

**MASAA'IL RELATED TO
ERRORS IN TARAWEEH
AND THEIR RECTIFICATION**



By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

FOREWORD

This booklet has been compiled at the request of Moulana Mohammed Saheb Badshah, Imam and Khateeb of Masjid Mansoor.

It is just a few pages and contains a few basic Masaa'il related to common errors in Taraaweeh.

Taraaweeh can be very taxing on some Huffaath and when an error occurs, can cause confusion and lead to arguments between the Imam and the Muqtadis.

The honourable Huffaath should memorise these basic Masaa'il so that they avoid confusion when an error arises.

The Masaa'il are according to the Hanafi Madhab.

Mufti Siraj Ahmed Saheb Desai checked the Masaa'il and gave valuable input. May Allah Ta'aala reward him, Aameen.

May Allah Ta'aala accept from all and make this booklet beneficial, Aameen.

RELATED TO THE SALAAH

THE FARDH OF ESHAA WITHOUT WUDHU

The Fardh of Eshaa was performed behind an Imam and the Taraaweeh was performed behind another Imam. Thereafter it became known that the Imam of the Fardh of Eshaa did not have Wudhu; in this case both the Eshaa Fardh and Taraaweeh must be repeated.

THE IMAM OF TARAWEEH HAVING MISSED ESHAA CONGREGATION

The Imam performing Taraaweeh arrived late and missed the Fardh of Eshaa in congregation. If he performed the Fardh of Eshaa alone, then he should not lead the Taraaweeh in congregation.

For him to lead the Taraaweeh, he should do one of the following:

- a) He should get at least one person who also came late and make Salaah in congregation with him.
- b) If no such person is available, he should make the Fardh of Eshaa in congregation with a person who has already performed Eshaa with the Imam. The person following him will make the intention of Nafil.

QADHAA OF MISSED TARAWEEH AFTER THE TIME HAS EXPIRED

If Taraaweeh was missed for some reason, and the time for Taraaweeh has passed, then Qadhaa of that Taraaweeh will not be made in congregation, nor alone. There is no Qadhaa for missed

Masaa'il of Taraaweeh

Taraaweeh. The time for Taraaweeh Salaah is after the Fardh of Eshaa till Subuh Saadiq.

PERFORMING FOUR RAKAAHS WITHOUT THE FIRST QA'DAH

If the Imam did not sit for Tashah-hud after two Rakaahs of Taraaweeh but stood up for the third Rakaah and completed four Rakaahs, then the second two Rakaahs will be valid and not the first two. Sajdah Sahw will also have to be made. The Qiraa'ah of the first two Rakaahs should be repeated.

If in the above case the Imam remembers that he did not sit for Qa'dah and he hasn't yet completed the Sajdah of the third Rakaah, he must immediately return to the sitting position, read Tashah-hud, and make Sajdah Sahw. Thereafter he will complete the Salaah as normal. If Qiraa'ah was made in the third Rakaah, it must be repeated in the next two Rakaahs, because that Rakaah was null and void.

CORRECTING THE IMAM WHO GOT UP FOR A THIRD RAKAAH

The Imam got up for a third Rakaah without sitting for Qa'dah, but the Muqtadis remained seated and corrected the Imam. The Imam then sat down and made Qa'dah; in this case, too, he will make Sajdah Sahw and complete the Salaah.

IMAM SITTING AFTER THREE RAKAAHS

If the Imam sat after three Rakaahs and made Salaam, but he did sit for Tashah-hud after the second Rakaah, then the first two Rakaahs will be valid. Qiraa'ah made in the third Rakaah must be repeated. In this case he had to make Sajdah Sahw. If he did not sit for Tashah-hud after the second Rakaah, then the entire Salaah is not valid.

Masaa'il of Taraaweeh

WHEN A RAKAAH BECOMES NULL AND VOID

When a Rakaah becomes Faasid, the Qiraa'ah of that Rakaah must be repeated.

PERFORMING FOUR RAKAAHS AND SITTING FOR THE FIRST QA'DAH

If the Imam sat for Tashah-hud after the first two Rakaahs, then all four Rakaahs will be valid.

SITTING FOR QA'DAH AFTER THE FIRST RAKAAH

After completing the first Rakaah, the Imam mistakenly sat for Qa'dah, but then the Muqtadis corrected him, and instead of sitting he stood up for the second Rakaah, or he sat for a few seconds without reading Tashah-hud and then stood up, in both cases Sajdah Sahw will not be necessary.

REALISATION OF MISSED TARAWEEH RAKAAHS AFTER WITR WAS MADE

If it was realised after the Witr that some Rakaahs of Taraaweeh were omitted by the Imam, then it must be completed in congregation after the Witr. However, those Musallis who had already left the Masjid should read the missed Rakaahs of Taraaweeh at home before Subuh Saadiq.

REALISATION THAT ONE RAKAAH WAS PERFORMED

If it was later realised that one Rakaah was performed in a certain set and not two, thus a total of nineteen Rakaahs were performed, only that particular set (Shuf'ah) will be repeated, and the Rakaahs performed after the error during Taraaweeh will not be repeated.

REPEATING THE RECITATION OF AN INVALID RAKAAH

The Qiraa'ah recited in the Faasid (invalid) Rakaah should be repeated so that a Khatam is achieved.

IMAM AND FOLLOWERS BEING IN DOUBT AS TO THE NUMBER OF RAKAAHS PERFORMED

If the Imam and all the followers are in doubt as to whether eighteen or twenty Rakaahs were performed, then everyone should perform two more Rakaahs individually and not in congregation.

MUQTADIS BEING IN DOUBT BUT IMAM BEING CERTAIN

If all the Muqtadis are in doubt but the Imam is sure of the number of Rakaahs performed (18 or 20), then he will follow his decision/discretion and ignore the doubts of the Muqtadis.

MUQTADIS BEING IN DISAGREEMENT AMONG THEMSELVES

If some Muqtadis are saying eighteen were completed and others are saying twenty, the Imam will follow that which he is more inclined towards.

NA-BAALIGH AS IMAM

It is not permissible to appoint a Naa-baaligh as Imam. Yes, if the followers of the Naa-baaligh are all Naa-baaligh also, it will be allowed.

IMAM SITTING AND LEADING THE SALAAH

If the Imam sits and leads the Salaah because of a valid excuse, the Muqtadis will stand and follow.

Masaa'il of Taraaweeh

[Note: This does not apply to reading salaah while sitting on a chair. Such Imaamat will not be valid]

THANA, TA'AWWUDH AND TASMIYAH

Thana, Ta'awwudh and Tasmiyah (Bismillah) must not be left out by the Imam. Allaamah Ibn Nujaym (Rahimullah) has counted the neglect of these three among the discrepancies of the Imams in Taraaweeh.

CORRECTION BY A NA-BAALIGH

A Na-Baaligh who understands the basic laws of Tahaarah and Salaah can correct the Imam. It does not affect the Salaah.

MISTAKES IN RECITATION

There are no set rules for mistakes in recital. This/It depends on the type and gravity of the mistake. Of course, all mistakes in Taraaweeh must be corrected in order for the Khatam to be complete.

If the mistake is such that it does not drastically change the meaning and despite being an error, it fits in with the overall meaning of the Qur'aan, the Salaah will not break. The error can be corrected immediately or in the next Rakaah or afterwards. The Salaah is intact.

On the other hand, if it is an error that has drastically changed the meaning (Ghalat-e-Faahish) the Salaah becomes null and void if it was not corrected immediately and the Salaah must be repeated. If it was corrected the same time, the Salaah will be valid.

SAJDH TILAAWAH

RECITAL OF SURAH FAATIHAH AFTER SAJDH TILAAWAH

If the Imam recited Surah Faatihah after getting up from Sajdah Tilaawah, Sajdah Sahw will not be compulsory.

PERFORMING TWO SAJDAHs FOR TILAAWAH

If the Imam made two Sajdahs for Sajdah Tilaawah, Sajdah Sahw must be made.

THE TWO VERSES OF SAJDH IN SURAH HAJ

According to the Hanafi Madhab, Sajdah is compulsory on the first verse of Sajdah and not on the second. The Shaafi'ees make Sajdah on the second one. To accommodate the Shaafi'ees, the Hanafi Imam should make Ruku immediately after reciting it.

REPEAT OF THE VERSE OF SAJDH AFTER THE SAJDH TILAAWAH

If after performing the Sajdah Tilaawah the Imam stood up and repeated the verse of Sajdah, another Sajdah Tilaawah will not be made. The first Sajdah Tilaawah will suffice for both.

DELAY IN FULFILLING THE SAJDH TILAAWAH

If three or less verses were recited after the verse of Sajdah and then Sajdah of Tilaawah was made, it's in order and Sajdah Sahw will not be compulsory.

Masaa'il of Taraaweeh

If more than three verses were recited and Sajdah Tilaawah was made, Sajdah Sahw will become compulsory.

OMITTING THE SAJDH TILAAWAH

Sometimes the Haafith omits a Sajdah Tilaawah deliberately or by mistake.

If a person was not aware that he had to make Sajdah for the Aayah of Sajdah which he had recited, then this is considered a deliberate omission. Ignorance of the laws of Shari'ah is no excuse. In a case of deliberate omission of the Sajdah Tilaawah, the Salaah will have to be repeated. In this case Sajdah Sahw will not make amends for the omission.

If it were the two Rakaahs of Taraaweeh then those two Rakaahs shall have to be repeated. When repeating those two Rakaahs, the same Qiraa'ah will be recited as in the previous two Rakaahs and the Sajdah Tilaawah must be made at the appropriate place.

If the error of omitting the Sajdah Tilaawah was only realised the next day, then there is no need to make Qadhaa of those Rakaahs. Furthermore, the Khatam of the Qur'aan Shareef will be regarded as fulfilled. In other words, the two Rakaahs will be repeated only if the error was realized or pointed out during the course of the Taraaweeh or while the Taraaweeh was still in progress.

Once a verse of Sajdah is recited in Salaah, it becomes Waajib to make the Sajdah in that Salaah. The Sajdah Tilaawah thus becomes an additional Waajib of Salaah, and inadvertent omission of a Waajib necessitates a Sajdah Sahw; whereas deliberate omission of a Waajib of Salaah cannot be compensated for with a Sajdah Sahw; therefore, the need to repeat that Salaah.

Masaa'il of Taraaweeh

If the Haafith omitted the Sajdah Tilaawah forgetfully, then the following rules will apply:

If the Haafith had read more than three short verses after the Aayah of Sajdah, and then remembered the Aayah of Sajdah, he should immediately say the Takbeer and go into Sujood. At the end of the Salaah he will have to make Sajdah Sahw for the delay.

If he remembered the Sajdah Tilaawah after Tashah-hud while reading Durood or Du'aa, or after having made one or both Salaams, he will make the Sajdah Tilaawah immediately, repeat Tashah-hud, make Sajdah Sahw and complete the Salaah as normal by reading another Tashah-hud, Durood, Du'aa, and two Salaams. This applies when nothing was done after Salaam which nullifies Salaah.

If the Salaah was completed and it was realised later that Sajdah Tilaawah was not made, it is sinful, thus Istighfaar is required.

IMAM PROCEEDS INTO RUKU INSTEAD OF MAKING SAJDH TILAAWAH

- ❖ If the Imam, instead of proceeding to make Sajdah Tilaawah, proceeded to Ruku after reciting the verse of Sajdah and makes Niyyah of Sajdah Tilaawah in Ruku, the Sajdah Tilaawah will be fulfilled. As far as the Muqtadis are concerned, those Muqtadis who also made the Niyyah of Sajdah Tilaawah in Ruku, their Sajdah Tilaawah also will be fulfilled. The Sajdah Tilaawah of those who did not make Niyyah in Ruku will not be fulfilled. For it to be fulfilled in Ruku, Niyyah is necessary.
- ❖ If Niyyah was not made by the Imam in Ruku, then the Sajdah Tilaawah will be fulfilled in the Sajdah of Salaah thereafter, whether Niyyah was made or not.

Masaa'il of Taraaweeh

Thus, it is better that the Imam does not make the Niyyah of Sajdah Tilaawah in Ruku because thereafter everyone's Sajdah will be fulfilled in the Sajdah, even without Niyyah.

SAJDAH TILAAWAH BEFORE RECITING THE VERSE OF SAJDAH

If a person made the Sajdah of Tilaawah before reciting the verse of Sajdah, Sajdah Sahw will be made and the Salaah will be valid.

THE IMAM GOING BLANK AFTER MAKING SAJDAH TILAAWAH

When the Imam stood up in Qiyaam again after making Sajdah Tilaawah, he should recite a few more verses and then proceed to Ruku. If he went blank and is unable to recite anything, he can go into Ruku immediately and the Salaah will be valid. Sajdah Sahw will not be necessary.

RELATED TO THE MUQTADIS

A PERSON ARRIVING WHILE TARAWEEH IS IN PROGRESS

If a person comes late to the Masjid and Taraaweeh in congregation has already commenced, he will perform the Fardh of Eshaa, thereafter the Sunnah of Eshaa, and then join the congregation. The missed Rakaahs of Taraaweeh will be performed alone by him before or after the Witr. He rather perform the Witr in congregation and thereafter fulfil the missed Taraaweeh Rakaahs.

Masaa'il of Taraaweeh

MUQTADI DELAYING IN JOINING THE IMAM

If a Muqtadi sits and waits for the Imam to reach Ruku before joining the Salaah, as some lazy people do, then jumps up quickly and joins the Imam in Ruku, this is Makrooh and emulation of the Munaafiqeen (hypocrites). However, his Taraaweeh will be valid. If he missed the Qiraa'ah, then he has lost out on a khatam of the Quran-e-Kareem.

SHAAFI'EE SAJDH TILAAWAH IN SURAH HAJ

If the Imam is Shaafi'ee and makes the Sajdah Tilaawah in Surah Haj, the Hanafi Muqtadi will also make the Sajdah with the Imam.

A MUQTADI WENT INTO RUKU INSTEAD OF SAJDH TILAAWAH

If a Muqtadi went into Ruku by mistake, while the Imam was making the Sajdah Tilaawah, then he should immediately leave the Ruku and go into Sajdah. If the Imam has already come up to continue with his Qiraa'ah, the Muqtadi can make his own Sajdah Tilaawah and then continue following the Imam. If he does this, his Salaah will be valid. If in the confusion he does not make the Sajdah Tilaawah at all, he can still do it at the end of the Salaah after the Imam has made Salaam. The Muqtadi will not make Salaam with the Imam but will make one Sajdah with the intention of Sajdah Tilaawah and then repeat Tashah-hud, etc, and complete his Salaah with two Salaams.

TAJWEED

Sayyidina Ali Radhiyallaahu Anhu was asked regarding the meaning of the verse:

Masaa'il of Taraaweeh

وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً

AND RECITE THE QUR'AAN CLEARLY WITH TARTEEL (IN A DISTINCT AND MEASURED TONE. (Surah Muzzammil)

He replied:

الْتَرْتِيلُ هُوَ تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ ،

Tarteel is Tajweed (correct pronunciation) of the letters and recognition and understanding of the stop (Waqf) signs.

This statement of Sayyidina Ali Radhiyallaahu is sufficient to prove the importance of these two aspects. Do not compromise on Tajweed for the sake of speed. Also, if the breath runs out at a place where there is no Waqf sign, make it a habit to make I'aadah; to go back a few words and recommence recital.

رَبَّنَا تَقَبَّلْ مِنَّا ، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ،

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ ،

وَالِهِ وَصَحْبِهِ أَجْمَعِينَ ،

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ،

Sha'baan 1443

March 2022