah-e-tilaawat and performed sajdah, then also sajdah-e-tilaawat is rendered for all on condition that sajdah-e-tilaawat was not made after recitation of three aayah.

(Fatawa Rahimiyah vol.4 pg.397)

IF FOLLOWER DID NOT MAKE SAJDAH-E-TILAAWAT WITH IMAAM

- a) The sajdah-e-tilaawat which is compulsory in salaat has to be performed in salaat and not after.
- b) If it is left out, then (as known from *Shaami*), the sajdah is left out and there is no need to repeat that salaat.
- c) If it is done intentionally, then one should make taubah and seek repentance.

(Fatawa Darul-Uloom vol.4 pg.52 as in Durre Mukhtar vol.1 pg.722)

ORDER WHEN SALAAT HAS TO BE REPEATED AFTER SAJDAH-E-TILAAWAT

When a Haafiz, the Imaam, performed sajdah-e-tilaawat and due to some other reason, that salaah had to be repeated, then the sajdah-e-tilaawat has to be repeated as well.

(Fatawa Darul-Uloom vol.4 pg.428 as in Alamgiri Misri vol.1 pg.125 section on Sajdah-e-Tilaawat)

AFTER SAJDAH-E-TILAAWAT AAYAT, AFTER WHAT DURATION MUST SAJDAH BE MADE?

- a) It is compulsory in salaah after reading sajdah-e-tilaawat aayat, to immediately make sajdah-e-tilaawat. If it is done after three aayah, it will be counted as qaida and because of this delay; sajdah-e-sahw becomes compulsory.
- b) If one did not make sajdah-e-sahw, the salaah has to be repeated.
- c) That sajdah which was supposed to be made in salaah must be made immediately after salaam – before any other action which renders salaah invalid – and subsequently make taubah.
(Fatawa Rahimiyah vol.4 pg.394)
- d) It is better to make sajdah when an aayat of sajdah is read and jurists have written that if one remembers afterwards and did not make it at that time, then sajdah-e-sahw becomes compulsory.
- e) There is room for delay when one is not in salaah. In salaah, it must be performed immediately.
(Fatawa Darul-Uloom vol.4 pg.424 as in Durre Mukhtar vol.1 pg.723 and 751)

LAWS ON SAJDAH-E-TILAAWAT

- a) If the Imaam read the sajdah-e-tilaawat and made ruku instead of sajdah, then those who made sajdah released that the Imaam made ruku, got up and made ruku and then joined the Imaam in ruku, their salaah is valid. Those that made sajdah and sat and waited for the Imaam and joined in sajdah, their one rakaat is lost, because ruku was not made after Imaam made salaam. If one made salaam with the Imaam, then their and the Imaam's salaah is not valid.
(Kifayatul Mufti vol.3 pg.387)
- b) If the Imaam forgot to read sajdah aayat and the follower prompted and then the Imaam read the aayat and made sajdah, then that sajdah is sufficient and there is no need for another sajdah.
(Fatawa Rahimiyah vol.3 pg.49)
- c) Whilst performing the missed rakaats, the Imaam started the next rakaat of Taraweeh and in it, read the sajdah aayat and made sajdah whilst one who was performing the missed rakaat, heard the sajdah aayat then
 - a. If he joined the Imaam in that salaah wherein the sajdah-e-tilaawat was made, then the Imaam's sajdah will suffice,
 - b. Otherwise upon that person one sajdah compulsory.
- d) If the followers went into ruku while the Imaam went into sajdah, then the followers should leave the ruku and go into sajdah and when this is done, the salaah will be valid and sajdah-e-tilaawat will be rendered.
(Fatawa Rahimiyah vol.1 pg.244 as in Durre Mukhtar vol.1 pg.727)
- e) If the Imaam recited the sajdah-e-tilaawat aayat and made the sajdah, then on standing up, instead of reading further, he repeated the sajdah aayat, then the first sajdah-e-tilaawat is sufficient and there is no need to repeat sajdah or even make sajdah-e-sahw.
(Fatawa Rahimiyah vol.1 pg.244 as in Alamgiri vol.1 pg.135)
- f) If the Imaam made sajdah-e-tilaawat and on standing does not remember anything, he may go immediately into ruku. There will be no harm or objection and the salaah will be valid.
(Fatawa Darul-Uloom vol.4 pg.426 as in Durre Mukhtar vol.1 pg.723 section on Sajdah-e-Tilaawat)

- g) In a case where the Imaam made sajdah-e-tilaawat and on standing, read surah Fateha, sajdah-e-sahw is not necessary. *(Fatawa Rahimiyah vol.1 pg.348 as in Shaami vol.1 pg.429 and Alamgiri vol.1 pg.126)*
- h) If the Imaam read in the third rakaat a sajdah aayat which he has already read in the past rakaats, then he must make sajdah-e-tilaawat again. *(Fatawa Rahimiyah vol.4 pg.428 as in Mirkaatul Falah pg.286)*
- i) If a person read a sajdah aayat in one rakaat and forgets to make sajdah and remembered in the second rakaat, then he should make the sajdah and at the end make sajdah-e-sahw. *(Masail of Sajdah-e-Sahw pg.54 as in Durre Mukhtar marginal notes and Shaami vol.1 pg.721)*
- j) If the Imaam made two sajdahs instead of one, delay has taken place and makes sajdah-e-sahw compulsory.
- k) If sajdah-e-sahw was not done he should repeat those two rakaat in its time. If the people are present, then make Jamaat, otherwise it is to be performed individually. *(Fatawa Rahimiyah vol.4 pg.388)*

THE ORDER OF SAJDH AT THE END OF SURATUL HAJJ (18TH SIPARA)

- a) It is stated in *Shaami* that if the Imaam is of Shaafi math-hab and the followers are Hanafi, then sajdah should be made.
- b) Where the Imaam is Hanafi, then no sajdah is made and followers of Shaafi can perform it after salaah.
- c) According to the Hanafi math-hab, the sajdah-e-tilaawat which is compulsory to perform in salaah must be made in salaah and cannot be performed after that. *(Fatawa Darul-Uloom vol.4 pg.423 as in Durre Mukhtar vol.1 pg.723 and 21, section on Sajdah-e-Tilaawat. In Surah Saad, sipara 23, the scholar's researched opinion is that it is preferable that the sajdah-e-tilaawat is at 'husna ma aabin')*
- d) To make sajdah at 'anaabah' is against cautiousness but there is then no need for repeating the sajdah. *(Fatawa Rahimiyah vol.4 pg.382, 419 as in Shaami vol.1 pg.716)*

Chapter NINE

TAHAJJUD AND SHABINA

WHAT IS SHABINA

Shabina is the completion of entire Qur'an in one night.

PRINCIPLE RULE ON SHABINA

Shabina is permissible with three conditions:

- a) Tarteel i.e. reading the Qur'an clearly, correctly and properly is not discarded. To recite Qur'an so fast that one cannot understand the letters nor read with makhaarij is not permissible. If the shabina is also read so fast then it is also not permissible as in *Durre Mukhtar*. *(Fatawa Darul-Uloom vol.4 pg.256 as in Durre Mukhtar vol.1 pg.663)*. It is best that one or more Huffaaz join and perform Taraweeh. *(Fatawa Rahimiyah vol.4 pg.389)*
- b) To be read in Taraweeh
- c) Not to make unnecessary arrangements. *(Imdaadul Fatawa vol.1 pg.478/9)*

In order to draw spiritual benefits as was the practice in the time of the Sahaaba (RA). The Qur'an needs to be recited more carefully and the followers have to listen to it with due attention and understanding. The Qur'an says "This book which we sent down to you is full of blessing so that the people may ponder over its verses and those with understanding may learn lessons from it" (Qur'an 38:29). Rasulallah (sallallahu álayhi wasallam) has warned that the person who has finished recital of the Qur'an in less than three days has drawn no benefit from it (Tirmizi) and again the Qur'an says "When the Qur'an is recited, you should listen to it with due attention". (Qur'an 7 2 04)

ORDER OF TAHAJJUD WITH JAMAAT

- a) It is **not** reported from Rasulallah (sallallahu álayhi wasallam) and the Sahabah (RA) that they made tahajjud with Jamaat in Ramadaan.
- b) The jurists write that tahajjud etc, (Nafil salaats) with Jamaat is makrooh.
- c) Although without calling (one or two followers) it is not makrooh, this is proven in a hadith.
- d) Jurists write that with an Imaam, if there are three followers, there is a difference in opinion whether it is makrooh or not.
- e) With four followers, it is makrooh according to Ijmah (consensus of opinion)
(Fatawa Rahimiyah vol.4 pg.323 as in Durre Mukhtar with Shaami vol.1 pg.664)

TAHAJJUD WITH JAMAAT IN RAMADAAN

- a) To perform tahajjud with two or more is makrooh.
- b) Allama Shaami's research and Maulana Rashid Ahmed Gangohi in his booklet 'TARAWEEH' states that Taraweeh and tahajjud are two separate salaats and Rasulallah (sallallahu álayhi wasallam) never ever called for the performance of tahajjud with Jamaat.
- c) By "calling" is meant performance of salaat with four followers behind and Imaam. Tahajjud with Jamaat without "calling" is permissible.
- d) By "calling" it is makrooh-e-tahrimi. *(Tahawi Ala Mirqatul Falah, general reference, Fatawa Darul-Uloom vol.4 pg.221/3 as in Durre Mukhtar vol.1 pg.6630)*

Chapter TEN

NIGHT OF KHATAM

LAWS ON KHATAM

- a) According to the correct math-hab, to make one khatam is sunnat in Ramadaan. It is mustahab to make khatam on the 27th night. It is best and mustahab to make khatam on the 27th night.
(Fatawa Mehmoodia vol.2 pg.355)
- b) It is not makrooh to read Surah Ikhlaas three times on the night of khatam at the end. To think it is necessary is makrooh and it deserves to be discarded.
(Fatawa Darul-Uloom vol.4 pg.290-291 and on the marginal note of Imdaadul Fatawa vol.1 pg.292)
- c) On the night of khatam to repeat Surah Ikhlaas has two implications, Taraweeh salaats which is performed in Jamaat like the fardh is under the laws of the fardh. Thus, repetition of surah will

be makrooh-e-tanzihi in Taraweeh. The people will then regard it as necessary which is makrooh-e-tahrimi.

(Imdaadul Fatawa vol.1 pg.493)

- d) Other non-Qur'anic duas can be said in Nafl salaah but is prohibited for Fardh.
(Fatawa Darul-Uloom vol.4 pg.278 as in Durre Mukhtar vol.1 pg.908 section on Sifaat of Salaah)
- e) On the night of khatam, it is mustahab to read in the 19th rakaat, Surah Fateha, Surah Falaq, and Surah Naas and in the 20th rakaat, Surah Fateha and some part of Surah Baqarah until 'muflihoooh'. This is proven from the hadith, "the best from the people is the one who pauses and then goes forward i.e. completes the Qur'an then starts again". The custom in some places is to read three times Surah Ikhlaas, Surah Naas and Surah Baqarah till 'Muflihoon' in the 20th rakaat and some duas are read, which is not proven from any reliable sources. *(Fatawa Rahimiyah vol.4)* To read other aayats is not narrated thus to not to read them is befitting.

(Fatawa Darul-Uloom vol.4 pg.265)

DUA AFTER KHATAM

Dua should be made after khatam of Qur'an and after salaah-e-Taraweeh. This dua is masnoon and mustahab. According to the hadith, this is the time dua are accepted. Our elders and shaikhs used to tell us to make dua after Taraweeh and after khatam of Qur'an.

(Fatawa Darul-Uloom vol.4 pg.271 as in Mishkaat pg.88)

Hazrat Abbas bin Saraya (radhiallahu 'anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said, "that servant who makes dua from his heart after Fardh salaah, his dua will be accepted and similarly that person who completes the Qur'an (and makes dua) his dua will be accepted".

(Mariful Hadith vol.5 pg.138)

DUA AFTER TARAWEEH AND WITR

- a) It is correct and mustahab to make dua after Taraweeh. This was the practice of the predecessors and their followers.
- b) To make another dua after Witr is not necessary, one dua is sufficient (i.e. at the end of Taraweeh).

(Fatawa Darul-Uloom vol.4 pg.253)

AFTER SALAAM-WITHOUT DUA, CAN THE FOLLOWER GO?

- a) If the follower has some need to fulfill then immediately after the salaam, he can go. There is no sin and he is not to be looked down upon.
- b) To wait for the dua to end by joining the Imaam's dua is good and more rewarding.

(Fatawa Darul-Uloom vol.4 pg.103 as in Durre Mukhtar vol.1 pg.495 section on Sifaat of Salaah)

HOW TO MAKE DUA AFTER SALAAT

- a) It is best to make dua softly.
- b) If there will be no disturbance for the namaazis (worshippers), it is permissible to sometimes read in slightly audible voice.
- c) To make dua loudly all the time is makrooh.
- d) Loud dua is not proven from the narrations. *(Fatawa Rahimiyah vol.1 pg.183)*
- e) When the Imaam makes loud dua, he should also include the followers (for he is their representative).
- f) He should not make dua against the congregation.
- g) If he makes the dua silently, he can make dua for himself. *(Maariful Hadith vol.6 pg.100)*
- h) Salaah ends with salaam and dua made after that is not part of salaah.

UNNECESSARY OSTENTATION

- a) In the auspicious month of Ramadaan, the Jamaats at the time of Taraweeh are usually larger in number and if this requires more light for comfort and convenience it may be provided and is commendable. But, to provide more than necessary light merely to increase the luster of the Masjid is strictly forbidden. Besides extravagance, it creates resemblance to pagan festivals and inevitably becomes an expression and support for them. Children converge at the time of Taraweeh and their noise distracts the attention of those who are praying. (Al Ihtisam vol.2 pg.273)
Anti-Shariat actions do not add to the splendor of the Masjid. They rather desecrate it. The decoration and splendor of the Masjid consists in its cleanliness and fragrance as well as in the large number of musallis who come there wearing good clean clothing and perfumed bodies, making salaah with awe and humility and sitting decorously.
(Fatawa Rahimiyah vol.2 pg.160)
- b) To garland the Haafiz on the night of khatam is a bad custom and should be discarded for this is extravagance and waste. It is also against the Shariat and also emulates the Kuffaar.
(Fatawa Rahimiyah vol.4 pg.426)
- c) It is not necessary to distribute sweetmeats. People think it is necessary and act upon this with much regularity. They force people to contribute and children gather to make noise in the masjid. It is best to stop this practice.
If one wishes to distribute due to happiness, and if this is done only sometimes and the respect of the Masjid is maintained, then it is valid. The floor of the Masjid must not be damaged. The item distributed should be dry. It is best to distribute at the door of the Masjid.
(Fatawa Rahimiyah vol.4 pg.389)

Chapter ELEVEN

LAWS ON ESHA

- a) If a person performed Esha without wudhu and Taraweeh and Witr with wudhu, then he has to repeat the Esha and the Taraweeh and not the Witr.
- b) If a person out of forgetfulness performs Witr before Esha, then it will be valid. But, Taraweeh before Esha is not valid for this is against the sequence. (Translation Fatawa Alamgiri Hindia vol.1 pg.185)
- c) If a person performed Esha without wudhu and then Taraweeh and Witr with wudhu, then because the sunnat has to follow the Fardh, the Taraweeh has to be repeated after Esha.
- d) Witr is waajib according to Imaam Abu Hanifa (rahimahullah), thus there is no need to repeat it.
- e) These laws last until the time of that particular Taraweeh. If time passed by, then only Esha qadha to be performed. (Fatawa Darul-Uloom vol.4 pg.64 as in Hidayah section Qadha vol.1 pg.139)
- f) If a person already performed his Esha then joined the Esha Jamaat then:
a. These four rakaats of his are not counted as Taraweeh.
b. They cannot be regarded as any qadha of his.
(Fatawa Rahimiyah vol.3 pg.84 as in Daze Khan vol.1 pg.111 and Shaami vol.1 pg.552 and Durre Mukhtar vol.1 pg.542 and Nurul Iza pg.81)

g) If a follower who is masboq made salaam after the Imaam, then he has to make sajdah-e-sahw.

In *Shaami*, it is stated that for the masboq to make salaam concurrently with the Imaam is difficult and rare, that is generally why the order of compulsory sajdah-e-sahw is given.

(Fatawa Darul-Uloom vol.4 pg.399 as in Durre Mukhtar vol.1 pg.560)

If due to forgetfulness, one makes salaam before the Imaam or, exactly concurrently with the Imaam, there is no sajdah-e-sahw. *(Reference above)*

Chapter TWELVE

WITR

PROOF AND VIRTUES OF WITR

Kharija bin Huzafa (RA) relates that one day Rasulullah (sallallahu álayhi wasallam) came out of his apartment and addressing us said “Allah has bestowed upon you the gift of another salaam which is better for you than red camels on which you place the highest value, it is Witr. Allah has placed it for you after the Esha service till day-break. It can be offered at any time during it.”

(Tirmizi and Abu Dawood)

In another hadith, it is related by Buraidah, that she heard from Rasulullah (sallallahu álayhi wasallam) say “Witr is truth, whoever does not offer Witr is not one of us.”

(Abu Dawood under the section of recital of Qur'an in Witr)

Abdul Aziz bin Jari narrates that once I asked Hazrat Aaisha (RA), what surahs Rasulullah (sallallahu álayhi wasallam) recited in Witr. She replied, “He recited ‘Sabbihismarabikal A'ala’ in the first rakaat, ‘Qulyaa Ayhohal Kaafiroon’ in the second and ‘Qulhuwallahu Ahad’ and ‘Qul Authubirabil Falaq’ and ‘Qul authubirabinaas’ in the third. i.e. the mowazatian in the third.

(Tirmizi and Abu Dawood under the section proof of two rakaats of Nafil after Witr)

Umme Salma (RA) narrates that Rasulullah (sallallahu álayhi wasallam) offered another two rakaats after Witr. *(Tirmizi)*

METHOD OF WITR

- a) Witr is compulsory and has three rakaats with one salaam. In every rakaat, read Surah Fateha and a surah. In the second rakaat sit and read ‘atahiyaat’ only. Stand for the third rakaat and after reading the surah in the third rakaat lift both hands till the ears and before the ruku read dua-e-qunoot, then proceeded to ruku and complete the salaam. *(Nurul Iza pg.389)*
- b) Witr is three rakaats (like Maghrib) and the first qa'da is waajib, thus if left out, then sajdah-e-sahw becomes waajib. *(Masail of Sajdah-e-Sahw pg.69 as in Shaami vol.1 pg.623)*

NIYYAT OF WITR

- a) One should say “I am making Witr” and there is no objection in saying “Waajibul-layl” (compulsory of the night). *(Fatawa Darul-Uloom vol.4 pg.160 as in Durre Mukhtar vol.1 pg.389 section Conditions of Salaat)*
- b) For the Hanafis, it is befitting to say the word ‘waajib’ but is not essential.
- c) It is necessary to specify that it is Witr. *(Marginal Notes of Imdaadul Fatawa vol.1 pg.457)*
- d) One should say Witr waajib.

- e) According to Imaam Abu Hanifa (rahimahullah), Witr is waajib, so there is no harm in saying 'Witr waajib' in the intention.
- f) If it is not said (i.e. waajib), then Witr will be valid.
(*Fatawa Darul-Uloom vol.4 pg.163 as in Durre Mukhtar vol.1 pg.388 section Conditions of Salaat*)
- g) If while making niyyat of sunnat one performed Witr, it will be valid.
(*Fatawa Darul-Uloom vol.4 pg.152 as in Durre Mukhtar vol.1 pg.387 and 388 section Conditions of Salaat*)
- h) If a person joined the Witr Jamaat thinking it to be Taraweeh, then he should add a fourth to make it four nawaafil and perform his Witr separately.
(*Fatawa Rahimiyah vol.1 pg.353 as in Durre Mukhtar 211*)
- i) If a person whilst performing Witr thought of the left out rakaats of Taraweeh and changed his intention and made salaam at the end of two rakaats, then these will **not** counted as Taraweeh.
(*Fatawa Rahimiyah vol.1 pg.347 as in Qadhi Khan pg.243*)

IMAAMAT OF WITR

- a) There can be one Imaam for Fardh salaam and another for Witr. (*Fatawa Darul-Uloom vol.4 pg.158*)
- b) The common belief that the one who leads Fardh must lead the Witr is incorrect.
(*Fatawa Rashidiyah Kaamil pg.328*)

12 LAWS ON WITR

- 1) If a Haafiz performs sixteen rakaats, then performed three Witr (whilst the followers joined with the intention of Taraweeh), then made the last four rakaats and repeated the Witr due to cautiousness. In this case, the Haafiz first Witr is valid whilst the followers first and second Witr are not valid.
(*Fatawa Rahimiyah vol.1 pg.346*)
- 2) It is best to perform Witr with Jamaat in Ramadaan. This is the ijmaah of the Muslims. Outside Ramadaan, it should **not** be made with Jamaat.
(*Ibid. 147*)
Besides Taraweeh, there is no Nafil Jamaat which is **not** makrooh, thus the cautious view is not to make Jamaat. However, in Nafil, if one or two make Jamaat, then there is no objection.
- 3) One who regular in performing Tahajjud can perform Witr after Esha. This is the cautious procedure and if he gets up for Tahajjud, he can perform same.
(*Fatawa Darul-Uloom vol.4 pg.165 as in Durre Mukhtar vol.1 pg.343 Kitabus Salaat*)
The notion that no Nafil can be read after Witr is false. In Ramadaan, Witr is read with Jamaat because the virtue of Jamaat outweighs the virtue of time.
(*Imdaadul Fatawa vol.1 pg.455*)
- 4) If a person missed some rakaats of Taraweeh, then he should join the Witr Jamaat and after that complete the missed Taraweeh. This is stated in Alamgiri.
(*Imdaadul Fatawa.1 pg.496*)
- 5) If after performing Witr, it is realized that two rakaats (any two rakaats) of Taraweeh have to be repeated, then those rakaats should be made and there is no need to repeat Witr.
Note: It is proven from *Nurul Iza* that Witr before or after Taraweeh is correct.
(*Fatawa Rahimiyah vol.1 pg.157*)
- 6) It is stated in the text from *Durre Mukhtar vol.1 pg.471* that when all do not perform Taraweeh, they people should read Witr individually.
(*Imdaadul Fatawa vol.1 pg.456*)
- 7) If a person did not perform Esha with Jamaat or Taraweeh with Jamaat or he performed a few rakaats with Jamaat, then he can still perform Witr with Jamaat for it is separate salaam not dependent upon Esha or Taraweeh.
(*Fatawa Darul-Uloom vol.4 pg.155*)

- 8) If the Imaam led Esha and the Haafiz led Taraweeh and Witr, then there is no objection. Hazrat Umar (RA) used to lead the Fardh and Witr and Hazrat Ubay bin Qaab (RA) used to lead the Taraweeh. *(Fatawa Rahimiyah vol.4 pg.394 as in Durre Mukhtar vol.1 pg.74)*
- 9) If in the third rakaat instead of saying takbeer, one went into ruku, then remembered, he should return to a standing position, say takbeer, read dua-e-qunoot, then also salaah is valid. In both cases, sajdah-e-sahw is compulsory. *(Masail of Sajdah-e-Sahw pg.72 as in Durre Mukhtar vol. marginal notes Shaami vol.1 pg.627)*
- 10) If the Imaam forgot the Qa'dah Ula of the Witr and stood up, and did not sit on prompting, he should complete the salaah by making sajdah-e-sahw. *(Fatawa Rahimiyah vol.1 pg.346)*
- 11) If a person joined the Imaam in the third rakaat in Ramadaan Witr, then he should complete the rakaat and read dua-e-qunoot with the Imaam. It is not necessary to repeat it. If he joins the Imaam in the third rakaat's ruku, then also there is no need to repeat or read dua-e-qunoot. *(Translation of Fatawa Alamgiri Hindia vol.1 pg.178)*
The above is upon Ijmah. *(Ashraf ul Iza commentary Nurul Iza pg.151)*
- 12) To read half surah in Witr is not good, although the salaah will be valid. It is better to read small complete surah. This is best and superior. *(Fatawa Darul-Uloom vol.4 pg.161 as in Durre Mukhtar vol.1 pg.505 section on Qiraat)*

IS WITR JAMAAT CORRECT AFTER RAMADAAN

- a) If Witr Jamaat was made after Ramadaan then it is makrooh-e-tanzihi. *(Fatawa Darul-Uloom vol.4 pg.223 as in Durre Mukhtar vol.1 pg.663 section of Witr and Nafil)*
- b) If it is done constancy, then is makrooh-e-tahrimi whether by calling others to do it or not.
- c) If besides Ramadaan, one or two people stand behind for Witr Jamaat, then it is **not** makrooh.
- d) If called for or two more are in the Jamaat, then it is makrooh. *(Raful-Iza commentary Nurul-Iza pg.147)*

WHICH SURAH ARE MASNOON IN WITR?

- a) It is proven from Rasulullah (sallallahu alayhi wasallam), the following to be Masnoon and Mustahab. In the first rakaat read Surah A'ala, in the second rakaat read Surah Kaafiroon, and in the third rakaat read Surah Ikhlaas.
- b) Rasulullah (sallallahu alayhi wasallam) did not make constancy on the above, thus to make regularity on the above will be going above the limits.
- c) It is Masnoon to read different surahs in all three rakaats. In the first rakaat, Surah Zilzal, in the second rakaat, Surah Kauthar and in the third rakaat, Surah Ikhlaas.
In a narration from Tirmizi, it is learnt that in the first rakaat one can read Alhaakumuttakathur, Qadr or Surah Zilzal. In the second rakaat Surah Nasr, Surah Asr, Surah Kauthar. In the third rakaat, Surah Kaafiroon, Surah Lahab or Surah Ikhlaas. *(Fatawa Rahimiyah vol.4 pg.414 as in Shaami vol.1 pg.508 and 623)*

DUA-E-QUNOOT

- a) If the Imaam's act (maslak) is to read dua-e-qunoot after ruku in standing position then even if the followers act is different, the followers should adhere to the Imaam's method. *(Translation of Fatawa Alamgiri Hindia vol.1 pg.178)*
- b) In dua-e-qunoot, the 'haa' in the word 'mulhiq' can be read with zabar or zer, both are permissible.
It is normally read with zer and it is better to do so. *(Fatawa Darul-Uloom vol.4 pg.153/163 as in Durre Mukhtar vol.1 pg.624 section on Witr and Nawafil)*

- c) If a person in the third rakaat of Witr, read Surah Fateha and dua-e-qunoot and forgot to join Surah Fateha with a surah, made ruku and it remembered that he left out a surah, stood up and added the surah and read dua-e-qunoot and then made ruku again, he should make sajdah-e-sahw in the end. *(Translation of Fatawa Alamgiri Hindia vol.1 pg.176)*
- d) The dua-e-qunoot is proven from a hadith in Tirmizi. To read dua-e-qunoot in Witr comes in another hadith. *(Fatawa Darul-Uloom vol.4 pg.162)*
- e) If a person knows dua-e-qunoot, then that person should not read any other dua e.g. Rabbana etc. in Witr. *(Fatawa Darul-Uloom vol.4 pg.162 as in Durre Mukhtar vol.1 pg.624 section Witr and Nawafil)*
- f) If the Imaam remembered in ruku that he did not read dua-e-qunoot, and if he returns to qiyaam (standing position) and reads dua-e-qunoot, then he should not repeat ruku. If he repeats the ruku and the Jamaat did not follow the Imaam in the first ruku but followed him in the second ruku or vice versa then their salaah is valid. *(Translation Fatawa Alamgiri vol.1 pg.177)*
- g) If the Imaam started reading dua-e-qunoot in Witr rakaat without takbeer (or raising hands) and then on prompting from the followers made takbeer and raised his hands and read dua-e-qunoot then the salaah is valid and there is no need for sajdah-e-sahw. *(Imdaadul Fatawa vol.1 pg.451)* If the Imaam did not take the prompt and returned to the reading of dua-e-qunoot but made sajdah-e-sahw, it will be sufficient. *(Fatawa Darul-Uloom vol.4 pg.161)*
- h) If forgetfully, the Imaam read dua-e-qunoot in the first or second rakaat and read it in the third rakaat again and made sajdah-e-sahw, the salaah is valid. In this manner, if one is in doubt whether this is the second or third rakaat, then he should read dua-e-qunoot in the rakaat and sit for 'atahiyaat', then perform another two rakaats in it and repeat dua-e-qunoot. *(Behishti Zewar Part 2 pg.280 as in Tahtawi pg.166 and Masail Sajdah-e-Sahw pg.59 as in Alamgiri vol.1 pg.68)*
- i) If the follower has little bit of dua-e-qunoot left to read, he should complete it and join the Imaam who has completed his dua-e-qunoot and gone into ruku, otherwise leave reading dua-e-qunoot and join the Imaam in ruku. If the follower has not even started reading the dua-e-qunoot and the Imaam is gone into ruku, then if the follower fears he will miss the ruku, then should leave the dua-e-qunoot and follow the Imaam in ruku. Following of the Imaam is compulsory. *(Fatawa Darul-Uloom vol.4 pg.154 as in Alamgiri vol.1 pg.104 Ashraful Iza commentary Nurul Iza pg.110)*

IF ONE DOES NOT KNOW DUA-E-QUNOOT

- a) It is written in *Shaami* that if one does not know dua-e-qunoot, then he should read 'rabbana aatina fiddunya' etc.
- b) The jurist Fuqhi Abu Laith Samarqandi (rahimahullah) said read 'Allahumaghfirlee' three times.
- c) Because this is a place for dua, i.e. the place of dua-e-qunoot, Surah Ikhlāas will not be substitute.
- d) If Surah Ikhlāas is read in place of dua-e-qunoot the salaah will be valid. *(Fatawa Darul-Uloom vol.4 pg.164 as in Durre Mukhtar vol.1 pg.624 section Witr and Nawafil)*

CASES WHEN SAJDAH-E-SAHW RECOMPENSATE FOR MISSED DUA-E-QUNOOT

Sajdah-e-sahw recompensates for forgetfully missing out the dua-e-qunoot in the following cases:

- a) Read dua-e-qunoot in ruku
- b) Left ruku and returned to qiyaam and read dua-e-qunoot and made ruku again.

- c) Or did not make ruku again
- d) Did not read dua-e-qunoot at all.

In the above situations, sajdah-e-sahw makes the salaah valid.

(Fatawa Rahimiyah vol.4 pg.397 as in Alamgiri vol.1 pg.71 and Durre Mukhtar with Shaami vol.1 pg.627)

IF THE IMAAM MISSES DUA-E-QUNOOT AND GOES FOR RUKU

If the Imaam missed dua-e-qunoot and went into ruku, then the followers should:

- a) Read dua-e-qunoot and join the Imaam in ruku.
- b) If he fears that by reading the dua-e-qunoot, he will not be able to join the Imaam in ruku, then he should also read dua-e-qunoot and join the Imaam.
- c) If the Imaam remembers his mistake in ruku and on standing reads dua-e-qunoot, then it is not necessary to make ruku again.
- d) If he make ruku again and someone joined him, this will not be regarded as one who has got the rakaat as in the above cases.

For cases a, b and c, sajdah-e-sahw is compulsory.

(Masail Sajdah-e-Sahw pg.81)

TO READ 'SUBHAANA MALIKUL QUDDUS'

- a) It is mustahab to read three times in a raised voice, 'subhaana Malikul Quddus' after Witr.
- b) In some narrations, it is stated that the third one is read in raised voice
- c) The above is mustahab and good but there is not curse, jeering or mocking or reproaching on the one who does not do A and B, for these are mustahab actions and upon discarding a Mustahab, there is no reproach. Adherence to sunnat demands and requires that whether it is thrice or once, one should do it with a raised voice.

(Fatawa Darul-Uloom vol.4 pg.64 as in Mishkaat section on Witr pg.112)

- d) After Witr salaah when sitting.

(Fatawa Darul-Uloom vol.4 pg.157 as in Mishkaat section on Witr pg.112)

Chapter THIRTEEN

NAFL AFTER WITR

WHEN TO READ NAFL

- a) Nafil can be read as long as there is time for salaah.
- b) To read Nafil after Fardh salaah is best.
(Fatawa Darul-Uloom vol.4 pg.270 as in Durre Mukhtar vol.1 pg.494 chapter Sifaatus Salaah)
- c) To perform Nafil after Witr is permissible. Some Sahabah read Witr after Esha and at Tahajjud. Thus Nafil is not prohibited after Witr. Moreover Rasulullah (sallallahu álayhi wasallam) read two rakaats Nafil after Witr.
(Fatawa Darul-Uloom vol.4 pg.220)

WHERE TO READ NAFL

- a) It is known from the text of *Shaami* and *Durre Mukhtar* that according to the Hanafis, it is mustahab to change the place (front or back) then read Sunnat and Nafil.
- b) It is known from the *Shaami* that it is better for an individual performing Fardh salaah in a place, to change place then perform the Sunnat and Nafil.

(Fatawa Darul-Uloom vol.4 pg.230 as in Durre Mukhtar vol.1 pg.495 chapter Sifaatus Salaat)

- c) It is stated in *Durre Mukhtar* that is most virtuous to read the Sunnat and Nafil at home. But if there is a fear of distraction of the heart on the road or no devotion can be obtained at home or one will lose that reward due to non-essential talk, then in these cases, it may be read in the Masjid. However, it is most superior to read at home.

(Fatawa Darul-Uloom vol.4 pg.227 and 211 as in Durre Mukhtar vol.1 pg.638)

SHOULD ONE ALWAYS READ THE NAFIL?

- a) One has the choice whether to perform the two rakaats Nafil after the sunnats of Zuhar, Maghrib and/or Esha.
b) At times, leave them out.
c) Read them always as Nafil only when there is no fear that none will take them to be Fardh.
d) Nevertheless, it is better at times to leave them out.

(Fatawa Darul-Uloom vol.4 pg.240 as in Durre Mukhtar vol.1 pg.635 chapter Witr and Nafil)

NAFIL BECOMES WAAJIB ON STARTING IT

The law is

- a) Nafil once started becomes Waajib to complete.
b) Thus if for some reason, the Nafil becomes invalid, then it is compulsory to repeat it.
c) It is written in *Durre Mukhtar* that if the salaah was not valid from the start (example, the musallie had on unpure clothing), then it is not compulsory to repeat the salaah.

(Fatawa Darul-Uloom vol.4 pg.135 as in Durre Mukhtar vol.1 pg.645 section on Witr and Nafil)

MAULANA MUHAMMAD QASIM NANOTWI'S (rahimahullah) OPINION

It is related from Hazrat Maulana Qasim Nanotwi (rahimahullah) (founder of Darul Uloom Deoband) that if Nafil is performed sitting with this intention that it is reported from Rasulullah (sallallahu álayhi wasallam) then it will inshallah, not diminish the reward. (*Imdaadul Fatawa vol.1 pg.457*)

- a) It is permissible to perform sitting when one has the ability to stand.
b) But reward will be half.
c) If one read while sitting for a valid reason, then the reward will be same as standing.
d) 'Atahiyat' position is the correct method for sitting and performing salaah.
e) It is permissible without detestment to start Nafil standing and then complete the salaah sitting.
f) It is better to look at the lap.

(*Nurul Iza pg.97*)

(*Fatawa Mehmoodia vol.2 pg.157 as in Shaami vol.1 pg.321*)

RASULULLAH (sallallahu álayhi wasallam) PERFORMED NAFIL SITTING

Rasulullah (sallallahu álayhi wasallam) sat whilst performing salaah to educate the ummat of its permissibility. It is best to read standing.

Both ways are proven from Rasulullah (sallallahu álayhi wasallam), sitting and standing.

Rasulullah (sallallahu álayhi wasallam) will get full reward because this is specialty of Rasulullah (sallallahu álayhi wasallam). He did not educate the ummat that standing for Nafil is not fardh. It is amongst the compulsory duties of Nabuwwat to educate the ummat. Thus, Rasulullah 's (sallallahu álayhi wasallam) sitting in Nafil is in fulfillment of a Waajib (compulsory) action.

(*Fatawa Rahimiyah vol.3 pg.25*)

In Sahih Muslim, it is mentioned on the authority of Abdullah bin Umar (radhiallahu 'anhu) that once on seeing Rasulullah (sallallahu álayhi wasallam) saying salaah in sitting posture, he remarked that he had heard from someone that he Rasulullah (sallallahu álayhi wasallam) said that whoever offers salaah sitting gets half the reward of him, then one who does it in standing position. Rasulullah (sallallahu álayhi wasallam) thereupon replied, "Yes, it is the rule but in this manner, I am not like you. My case is exceptional with Allah, I get full reward even on offering salaah in a sitting posture."

CAN ONE SIT AND PERFORM NAFIL EVEN TODAY?

- a) When Rasulullah (sallallahu álayhi wasallam) was seen reading in a sitting position, He was asked about it, He said, "He will get same reward like standing, it will not be less". It is proven that he used to sit for the two Nafil after Witr. Generally the pattern was that after lengthy Tahajjud which used to make his feet swell, he used to make Witr, then two rakaats Nafil sitting. Therefore, if someone adopts the same pattern (i.e. he reads 5 to 6 siparas in Tahajjud, then reads Witr and due to tiredness, reads two rakaats Nafil sitting), then in this there is more adherence to the sunnat. *(Fatawa Mehmoodia vol.2 pg.175 as in Abu Daud vol.1 pg.137)*
- b) The one who reads two rakaats Nafil after Witr will be rewarded and the one who does not read it will be a sinner and no objection should be made. Encouragement for its performance is good. *(Fatawa Mehmoodia vol.2 pg.168 as in Tahtawi Alaa Mirqaatul Falaah pg.327)*
- c) It is permissible to perform sitting when the onlookers do not think that to sit is sunnat or waajib, just as in some places it is customary to sit and read two rakaats of Zuhar and Maghrib and those people think it is an essential act in accordance with Shariat to sit and read. In such places to read sitting is makrooh. *(Fatawa Darul-Uloom vol.4 pg.216)*

"The one who observes the Taraweeh salaah during Ramadhan with complete faith and devotion only for the sake of recompense of the aakhirat will have all his previous sins forgiven by Allah"

Hadith: Bukhari / Muslim

Faasiq	- Open sinner
Jamaat	- Congregation prayer
Makrooh	- Detested
Makrooh-e-tahrimi	- is next to <i>haraam</i> . It is forbidden and proved to be so by <i>daleel-e-zanni</i> but one who does not accept it as such is not a <i>kaafir</i> but is very sinful.
Makrooh-e-tanzihi	- Act which brings Allah's blessings if it is avoided. If done, it is bad but not punishable.
Mubaah	- Permissible act

Mustahab	- Recommended, favored or virtuous action
Qadha	- Missed prayer
Na-baaligh	- Minor child,
Nafil	- Optional prayer
Sunnat-e-muakaadah	- Insisted sunnat
Takbeer-e-tahreemah	- First takbeer
Thawaab	- Unit measure for reward
Waajib	- Compulsory