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## MASAA-IL PERTAINING TO TARAAWEEH SALAAT

1. Although it is best to perform the Witr Salaat after Taraaweesh, it is permissible to perform it before Taraaweesh.
2. It is Mustahab for the pause (Tarweehah) after every four raka'ts to be the duration of four raka'ts Salaat.
3. During the recitation of the Qur'aan in the Taraaweesh, the Aayat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(BISMILLA-HIR RAHMAANIR-RAHIM)  
(In the Name of Allah, the Beneficent the Merciful)

should be recited once aloud in the beginning of some Surah so that the Qur'aan Shareef is properly completed. If this is not done, the recitation will not be complete, but will be one Aayat (verse) less.

4. The Shariah does not require that the recitation of the Qur'aan Shareef be completed on the 27th Night or any particular night. The Qur'aan in Taraaweesh Salaat can be completed on any night.
5. The custom of making collective dua after every four raka'ts Taraaweesh as well as the custom of reciting aloud in unison some forms of tasbeeh and Dhikr after every two raka'ts and/or four raka'ts Taraaweesh are contrary to the Sunnah. Such innovatory (bidah) practices should be shunned.
6. If after having performed Taraaweesh Salaat it transpires that the Ishaah Fardh was not valid for some reason, e.g. Ishaah was inadvertently performed without wudhu, then both the Ishaah and the Taraaweesh will have to be repeated.

7. If a group of people did not perform the Isha Fardh in jamaa'at for some reason, but performed it individually, then Taraaweeh too must be performed individually. This group cannot on its own perform Taraaweeh in jamaa'at. However, if they join a Taraaweeh jamaa'at in which there are people who had made the Isha Fardh in jamaa'at then their (i.e. those who did not perform Isha in jamaa'at) Taraaweeh will be valid.

8. If someone arrives in the Musjid after the Isha Fardh has been completed and Taraaweeh commenced, then he should first perform his Isha Fardh and then join the jamaa'at in Taraaweeh. He should perform the Taraaweeh raka'ts which he had missed, after the Witr. This person shall perform the Witr in jamaa'at.

9. If the Imaam erroneously omitted qa'dah (sitting) in the second raka't and proceeded into the third raka't, the muqtadees should call his attention by exclaiming "Subhaanallaah!" However, if for some reason the Imaam continues, he can and should return to the qa'dah of the second raka't as long as he has not entered the Sajdah of the third raka't. If before making the sajdah of the third raka't the Imaam realises his error, he should return to the qa'dah, make Sajdah Sahw as usual and complete the Salaat. But, if he completes the third raka't (the third raka't will be considered completed with the first sajdah) then he should add a fourth raka't as well, and make Sajdah Sahw and complete the Salaat. In this case, the four raka'ts will be considered as only two raka'ts for Taraaweeh purposes.

10. It is not permissible to appoint a naa-baaligh (a child who has not attained puberty) to lead the Taraaweeh even if he happens to be Haafiz of the Qur'aan. Salaat performed behind a minor is not valid.

11. It is Makrooh Tahrimi (forbidden act) for women to perform Taraaweeh in jamaa'at. They should perform it individually and at home; not in the Musjid.

12. In some places Surah Ikhlaas (Qulhuwallaah) is recited thrice in every raka't of Taraaweeh. This is contrary to the Sunnah. This method is Makrooh Tahrimi.

13. A collective silent dua (i.e. dua by the whole jamaa'at) will be made only after the twenty raka'ts Taraaweeh and not after the Witr Salaat.

14. Niyyat for the twenty raka'ts Taraaweeh could be made only once in the beginning when commencing the Taraaweeh. It is not obligatory to renew the niyyat after every two raka'ts although it is best to do so (i.e. to renew the niyyat.)

15. The time of Taraaweeh Salaat commences after Isha Fardh and lasts until the expiry of Isha times, viz.: until just before Fajr.

## **SOME DETESTABLE PRACTICES IN REGARD TO TARAWEEH**

1. Some people, due to laziness, do not join the Taraaweeh Salaat together with the Imaam but delay their entry into the Salaat for a while. After Surah Faatihah has been recited, at times even after some Aayaat have been recited, and even worse, when the Imaam is about to enter the ruku' they fall into the Salaat. This is an abominable practice. It is Makrooh Tahrimi and sinful to do so.
2. Some people consider the performance of Taraaweeh insignificant after the Qur'aan Shareef has been completed. After completion of the Qur'aan Shareef they feel that they have discharged their obligation, and they absent themselves from Taraaweeh Salaat. This practice is wrong and sinful. Taraaweeh remains of equal importance throughout the month of Ramadhaan. It is equally incumbent to perform Taraaweeh before and after completion of the Qur'aan Shareef.
3. Some people believe that it is necessary to complete the Qur'aan Shareef in Taraaweeh on the 27th night. There is no Shar'i basis for this custom. In fact the emphasis on this practice has made it innovatory (bi'dah). It is essential, therefore, to discontinue it. The completion of the Qur'aan in Taraaweeh can take place on any night of Ramadhaan.
4. The custom of rewarding the Haafizul Qur'aan on the 27th night for having recited the Qur'aan is not permissible. Payment for reciting the Qur'aan is haraam. By so doing, the thawaab of the whole Taraaweeh is destroyed. Such payment will not be permissible even if it is given in the form of a gift, for in reality it is no gift because it has been reduced to a customary and near obligatory practice. It is by far superior to recite Taraweeh from Surah "Alam Tara Kayfaa" (i.e. Surah "Feel") rather than have a Haafiz who has to be paid for the recitation of the Qur'aan. The purpose of Taraaweeh is Ibaadat — to gain the Pleasure and Thawaab of Allah Ta'aala. Such Pleasure and Thawaab will not be obtained by paying for the Qur'aan's recital.
5. The practice of reciting the names of the Khulafa-e-Raashideen after every four raka'ts is contrary to the Sunnah, hence innovatory. It is not permissible to do so.
6. The practice to recite some form of Dhikr, tasbeeh or dua collectively and aloud after every four raka'ts is an innovatory custom, hence not permissible.
7. The practice to make collective dua after the Witr Salaat is also contrary to the Sunnah, hence not permissible. Whoever wishes to make dua may do so at any time individually (inaudibly).