



Summary

of Taraaweeh Rulings



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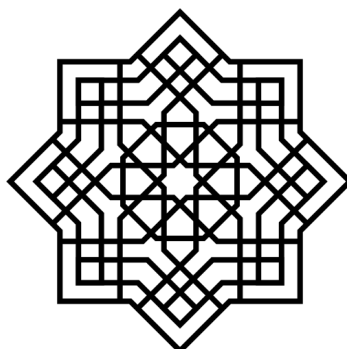




IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL



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Shaikh Dr. Fahd Yahya Al-Ammary

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List of Contents

Introduction	4
First: The Rulings of Taraaweeh	5
Second: Rulings on sitting for a break after every two raka'a.....	10
Third: Leading the prayer of a boy and a woman	12
Fourth: The rulings of Witr	14
Fifth: Rulings on making up Tarawih prayers.....	16
Sixth: The rulings of Qunut (Dua).....	17
Seventh: Different issues	23
Eighth: Rulings on the supplication of completing the Qur'an.	26

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allah alone, and blessings and peace be upon the one after whom there is no prophet.

Among the things that Allah has distinguished the month of Ramadan with is the night prayer. Allah has magnified the night prayer in his noble book, and praised its people who pray it at night, and made for them the delight of their eyes as a reward for what they used to do, and for the hours before dawn in which they seek forgiveness. The Taraaweeh prayer is one of the signs of the religion and its apparent rituals in the month of Ramadan. It has a spirit and fragrance in the hearts of the believers, and in their hearts is an increase in Imaan, and on their tongues and ears is the delight in the sweetness of the Qur'an. The first to lead the people in prayer during Ramadan was the Messenger of Allah ﷺ, and after him the people were gathered by Umar al-Faruq and the other noble companions May Allah be pleased with them. The nation accepted that, and what happened was that people went out to the masjid, young and old, males and females, in scenes that take hold of the hearts to stand before the Knower of the Unseen, in captivating scenes that make the believers happy. Al-Hasan Al-Basri was asked: "Why are those who pray at night the most beautiful of people?" He said: "Because they are alone with the Most Merciful, so He clothed them with His light." People compete to the houses of Allah, and in that let the competitors compete. It is the season of trade with Allah every day and night.

Oh, Imams and followers of the imam: Ramadan and Taraaweeh prayer are an opportunity for everyone to contemplate and reflect on the Book of Allah.

Oh Imams: An opportunity for the imam to move hearts and charm the ears, and soften and preach to souls, with the Book of Allah. An opportunity for the follower of the imam to travel with his heart to the Knower of the Unseen with the Book of Allah.

Oh Imams: Recite the verses and make a beautiful voice with the Quran, and travel with the scattered hearts and lost and broken souls, an opportunity to give dawah to Allah with this Quran.

Oh, followers of the imams: Make your hearts attentive, and listen with your ears to the speech of Allah and strive with yourselves so that your hearts and minds do not wander in the valleys of this world.

May Allah have mercy on you: Here is this summary of the rulings on the Taraaweeh prayer, with evidence and explanations. May Allah benefit me and you with it and accept it with good acceptance. The number of issues is, one hundred and twenty. It is summarised from my book (Al-Masabih fi Ahkam Salaat Al-Taraaweeh). I have stripped it of mentioning of differences and branches. Allah is the Grantor of success and the Guider to His straight path.

First: The Rulings of Taraaweeh

- 1) Taraaweeh prayer: It is the congregational prayer in the nights of Ramadaan after the Isha prayer.
- 2) Its ruling (Hukm): It is (sunnah mu'akkadah) highly recommended sunnah of the Prophet ﷺ and his companions, May Allah be pleased with them, it is agreed upon unanimously, and no one denies it except an innovator, and the Rafidah denied it.
- 3) Its virtue: The Prophet ﷺ said: "Whoever prays during the night in Ramadaan out of faith and in the hope of reward, his previous sins will be forgiven", narrated by Al-Bukhari and Muslim. You can attain such a reward by praying Taraaweeh, and all the virtues of night prayer are included in it.

From that:

- Abu Umama may Allah be pleased with him reported: The Messenger of Allah ﷺ said: "Upon you is the night prayer, for it was the custom of the pious before you, is a means of bringing you near to your Lord, a prevention from sin, an atonement for evil deeds, and a barrier for the body against disease." narrated by Al-Tirmidhi.

- Amr ibn Abasah may Allah be pleased with him said: I heard the Messenger of Allah ﷺ say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so." Narrated by At-Tirmidhi.

- Abu Malik al-Ash'ari may Allah be pleased with him reported: The Messenger of Allah ﷺ said: "In paradise there are rooms the outside of which can be seen from within and the inside from without. Allah has prepared them for those who speak gently, feed the poor, fast regularly, and pray at night while people are asleep." Narrated by At-Tirmidhi.

- A'isha may Allah be pleased with her reported that when the last ten nights began Allah's Messenger ﷺ kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour)." Narrated by Al-Bukhari and Muslim.

- Abu Hurairah may Allah be pleased with him said: "The Prophet ﷺ was asked: Which prayer is best after the obligatory prayer? He said: Prayer in the middle of the night." Narrated by Muslim.

- 4) Minor sins are expiated but are major sins expiated?
There are two opinions, and the most correct is that they are not expiated, because major sins are not expiated except by a repentance, and Allah's grace is vast.
- 5) Is studying knowledge better than increasing voluntary actions in Ramadaan, or is prayer better?
There are two opinions of the scholars, and the people of knowledge and Salaf acted upon both, and whoever has the responsibilities of dawah and teaching to Allah, that is better for him, and whenever it is possible to combine, it is better.

- 6) Do we give Adhaan for taraaweeh and call for it? It has two cases:
The first: We do not give Adhaan or Iqamah by consensus.
The second: We do not call for it by saying Assalaatu Jaamia'ah or as a prayer, due to the lack of evidence.
- 7) Its time: The month of Ramadan after the Isha prayer in congregation as a recommended act, and this is the correct opinion due to the action of the Prophet ﷺ.
- 8) Its time starts at the beginning of the month: If the crescent is seen that night.
- 9) It should be done after the Sunnah of Isha, and if he prays Taraaweeh before the Sunnah of Isha, it is valid.
- 10) The best time for it is the first part of the night, as Umar and the Companions May Allah be pleased with them did that. The interests and conditions of the followers of the imam should be taken into consideration and to not to do anything that would be difficult for them.
- 11) It is not valid to perform it before Isha according to the correct view, and it would be a voluntary prayer, which is the view of the majority of scholars of Fiqh.
- 12) It is not valid to intend Taraaweeh and delay Isha prayer for someone who missed Isha according to the correct view.
- 13) If he prays Taraaweeh after Witr, it is valid according to the correct view, such as a person who did not want to pray Taraaweeh, so he prayed Witr and then returned and prayed with the Imam or completed with him after praying Witr, and the Hanafi madhab mentioned this.
- 14) If he combines Maghrib and Isha, early combining (at time of magrib), then Taraaweeh is valid, and it is not a condition to wait for the Isha time to begin.

Note: What is observed from some people is their keenness to perform voluntary prayers such as Taraaweeh more than their keenness to perform obligatory prayers, and this is from the inverted understanding.

Benefit: Ibn Hajar May Allah have mercy upon him said in his book Al-Fath (explanation of sahih Al-Bukhari): (Some of the great scholars said that whoever is preoccupied with the obligatory from the voluntary is excused, and whoever is preoccupied with the voluntary from the obligatory is misguided).

- 15) Its number is twenty rak'ahs, which is the opinion of the majority. It was also said: eleven rak'ahs with witr, which is the most correct opinion.
And whoever prays more it is permissible, Unanimously, due to the generality of his saying ﷺ: "The night prayer is two by two" agreed upon, and due to the actions of the companions, may Allah be pleased with them.

- 16) The intention for Taraaweesh must be a specific intention, and the first intention from the beginning of the Taraaweesh is sufficient, because it is one prayer, so he intends when praying that he is praying Taraaweesh.
- 17) Whoever prayed Isha then came to the masjid and doubted whether the imam is praying Isha or Taraaweesh, so he should intend the voluntary night prayer or intend what the imam intended, and if he did not pray Isha, he should intend for Isha.
- 18) Its description: two by two, by agreement of the scholars, and it is the Sunnah, due to the hadith: "The night prayer is two by two".
- 19) Praying Taraaweesh four raka'as with giving one salaam in the end and then four raka'as with giving one salaam in the end is valid, which is the opinion of the majority of scholars of Fiqh, like Witr.
- 20) Praying Taraaweesh four rak'ahs like Dhuhur prayer with two sittings, or praying four rak'ahs with one sitting, then it is permissible by analogy to the witr prayer.
- 21) If the imam stood up for a third rak'ah forgetfully and intended to pray two, he should go back as a precaution and avoid disagreement and he has to prostrate for forgetfulness (sujood sahu).
- 22) If he does not go back, is his prayer invalid? There are two opinions, and the closest is that it is not invalid, Considering the difference.
- 23) If someone prayed one rak'ah thinking it is the second, he must perform the second even if he has finished the first and has to prostrate for forgetfulness (sujood sahu).
- 24) It is permissible to separate between every two rak'ahs even if the time is long, even by sleeping, because the Prophet ﷺ did so, narrated by Muslim.
- 25) Taraaweesh prayer in congregation is legislated by consensus, and it is better to do it with the congregation.
- 26) Taraaweesh prayer is valid for an individual without attending the congregation, due to the generality of his ﷺ saying: "Whoever prays during Ramadan" narrated by al-Bukhari, and there is no doubt that perfection is in the congregation, so the congregation, in the masjid and with the imam, has more virtue and reward.
- 27) Whoever prays it in congregation at home or elsewhere other than masjid will have attained the virtue of the congregation, but he missed the virtue of praying in the masjid.
- 28) Is it better to lengthen the Taraaweesh (recitation) or shorten it and increasing the rakah and thus increasing the number of ruku and sujood?

This is a matter of dispute among the scholars, may Allah have mercy upon them.

The correct opinion is that you consider the state of the followers in the Salah (and judge accordingly)

As for a person by himself then he looks to what is better for his heart, here is a matter to take heed of, in that a type of action in general can be better, but sometimes in relation to a single person the lesser action can actually be better (for him personally), and this has already been discussed many times. This shows you that Islam is keen on the rectification and preservation of the hearts.

The issue is not a lot of movement or actions, for it is the rectification of the hearts which is the foundations of action. The texts regarding this are many.

How much care did the Salaf, the Ulama and servants of Allah take in this regard, for when the hearts are sound the rest of the body is sound as reported in Saheeh Al-Bukhari. And Jibreel descended and opened up the chest of the Prophet ﷺ washing his heart and taking out a black clot and said that this is Shaytaan's portion from you as reported in Saheeh Muslim.

Ibn al Munkadir said I guarded my heart for 20 years then it guarded me for 20 years.

29) The amount of recitation is not a fixed Sunnah according to the correct opinion of the scholars.

30) Should the du'aa al-Istiftaah be recited at the beginning of each 2 raka'a (tasleemah) or is it sufficient reading the du'aa once at the beginning of the Taraaweeh?

There are two opinions, and the issue is open to interpretation, and there is no text on it. If he begins at the beginning of each tasleemah with du'aa Al-Istiftaah, it is permissible, and if he read it at the beginning of Taraaweeh only, it is permissible.

31) Should the amount of recitation be equal between the rak'ahs? There are two opinions, and the issue is open to interpretation.

32) Can he recite with different recitation (Qira'at) in one prayer, which some people call mixing recitations?

There are two opinions: The closest is that it is permissible, because it is Qur'an, but with two conditions:

- 1) If it does not distort the meaning, because anything that distorts the meaning is forbidden, because it is a distortion of the Qur'an and a mistake.
- 2) And it does not lead people in confusion and discord, especially among the common people, because the common people do not recognise different recitations.

33) The ruling on holding the Mushaf and reading from it has two cases:

First: There are several opinions for the imam and the one praying alone, and the most correct is that it is permissible absolutely.

It was reported from Aisha May Allah be pleased with her that her slave used to lead her in prayer with the Mushaf, narrated by Malik and Al-Bukhari.

Al-Zuhri said: "People have continued praying with Mushafs since the advent of Islam" narrated by Ibn Abi Dawud in Al-Masahif.

As for what was reported from Ibn Abbas that Umar, may Allah be pleased with them both, “forbade people from leading in prayer with the Mushaf”, narrated by Ibn Abi Dawud in Al-Masahif, and it is weak Hadith.

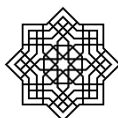
Second: There are two cases for the one following the imam in prayer:

- 1) If his intention is to follow the imam to respond to him if he makes a mistake, then it is permissible out of necessity. It was reported in the Musannaf of Ibn Abi Shaybah: “Anas used to pray and his slave was behind him holding the Mushaf, and if he made a mistake, he would correct it for him”.
- 2) If it is not for necessity, then it is disliked, because that leads to a lot of movement, missing the sunnah of the right hand holding the left, and being busy turning the pages and other things.

34) It is not recommended to begin Taraaweesh with two short rak’ahs, because the Messenger ﷺ, prolonged the prayer with the Companions, and the Companions did the same, and this was not reported from them.

35) Is it recommended to start the Tahajjud prayer with two short rak'ahs? There are two cases:

- 1) If the prayer is not part of the Taraaweesh prayer, then it seems that it is recommended. If the Imam does not do that, then the follower can pray two short rak'ahs before the Imam.
- 2) If the prayer is part of the Taraaweesh prayer, then it is not recommended, because it is a completion of the Taraaweesh and not a beginning of the night prayer.



Second: Rulings on sitting for a break after every two raka'a

- 36)** It is permissible to sit after every two raka'a , and this is what the majority of scholars of Fiqh said.
- 37)** The sitting should be after every four rak'ahs, and this is the opinion of the majority of scholars of Fiqh, and if it is done after every two raka'a, it is permissible.
- 38)** There is no specific dhikr mention in the Sunnah after every two raka'a, and if he remembers Allah in it, recites the Qur'an or stays silent, it is permissible.
- 39)** It is not sunnah to separate after every two raka'a with speech or movement, and this is the opinion of the majority, due to the lack of evidence.
- 40)** It is sunnah to use a Miswak after every two raka'a, and this is what a group of the scholars of Fiqh said, based on the hadith that the Prophet ﷺ, used to use a Miswak after every two raka'a in the night prayer, and its chain is authenticated by Ibn Daqeeq al-Eid.
- 41)** If he starts using the Miswak he would miss the Takbeeratul Ihraam, then he should do the Takbeeratul Ihraam without using the Miswak because it is better, and everything related to the prayer itself is preferred over anything else.
- 42)** It is disliked (makrooh) to volunteer between the Taraaweesh prayers, whether the Imam is praying or resting, and some of the Salaf said the same, unless he stands up to pray Witr alone before the end of the prayer.
- 43)** It is permissible to separate between The Taraaweesh prayer with a sermon and reminding the people, because there is no legislative prohibition.
- 44)** The ruling on the follow-up prayer (Second Jama'ah):
A) Its form: It is praying in congregation after the Taraaweesh and Witr.
B) Its ruling has two opinions: permissibility and dislike, and the correct one is permissibility, based on the saying of Anas may Allah be pleased with him: "They do not return except with good that they hope for" Narrated by Ibn Abi Shaybah, and the people of Makkah and Medinah have practiced this since ancient times.
- 45)** In order to attain the virtue of praying for a full night, one must pray with the Imam from the beginning of the prayer until the end, based on the saying of the Prophet ﷺ: "Whoever prayed Taraaweesh with the Imam until he departs, then it is recorded for him that he prayed the whole night" Narrated by Al-Tirmidhi, who said it is good and authentic.
- 46)** If there were two imams in a masjid, each of whom prays ten raka'a, would leaving with the first imam be considered part of the Sunnah and would one gain virtue through it?

It is not possible, because the prayer is one, and because if each imam prayed four or two rak'ahs, would that be recorded for everyone who prayed with one of them? This is far-fetched.

There are violations in this, from it: missing out on following the imam, missing out on praying at night, violating the Sunnah, causing confusion and disturbing among the people, and having bad thoughts about the imam, and other violations. A wise person looks at the benefits and objectives of the Shari'ah in his actions and words, (And whoever has been given wisdom has certainly been given much good), and knowledge is not the end of everything.

A person praying with his imam in congregation has many virtues, benefits, and wisdom, including witnessing goodness, increasing the number of Muslims, activating the soul, motivating others, cooperating in righteousness and piety, and unity, except for those who have an excuse, then they are excused and rewarded. The purpose of this is for someone who goes out thinking that exceeding ten is against the Sunnah.

47) If he prays Taraaweesh behind more than one imam, moving between two mosques and prays Witr with the last one, is he considered to have prayed the whole night?

It is not considered for the reasons above that he prayed the whole night.

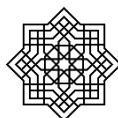
48) Taraaweesh is valid with more than one imam, and this is what is indicated by the statement of Umar may Allah be pleased with him.

49) For the one who is following an imaam and praying while sitting during Taraaweesh there are two scenarios:

The first: Due to an excuse, it is permissible, by consensus.

The second: For no excuse:

- It was said: It is valid, and this is the opinion of the majority.
- It was said: It is disliked according to the Hanafis, because that is a sign of laziness., and because it is like the Sunnah of Fajr,
And the correct view is that it is valid, but its reward is reduced.



Third: Leading the prayer of a boy and a woman

50) The ruling of a child leading the prayer has a few scenarios:

First: The child who is not perceptive and he is under 7 years old. It is not valid for him to lead in obligatory and voluntary prayer by consensus.

Second: The child who leads another child like him, this is acceptable in both obligatory and voluntary prayer, without any difference of opinion.

Third: The mature person who has reached puberty leading the prayer is better than the perceptive child who is intelligent, according to consensus.

Fourth: The leading of the prayer by the perceptive, intelligent child who has reached 7 years of age has two opinions.

The preponderant opinion is that it is valid on the condition that the child knows the rulings of prayer and without breaking them.

On the authority of Amr bin Salamah may Allah be pleased with him who said: "When he came to his people, he said: I swear by Allah that I have come to you from him who is truly the Prophet. He said, "Pray such and such a prayer at such and such a time, and such and such a prayer at such and such a time, When the time of prayer comes ... They therefore put me forward in front of them, and I was only six or seven years old". Narrated by Al-Bukhari.

Fifth: The child leading in voluntary prayer like Taraaweesh is valid according to the correct opinion.

51) A woman's leadership in the prayer has two cases:

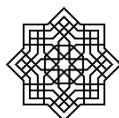
First: for men, it is not permissible by consensus.

Second: women leading women in prayer, there is a difference of opinion between permissibility and dislike, and the closest: it is recommended absolutely in obligatory and voluntary prayers, because it was narrated from Aisha and Umm Salamah may Allah be pleased with them both, narrated by Al-Darqutni and Al-Bayhaqi, and authenticated by Al-Nawawi, and from Umm Waraqa, she said: "The Messenger of Allah ﷺ, used to visit her in her house and appointed a person who gives the adhaan for her, and he commanded her to lead the prayer in her house. Abd Al-Rahman said: So, I saw her muezzin the one gives the adhaan an old man". Narrated by Abu Dawood.

It was narrated from Ibn Umar may Allah be pleased with him that he used to order a slave girl of his to lead the women in the prayer on the nights of Ramadaan. Narrated by Ibn Hazm

52) The woman who is leading the prayer should stand in the middle of them, and this is the opinion of the Hanafis, Shafi'is and Hanbalis, and it was narrated from the actions of Umm Salamah as in the Musannaf of Ibn Abi Shaybah and from the actions of Aisha, may Allah be pleased with them, and it was reported from Ibn Abbas, may Allah be pleased with him, narrated by Ibn Hazm.

- 53)** A woman should recite out loud to women while leading the prayer, according to the correct view, because there is no legislative prohibition, and because one of the purposes of the Taraaweeth is to listen to the Qur'an.
- 54)** It is permissible for women to attend congregational prayers in the masjid, even though praying at home is better for her, according to consensus.
- 55)** A man should not prevent his wife from attending Taraaweeth prayers in masjid except for a legitimate reason, based on what was reported from Ibn Umar may Allah be pleased with him that the Messenger of Allah ﷺ said: "Do not prevent the female worshippers of Allah from praying in the masjid of Allah." Narrated by Muslim. In another narration: "When the wife of any of you asks permission to go to the masjid, he should not prevent her." Narrated by Muslim, and because going out to the masjid is better for her, as it includes listening to the recitation of the Qur'an, the knowledge, and the reminders.
- 56)** Her going out is conditional upon permission of her husband, and she should not wear perfume, display adornments, or crowd men.



Fourth: The rulings of Witr

- 57)** Witr is one rak'ah if it is separate and what precedes it is Shafa', and if it is connected then all of it is Witr whether it is three or five or the like, according to the hadith: "if one of you fears the dawn is near he should pray one rak'a which will make his prayer an odd number for him" narrated by Al-Bukhari.
- 58)** Witr is valid with one rak'ah according to the correct opinion of the two opinions of the scholars, contrary to those who said that it is not valid with less than three rak'ahs.
- 59)** Witr requires a separate intention from 'Taraaweeth, by consensus, to distinguish between acts of worship. If he intends what his imam prayed, it is valid.
- 60)** If he starts with the imam thinking that he is in 'Taraaweeth then he realised that he is in Witr, then he should add a rak'ah after Witr so it becomes Shafa' and then he can pray Witr, and this is the opinion of Malik and Abu Haneefah.
- 61)** The follower is not required to have an intention for the Shafa', because that falls under the generality of night prayer.
- 62)** If the follower catches up with the imam in the witr, he has two cases:
First: If the imam is praying one raka'a of Witr separately, he makes up only one raka'a.
Second: If it is connected, he makes up what he missed without separating by sitting in between or giving Salam, following the connection of his imam.
- 63)** If the imam is praying witr three raka'as connected without sitting after the second raka'a and he stands for the third raka'a, what should the follower do? He has cases:
First: If the follower intended that it is witr, whether it is separate or connected, there is no problem.
Second: If he intended to follow the imam, it is permissible.
Third: If he intended to start the two rak'ahs as shaf'a, and the imam stood up for the third raka'a, he has a few cases for correction:
- He can make intention to pray witr, and some Malikis said this.
 - He can leave following, then he gives Salam then he can join him with the intention of witr, and this is an opinion of the Malikis.
 - He can continue with the intention of shaf'a, and when the imam gives the salaam, he should stand up and perform one rak'ah, then he should pray witr.
- Note:** Therefore, imams should not perform the witr prayer connection method without informing the followers if the imam usually prays separately, so that the prayer of the followers is not disrupted.
- 64)** If the imam is praying witr and the follower wants to pray Tahajjud (Night prayer in the last part of the night), he should pray witr with the imam, then he should stand up and perform one rak'ah, so that he does not fall behind the imam and it will be recorded for him that he spent the whole night praying, as in the hadith.

65) The ruling on breaking witr:

- It is that he prays night prayer then prays witr, then if he gets up at night later, he prays whatever he wants then prays witr.
- Its ruling: It is not permissible, and it is the opinion of the four imams, and it is the action of the great companions such as Abu Bakr, Ammar and Aisha, may Allah be pleased with them, according to the hadith: "There are no two witr in one night" narrated by al-Nasa'i and classed as hasan by Ibn Hajar.

66) It is permissible to pray witr without it being preceded by shaf'a , because it was reported from some of the companions that witr was performed without a voluntary prayer preceding it.

It was reported from Uthman with an authentic chain that he recited the whole Qur'an in one rak'ah at night and did not pray anything else. It was reported from Mu'awiyah, Sa'd ibn Abi Waqqas and Ibn Abbas that they approved of praying witr with one rak'ah.

67) Taraaweeth is concluded with Shafa and Witr, and it has three ways of praying:

First: To pray witr with sitting for Tashahhud and giving salaam twice, which is the opinion of the majority of scholars of Fiqh.

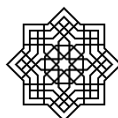
Second: To pray it three in a row, which is permissible, which is the opinion of the four Imams, according to the hadith: "The Messenger of Allah ﷺ used to pray Witr with three, without separating them" narrated by Ahmad.

Third: Like the Maghrib prayer, with sitting for Tashahhud twice and giving one salaam at the end, and there is a difference of opinion regarding it, between dislike and permissibility and impermissibility, and the issue is a matter of ijtihaad, and there is no objection to it.

68) It is recommended to recite in the witr the Surahs mentioned in the Sunnah, such as Surat Al-A'la, Al-Kafirun, and Al-Ikhlās.

69) The du'aa after Witr is Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy), and as for leaving Taraaweeth without praying Witr, there is nothing to be said, and there is no du'aa after it according to the correct opinion of the two opinions of the scholars.

It was narrated on the authority of Ubi bin Ka'ab, may Allah be pleased with him, that the Messenger of Allah ﷺ "used to recite in the witr prayer, with surah Al-A'la, suarh Al-Kaafiroon and Surah Al-Ikhlaas, then he would say when he finished the prayer three times , "Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy)," and he would raise his voice with the third time". Narrated by Al-Nasa'i.



Fifth: Rulings on making up Tarawih prayers

70) Do you make-up Taraaweeh prayer if you missed it?? There are two cases:

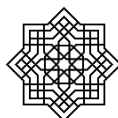
First: It is permissible to make up what you missed after the imam finishes it or later in the night.

Second: After dawn breaks (after fajr), the correct opinion : It is permissible to make up, because the night prayer is made up during the day, as reported from Aisha may Allah be pleased with her, that the Messenger of Allah ﷺ “If he missed a prayer at night due to pain or something else, he would pray twelve rak’ahs during the day,” and as reported from Umar bin Al-Khattab may Allah be pleased with him who said: The Messenger of Allah ﷺ said: “Whoever sleeps through his portion, or part of it, and recites it between the dawn prayer and the noon prayer, it will be recorded for him as if he recited it at night.” Both narrated by Muslim.

71) Taraaweeh prayer is made up unless the time for the next Taraaweeh prayer has begun.

72) If someone misses part of Taraaweeh and the imam stood up for Witr, he should pray Witr and then make up what he missed of Taraaweeh.

73) It is recommended to complete the Qur’an with it, and this is the opinion of the majority of scholars of Fiqh, so that people can hear the entire Qur’an in that prayer. If it is difficult for people to complete the Qur’an, then it is better to take their circumstances into consideration.



Sixth: The rulings of Qunut (Dua)

74) Its ruling is Sunnah, and this is what the majority of the Companions and scholars of Fiqh said. It was also said: It is obligatory, and this is the opinion of a group of scholars of Fiqh.

75) Is it legislated to constantly recite Qunut?

There are two opinions on this, and the most correct is that the matter is wide, and if the imam leaves it some nights for fear of boredom and so that it is not thought to be obligatory, then that is good.

There are reports and narrations of Qunut that it should be done in all of Ramadan, and in the first half of Ramadan, and in the last half of Ramadan, and in the nights of year.

76) The place of making the Qunut in prayer: It has two places:

The first place: Before ruku, and the dispute is about whether it is recommended or not, and the most correct opinion is Permissibility, because of what was reported from Anas may Allah be pleased with him "we used to make Qunut before and after ruku". narrated by Ibn Majah and authenticated by Ibn Al-Mulaqqin. Ibn Hajar strengthened it, and from Alqamah that "Ibn Masoud and the companions of the Prophet ﷺ used to make supplication before ruku" narrated by Ibn Abi Shaybah and authenticated by Ibn Hajar.

The second place: After ruku: It is recommended, and it is in the last rak'ah, and it is the view of the majority "because of what he ﷺ did in his Qunut in the Isha prayer after he got up from ruku" narrated by Muslim.

77) The ruling on the takbir for the qunut, so he says Allahu Akbar between the recitation and the qunut before ruku, there are two opinions about it:

First: he says takbir, and it is the view of a group of scholars of Fiqh, and it was narrated from Ali, Ibn Masoud, and Al-Nakha'i. It was said: He does not say Takbir, and this is the opinion of a group of scholars of Fiqh.

Its wisdom: to separate between the recitation and the Qunut.

78) What is the supplication that is said in Qunut?

- There is no specific wording specified in Qunut by consensus.
- The most authentic hadith reported is the hadith of Al-Hasan in the supplication that the Messenger ﷺ taught: "O Allah, guide us among those whom You have guided... and in the end there is no escape from You except to You." Narrated by Abu Dawood and authenticated by Al-Tirmidhi, Ibn Hajar and Al-Nawawi.
- Qunut of Umar may Allah be pleased with him: (Allāhumma innā nasta`īnuk, wa nastaghfiruk, wa nuthnī `alaykal-khayr, wa lā nakfuruk, wa nu'minu bik, wa nakhḍa`u lak, wa nakhla`u man yakfuruk, Allāhumma iyyāka na`bud, wa laka nuṣallī wa nasjud, wa ilayka nas`ā wa nahfid, narjū rahmatak, wa nakhshā `adhābak, inna `adhābaka bilkāfirīna mulḥaq.
(O Allah, we seek Your help and Your forgiveness, and we praise You beneficently. We do not deny You and we believe in You. We surrender to You and renounce whoever disbelieves in You. O Allah, You alone do we worship, and to You we pray and bow down prostrate. To You we hasten

to worship and to serve. Our hope is for Your mercy, and we fear Your punishment. Surely, Your punishment of the disbelievers is at hand.) Al-Bayhaqi said “This was narrated from Umar bin Al-Khattab may Allah be pleased with him, as an authentic and connected chain”.

- It is better to make du’aa with what was narrated from the Prophet ﷺ and from the Companions may Allah be pleased with them by consensus.

79) The ruling on leaving out the Qunut has two cases in which scholars differ:

First: leaving out Qunut forgetfully, so the disagreement is whether or not to do sujood sahu for forgetfulness, and the issue is possible for both opinions., if he does sujood sahu then there is no blame and if he leaves out there is no blame.

Second: whoever leaves it out intentionally, the sujood of forgetfulness is forbidden, and this is the opinion of the majority of scholars of Fiqh, because he would have added an action to the prayer.

80) Whoever leaves out Qunut, his prayer is valid by consensus.

81) It is legislated to raise both hands during Qunut according to the correct opinion of the scholars, due to the general evidence of raising the hands during du’aa , and that this is from the etiquette of du’aa.

82) Its description: It is Sunnah to raise both hands to the chest, spreading them out and their palms towards the sky, Ibn Umar and Ibn Abbas said that.

83) The imam supplicates using the plural form by consensus, due to the actions of the Companions, and because it was reported: “A man should not lead a group of people and single himself out for supplication without them, for if he does so, he has betrayed them” narrated by Al-Tirmidhi and classified as hasan.

84) If the person praying alone intends to single out the supplication for himself, then he should do so single, and if he intends to include others, then he should do so plural.

85) The length of Qunut is a matter of disagreement among the scholars, may Allah have mercy on them, and the most correct opinion is that there is no specification for that in Sharia, due to the lack of evidence, and the reports on that differ, but he should not prolong it for the people as is the case with many imams in these times, and they make it difficult for the people, and the Shafi’is have two views regarding the invalidity of the prayer if he prolongs the Qunut.

86) It is recommended for the one who did not catch up with the Qunut to recite it, and this is the view of a group of scholars of Fiqh.

87) It is valid to recite the Qunut from a piece of paper or something similar. But It is better to leave it.

88) The Qunut is in the last rak'ah of the prayer by consensus.

- 89)** It is legislated and permissible to name those who are being supplicated for or against in the Qunut by their names according to the correct view of the two opinions of the scholars, based on the actions of the Messenger ﷺ and the Companions, unless it causes harm, then it should be left.
- 90)** It is permissible to recite Qunut from the verses of the Qur'an that include supplication.
- 91)** The imam should make the du'aa out loud in the Qunut, based on the correct view of the two opinions of the scholars, and that's the opinion of the majority of scholars of Fiqh, based on the actions of the Messenger ﷺ and his Companions in different types of Qunut, such as Qunut when calamities befall and the like, also so that the follower hears and says Ameen. It was said by others: He should recite the supplication quietly.
- 92)** The individual praying alone should recite quietly because this is the original rule, and if he recites it out loud, it is permissible, and he should do what is best for his heart.
- 93)** It is permissible to supplicate in prayer with supplications other than those mentioned in the hadith, according to the closest of the two opinions of the scholars. So, he should supplicate for the good of this world and the hereafter, and the evidence is the saying of the Prophet ﷺ: "So let him choose from the supplication whatever he wishes." Narrated by Muslim, and the hadeeth: "As for prostration, strive hard in it with supplication." Narrated by Muslim. It was narrated from Ibn 'Umar may Allah be pleased with him: "I supplicate in my prayer even for the barley of my donkey and the salt of my house." Narrated by al-Bukhari in book of al-Adab Al-Mufrad, and from 'Urwah: "I supplicate to Allaah for all my needs in prayer."
- 94)** Is Qunut valid in a language other than Arabic? It has two cases:
First case: Supplication with the authentic and narrated dua'as is permissible for the incapable and not permissible for the able, due to the generality of the Almighty's saying: (So fear Allah as much as you are able).
Second case: Supplication with something other than the authentic and narrated dua'as, by inventing a supplication and saying it in a language other than Arabic, is not permissible and the prayer is invalidated by it, according to consensus.
- 95)** What should the follower do when the imam praises Allah in supplication?
 This is a point of disagreement among scholars, may Allah have mercy upon them:
 The first opinion: The follower should say "Ameen" in praise as in supplication.
 The second opinion: He should say what the imam says secretly. Because it is praise and remembrance and it is not appropriate to say Ameen.
 The third opinion: The follower should be silent, because it is praise and remembrance and it is not appropriate to say Ameen.
 These are opinions in the Shafi'i madhab, and the second and third are the most correct among them, and they are opinions in the Hanafi and Hanbali madhabs.
- 96)** The deaf and the one who does not hear the imam's supplication should make du'aa by himself, which is the opinion of the majority of scholars of Fiqh.

- 97)** It is recommended to send salutation upon the Messenger ﷺ in the du'aa of Qunoot, which is the opinion of the majority of scholars of Fiqh, based on the saying of the Prophet ﷺ: "When one of you makes du'aa, let him begin by praising his Lord, the Majestic and Almighty, and then send salutation upon the Prophet ﷺ, then supplicate after that for whatever he wishes." Narrated by Abu Dawood and classed as hasan by al-Tirmidhi.
- 98)** The ruling on the rhyme of supplication has two cases:
- 1) Rhyme with affectation and intentionality is disliked, by consensus.
 - 2) Rhyme without affectation and intentionality is not disliked, by consensus.
- 99)** The ruling on making du'aa with tune is permissible, which is the closest, by analogy with the Qur'an and the Adhaan, and because it is closer to the presence of the heart.
- 100)** The follower should say 'Aameen' during supplication, based on the hadeeth: "Do not supplicate against yourselves except for good, for the angels say 'Aameen' to what you say." Narrated by Muslim.
- 101)** If the follower does not hear the Qunut due to distance or deafness, he should make du'aa by himself by consensus.
- 102)** The follower should say the Ameen quietly by consensus, because the follower should recite, read the du'aa and such quietly.
- 103)** Should he wipe his face with his hands after the Qunut supplication?
This is a point of disagreement among scholars, may Allah have mercy upon them:
- 1) He should wipe, which is the opinion of the Hanafis and Hanbalis and a view of the Shafi'is.
 - 2) He should not wipe, which is the opinion of the Malikis and the correct view of the Shafi'is and a narration of the Hanbalis.
Al-Bayhaqi said: "It is better not to do it and should do what the predecessors narrated from them about raising the hands without wiping them with the face in prayer".
The reason for the disagreement is the disagreement over the authenticity of the hadith, which was reported by Umar ibn al-Khattab may Allah be pleased with him who said: "When the Messenger of Allah ﷺ, raised his hands in supplication, he would not lower them until he wiped his face with them." Narrated by al-Tirmidhi, and classed as hasan by Ibn Hajar, and classed as weak by al-Zayla'i and al-Iraqi. Al-Mizzi denied that al-Tirmidhi authenticated it.
- 104)** Ways of incorrect affectation in supplication:
- 1) The rhyme with the affectation and exaggerated in that, as this is forbidden by Sharia, and in Sahih Al-Bukhari narrated by Ibn Abbas may Allah be pleased with him: "So look at the rhyme of supplication and avoid it, for I knew the Messenger of Allah ﷺ, and his companions did not do anything like that". That is, they avoided it.

- 2) Raising the voice in supplication more than necessary; because what is legislated is to raise it to the extent that those behind him can hear it, so if it exceeds that, then it is an exaggeration, Allah the Almighty said: {Call upon your Lord humbly and in secret. Indeed, He does not like transgressors}.
- 3) Exaggerating unnecessary words in supplication and mentioning some descriptions that turn supplication into preaching.
- 4) Affectation in supplications and leaving the supplications of the Qur'an and Sunnah, which are the most comprehensive and best supplications.
- 5) Prolonging the Qunoot excessively is against the Sunnah and is difficult for people.

105) Crying in prayer as a result of contemplating the Qur'an is something that cannot be denied, and perhaps a person is overcome by that, and this was reported from the Messenger of Allah ﷺ, his companions, and the early generations of the Ummah, but what is forbidden in it is raising the voice in crying and the like, and a person must strive to avoid that, because he may be caused fitnah by his voice, his khushu'o, people's praise, and other things, and he should beware of the shaitaan's whispers in that.

As for weeping, this is done in private and not in public in front of people, and this is what the famous hadith is based on: "Weep, and if you do not weep, then pretend to weep." Narrated by Ibn Majah, and there is a difference of opinion regarding its authenticity.

Beware of pretending and making a pretense of crying and weeping in both its types.

It was not the guidance of the Prophet ﷺ to cry loudly in prayer so that those behind him would cry, let alone that some of them cry with wailing. Rather, he ﷺ would suppress his crying in his chest like the rumbling of a mill, owing to weeping; that is, like the boiling of a pot.

Ibn al-Qayyim (may Allaah have mercy on him) said about his guidance ﷺ in crying in the Book of Guidance: "As for his crying ﷺ, it was like his laughter; it was not by inhaling and raising the voice."

106) The ruling on changing masjids every night for Taraaweeth has few cases:

First: If it is for the sake of knowledge and dawah, then this is permissible and recommended. The Companions would sometimes leave their masjid and come to pray with the Prophet ﷺ.

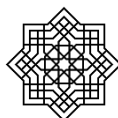
Second: If it is for the sake of the imam preserving the Sunnah in his prayer, then this is praiseworthy and desirable.

Third: To catch the prayer, then this is permissible, and this is the view of the Hanafi and Maliki.

Fourth: If it is for the sake of the voices of the imams, then it is permissible.

107) The ruling on women praying Taraaweeth in the masjid:

The Sunnah indicates that it is better for women to pray in their homes, whether it is obligatory or voluntary prayer; and it is permissible for them to go out to pray in the masjid on condition of the permission of the husband or the like, such as the father, and the guardians, furthermore husbands should not prevent them without a valid reason, and in that is better for them, because they can listen to the Qur'an, seek knowledge and learn the religion, as it is narrated on the authority of Ibn Umar, may Allah be pleased with him , who said: The Messenger of Allah ﷺ said: "Do not prevent your women from the masjids, and their homes are better for them." Narrated by Abu Dawud and authenticated by al-Nawawi.



Seventh: Different issues

108) The Isha prayer behind someone who is praying Taraaweeth is a matter of disagreement among the scholars:

- 1) It is permissible, which is the opinion of Shafi'i and a narration from the Hanbalis, Ibn Hazm and Ibn Taymiyyah.
- 2) It is not permissible, which is the opinion of Hanafi, Maliki and Hanbali.
The most correct opinion is the first, because the difference in prayer does not affect it, as Mu'adh, may Allah be pleased with him, did.

109) According to the second opinion, it is forbidden, so he prays it in the back of the masjid, which is the opinion of Maliki and Hanafi, and it is not considered a violation of the Imam if he is praying alone. However, if they pray it in congregation, then it is not permissible, because that causes confusion and establishing two congregations at the same time is not permitted.

110) It is disliked rushing through the pillars of salah and recitation, as stated by the Hanafis, and it is forbidden if it disrupts the tranquillity that is obligatory according to the majority of scholars of Fiqh.

111) Taraaweeth is also recommended for someone who didn't fast.

112) If there is a funeral that must be prayed at the time of performing the Taraaweeth prayer in congregation, then the funeral is brought forward due to the difficulty of waiting.

113) The scholars differed as to if an eclipse coincides with Taraaweeth; which one takes precedence?

This is a point of disagreement among the scholars, may Allah have mercy upon them:

- 1) If an eclipse coincides with Taraaweeth at the same time, the eclipse prayer must be performed first even if there is fear of missing Taraaweeth, and this is the opinion of the Hanafis and Shafi'is and a view of the Hanbalis; This is because the eclipse is more certain, also because of the disagreement over its obligation, the eclipse prayer is part of reviving the night with prayer, and the purpose of the Taraaweeth prayer is reviving the night with standing and this is achieved with the eclipse prayer.
- 2) If an eclipse coincides with Taraaweeth, and it is impossible to perform them at the same time, then Taraaweeth is brought forward over the eclipse, and this is the opinion of the Shafi'is and Hanbalis and was chosen by Ibn Qudamah; This is because it is specific to Ramadan and is missed if it is missed, and because it is more certain and better.

The most correct opinion is the first, and the issue is open and is a matter of ijtihad.

114) If the follower sits and does not enter the prayer and waits until the imam says the takbir for ruku, is his action valid? There are two cases:

First: If it is for an excuse, it is valid by consensus.

Second: Without an excuse, which is a matter of disagreement among scholars:

- 1) It is valid, but it is disliked, and the Shafi'is stated it, and it is the opinion of Hanabilah.
- 2) It is not valid, which is one of the views of the Shafi'is, because he left out the Fatihah intentionally and left out the takbir for the Fatihah, and he is able to say the takbir for the ihram before the imam goes to ruku.

It is more cautious for a person not to do that, especially since he will miss out on the reward of standing, reading, saying amen, saying takbir, and following the imam.

115) Is the voluntary prayer between magrib and isha prayer considered part of the night prayer?

There are two opinions:

- 1) It is considered part of the night prayer, which is the opinion of the Shafi'is and Hanbalis.
- 2) It is not considered and the virtue of the night prayer is not attained except after the Isha prayer, and this is the view of the Hanafi madhab as stated in Al-Bahr Al-Raa'iq and the opinion of some Malikis, and it is what was narrated from Ibn Abbas and Qatadah in the tafseer of Ayah: **﴿إِنَّ نَاشِئَةَ اللَّيْلِ﴾** Indeed, the hours of the night are when the heart is more in line with the recitation and more correct in speech.

The most correct opinion is the first, it is narrated from Hudhayfah, may Allah be pleased with him, who said: "I came to the Prophet ﷺ, while he was praying voluntary prayer between Maghrib and Isha, and he did not stop praying until he prayed Isha." Narrated by Al-Tirmidhi and he said it is good and authentic, and Ibn Hajar classified it as good in Al-Matalib.

And when it was narrated from Qatadah from Anas may Allah be pleased with him regarding the statement of Allah the Almighty: **﴿كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ﴾** "They used to pray at night only sleeping a little"

He said: "They used to pray between Maghrib and Isha." And: **﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾** They stay away from their beds to worship Allah" Narrated by Abu Dawood.

Also because of the night begins at sunset.

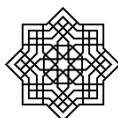
116) The four madhabs agreed on the virtue of the voluntary prayer between magrib and isha.

117) Is there a specific number for it?

Everything that was mentioned about that is weak. It was said that it is six rak'ahs. And it was said that it is twenty.

118) The difference between the imam and the follower in the prayer in terms of conditions, obligations, descriptions, and Sunnahs does not prevent them from following the imam. The Shari'ah came to encourage congregation and unity, and disagreement is evil. The imam is the one who has authority, and the follower in prayer is subordinate to him. The imam was made to be followed. And

because the Companions and the Taabi'een, and those who came after them, continued to follow each other in the prayers in different countries and in the two holy masjids (Makkah and Madinah), and during the Hajj season, although there are differences between them in branches and small issues, so that there was a consensus. And because the one who disagreed was either correct in his ijtihaad, so he has two rewards: a reward for his ijtihaad, and a reward for being correct, or he was mistaken, so he has a reward for his ijtihaad, and there is no sin on him for the mistake, because it is dropped from him, and the principle is: (Whoever's prayer is valid for himself, his prayer for others is valid), and because saying that it is not valid leads to division, disagreement, and evil, and because people have no choice but to say that it is valid, and disagreement leads to hardship and difficulty, and it contradicts the major principle of the Sharee'a, which is unity and agreement, and the rejection of fanaticism and disagreement.



Eighth: Rulings on the supplication of completing the Qur'an.

119) Completing the Qur'an during prayer has two cases:

First: In the obligatory prayer, no one has said to make du'aa.

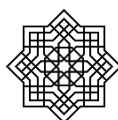
Second: In the voluntary prayer: This is a matter of disagreement among scholars:

- 1) It is forbidden, and this is the view of the Hanafis and Malikis, and some Shafi'is considered it an innovation, and Ibn Uthaymeen chose it due to the lack of evidence, and completions were found in the prayers of the Companions and the Tabi'een, and acts of worship are fixed.
- 2) It is legislated, and it was approved by the later Hanafis as in the fatwas of Qadi Khan, and it is the view of Ahmad and the Hanbalis, also Ibn al-Qayyim mentioned that in al-Jala', and Ibn Baz chose it, due to the actions of Uthman, may Allah be pleased with him, and Sufyan ibn Uyaynah, may Allah be pleased with him, where he said "It is the action of the people of Mecca and Basra" and because supplication is originally legislated in prayer, and he can make du'aa after reciting Surat al-Nas by raising his hands before ruku.

It is better for the imams to make du'aa in Witr, whether before or after ruku. This is more beneficial according to the evidence, more closely related to the Sunnah and the actions of the Companions, more cautious for worship, more absolve of responsibility, more sincere in worship from doubt, more distant from confusion and scholarly conflict, more conciliatory to hearts, and more unifying in word. It was said to Imam Ahmad: Should he complete the quran in Witr and supplicate? He made it easy.

120) There is no hadith in the supplication of the conclusion that is attributed to the Prophet or the Companions, nor from the actions of the Companions, so he may supplicate as he wishes. In Al-Mataleb: "On the authority of Al-Fadl ibn Ziyad that he asked Imam Ahmad: What should I supplicate for? He said: Whatever you wish."

In Riyad al-Nufus fi Tabaqat Ulama al-Qayrawan, it says: (In the biography of Hamdun bin Mujahid al-Kalbi, may Allah have mercy upon him, it is stated that when he returned from the prayer, his companions found the place of his prostration wet with his tears. They said: He prayed the Tarawih prayers with us in the month of Ramadan, and when it was the night of the twenty-seventh, he completed the Quran with us and began to supplicate, cry, and beseech Allah Almighty and seek refuge in Him, and the people behind him were crying and beseeching Him. So about seventy people repented to Allah Almighty a turned to Him that night, some of whom regretted drinking alcohol, and some of whom were guilty of other sins, and they all repented to Allah with sincere repentance due to the virtue of his intention and the beauty of his heart.)



O Allah, grant us understanding of the religion according to the Sunnah of the leader of the Messengers, peace and blessings be upon him, and make us steadfast on it, and make us among his callers and supporters. O Allah, Your pleasure, righteousness and steadfastness for our hearts, purity for our souls and our children, victory and glory for Islam and Muslims, our country and the countries of Muslims and their rulers according to Your pleasure, and a gathering of Muslims on Your guidance, and the destruction of the oppressive aggressors, and tranquillity and reassurance for Your oppressed and afflicted worshippers.

May Allah facilitates with His grace and generosity another meeting on the path of knowledge and guidance.

(A Poem)

Despite our separation and distance,
We will meet in remembrance if we do not meet.

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