

Tarāwih



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at
**CLAREMONT
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Tarāwīḥ Ṣalāh

The Prayer of Rests

by Dr. Abdul Rashied Omar



Is it permissible (*jāiz*) to perform eight *rak'āt* for *tarāwīḥ ṣalāh*?

The question (*maṣalah*) seems superfluous to anyone with even the most basic and rudimentary understanding of Islam, since the *tarāwīḥ ṣalāh* itself is not obligatory (*farḍ*). The Prophet (peace and blessings be upon him) himself took great care to emphasize this. According to a report recorded in Al-Bukhārī, the Prophet (pbuh) performed the special night prayer of Ramaḍān for three nights in congregation (*jamā'ah*) in the mosque, and on the fourth night the mosque was over-crowded with people and could not accommodate them, but the Prophet (pbuh) did not turn up, and only came out for the *fajr* prayers. When the Prophet (pbuh) completed the *fajr* prayers, he informed the people that he intentionally did not come out to perform the special night prayer since he was afraid people would come to understand it to be obligatory (*farḍ*). (*Kitābut Tarāwīḥ*, Vol 3, p. 127)

Furthermore, though the jurists (*fuqahā*) are agreed that the special prayers during the nights of Ramaḍān are desirable (*mandūb*), they differed as to whether those performed immediately after the *'Ishā* prayers, as was introduced by 'Umar (ra), have greater merit to those performed during the latter part of the night, as was preferred by the Prophet (pbuh). There are authentic reports that 'Umar (ra) himself acknowledged that he had introduced what he believed to be an excellent innovation (*ni'amal bid'ah*) by performing the special night prayer immediately after the *'Ishā ṣalāh*. 'Umar (ra) however also understood quite clearly that this innovation was not superior to the practice of the Prophet (pbuh) and thus declared:

Niyah for fasting



Nawaytu ṣawma ghadin 'an adā'i

farḍi shahri Ramaḍān hadhi

hissanati lillāhi ta'ālā imānan

waḥtisāban li waj hillāhil

karīm.

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَائِهِ
فَرَضِ شَهْرِ رَمَضَانَ هَذِهِ
السَّنَةِ لِلَّهِ تَعَالَى إِيْمَانًا
وَاحْتِسَابًا لِرِوَجِّهِ اللَّهُ
الْكَرِيمُ •



I intend to fast tomorrow to perform my duty towards Allah in the month of Ramaḍān of this year. I intend to fast with sincere faith and seek thereby the Pleasure and Mercy of Allah.

Du'ā' for breaking the fast



Allāhumma laka ṣumtu wa 'alā

rizqika aḥṭartu.

اللَّهُمَّ لَكَ صُمْتُ وَ عَلَى
رِزْقِكَ أَفْطَرْتُ •



O Allah, for you have I fasted, and with your provisions do I break my fast.

mother has for her infant baby. A mother caring for her infant baby is not motivated by rewards she hopes she might reap later from the adult child. She is motivated only by her love for the baby and the desire to do her best to meet the needs of her baby, and expects nothing from the baby in return. So too, when we are motivated in our actions by love of God – we are not motivated by what rewards these may incur in this life or the hereafter, we think only of serving God for His sake and for His Love. This devotion to God strengthens our faith and belief that we are the servants of God, and that all our actions and deeds on this earth should be dedicated to pleasing Him. Whether it is what we do as parents, as spouses, as children, as workers, as citizens or as worshippers, if we are motivated by love of God, we truly aspire to be close to God.

I conclude with a beautiful *ḥadīth qudsi* that for me epitomizes Allah’s great love for those who fast: “The reward for all of the good deeds of the children of Adam is accrued for themselves except for fasting. It is for Me alone and I am its reward.” (Bukhārī and Muslim)

We pray that Allah, the Dispenser of Grace, will purify our intentions such that our devotions are purely for His Love and Mercy. *Āmīn*.



“What a good innovation (*bid’ah*) this is, but it is better to sleep and delay it until the latter portion of the night.” (This is related by Al-Bukhārī, Ibn Khuzaimah, Al-Baihaqi and others.)

There was also no consensus (*ijmā’*) among the classical jurists (*fuqahā*) concerning the preferred number of *rak’āt* (units of prayer) for *tarāwīḥ ṣalāh*.

‘Ā’ishah (ra) reported that the Prophet (pbuh) would not pray more than eleven *rak’āt* (inclusive of *witr*) during the nights of Ramaḍān. This is related by both Bukhārī and Muslim. Ibn Khuzaimah and Ibn Ḥibban have recorded in their *ṣaḥīḥs* on the authority of Jabir that the Prophet (pbuh) prayed eight *rak’āt* for *tarāwīḥ*. Abu Ya’la and At-Tabarani record with a *ḥasan* chain, from Jabir that Uba’y ibn Ka’ab came to the Prophet (pbuh) and said: “O Messenger of Allah, I have done something last night (i.e. during Ramaḍān). The Prophet (pbuh) said: “And what was that, O Uba’y?” He said: “The women in my house said: We do not recite Qur’ān (well or much), so can we pray behind you? I prayed eight *rak’āt* and the *witr* with them.” The Messenger of Allah (pbuh) was pleased with that and did not say anything.”

Sayyid Sabiq, the author of *Fiqh us-Sunnah* concludes from all of these emphatic reports that eight *rak’āt* is the *sunnah* from the Messenger of Allah and nothing besides that is authentic. (*Fiqh us-Sunnah*, Vol 2, p. 28)

The majority of classical jurists however accepted the innovation introduced during the *khilāfah* of ‘Umar (ra), ‘Uthmān (ra) and ‘Ali (ra) during which time the number of *rak’āt* had been increased to twenty. They based their position on a tradition (*ḥadīth*) in which the Prophet (pbuh) is reported to have said: “You have to follow my *sunnah* and those of my rightly guided successors.”

Mālik (ra) is however of the view that *tarāwīḥ* is thirty-six *rak’āt*. (*Fiqh us-Sunnah*, Vol 2, p. 28). This seems also to have been the practice of the people of Madīna. (Dr. Sayed Mutawalli Ad-Darsh) Ibn Abū Shayba has

reported from Dawud ibn Qays, who said: “I prayed with people during the time of ‘Umar ibn ‘Abd Al-‘Aziz and Abbān ibn ‘Uthman and they used to pray thirty-six *rak‘āt* and offered another three as *witr*. (*Bidayatal Mujtahid*, Vol 1, p. 23).

How are we to make sense of all of these different and contradictory reports concerning the number of *rak‘āt* for *tarāwīh ṣalāh*? Al-Zarqani was faced with a similar dilemma and found the following explanation useful. He says: “Ibn Ḥibban mentions that in the beginning *tarāwīh* prayers were eleven *rak‘āt* (including *witr*). As they prolonged recitation in them people found it tiresome. So they shortened the recitation and increased the number of *rak‘āt* and they prayed twenty *rak‘āt* with moderate recitation. This did not include *witr*. Later on the recitation was still further shortened and they prayed thirty-six *rak‘āt* besides *witr*. (*Fiqh us-Sunnah*, Vol 2, p. 28)

In conclusion, it is permissible (*jāiz*) to perform eight *rak‘āt* for *tarāwīh ṣalāh*. But it is also permissible to perform twenty *rak‘āt* or thirty-six *rak‘āt* for *tarāwīh ṣalāh*. The first eight *rak‘āt* could be considered to be *sunnah* and the rest preferred (*mustahab*).



3. Thirdly, we may fast in order to obtain Allah’s forgiveness. This motive is supported by many prophetic traditions (*aḥādīth*) the most famous of them being the following: “Whoever fasts the month of Ramaḍān with sincere faith and accountability will have all of his/her previous sins forgiven.”
4. Fourthly, we fast in order to procure the multiple rewards we can procure from it. There are numerous traditions motivating us to increase our good deeds in Ramaḍān because of the great number of rewards we can obtain from it.
5. Fifthly, we can fast out of our love for Allah.

There is something to be said for all of these noble intentions, attitudes and motivations, and the textual sources of Islam, the Glorious Qur’ān and prophetic traditions (*aḥādīth*), seems to support all of them. Even the first one, namely that of conformity and customary and cultural practice, can be a useful platform from which to begin and from which the individual can find transformation in and through it. There are many examples of people who may have been slightly negligent and forgetful throughout the year and find the fasting in Ramaḍān a source of healing and returning back to Allah. All of these motivations are equally valid depending on the stage of the individual Muslims journey to Allah.

It is important to understand, however, that the love of God is not just a “warm fuzzy feeling.” Some scholars encourage worshippers to make love of God, the prime and most important motivation for fasting, and indeed all acts of worship. With love of God as the motive, the goal of the worshipper is not merely seeking to avoid hell or to gain heaven, but s/he is motivated by true love for God and the desire to thank Him and to immerse him/herself in His beauty and perfection.

To understand love of God, we have to understand unconditional love. Perhaps the closest experience to unconditional love is the love a

1. *Īmānan* – fasting with sincere faith;
2. *Iḥtisāban* – fasting with accountability and self-appraisal and with the intention to improve my character;
3. *Li wajhi Allāh al-karīm* – seeking through my fasting the (literally the Face of Allah) Glory and Majesty of Allah.

Through these three words with which we conclude our *niyyah* for fasting we emphasize and underscore in different ways the higher purpose and sincere motivations behind our fasting.

Five Motivations for Fasting

As individuals we may differ in our motivations for fasting in Ramaḍān. I have identified five broad motivations for fasting in Ramaḍān. These need not be exclusive, meaning that one individual may have a combination of them as motives, and neither are they ranked in any order of preference.

1. Firstly, we may be fasting out of conformity and custom. We may have been reared and nurtured with fasting in Ramaḍān and it has been so ingrained in us that fasting in Ramaḍān has now become part of our cultural tradition, and in fact fasting in Ramaḍān in a sense defines who we are.
2. Secondly, we may be fasting in response to a Divine imperative, that is, out of a sense of duty. This is often emphasized in Muslim discourses on fasting in Ramaḍān as one of the five pillars (*arkān*) of Islam. Moreover, the words: *kutiba ‘alaykum al-ṣiyām* in the Glorious Qur’ān, meaning Allah has prescribed and made fasting obligatory, as well as the goal of *taqwa*, often translated as fear of Allah, reinforces such a motive (2:193). Such a motive of duty is also clearly given in the *niyyah* we recite when we say *‘an adā’i farḍi shahri Ramaḍān hādhi al-sanati* – in order to fulfill the duty of fasting of Ramaḍān this year.

Tarāwīḥ Dhikr



Iqāmah for tarāwīḥ ṣalāh



Ṣalātul qiyāmi athā bakumullāh. صَلَاةُ الْقِيَامِ أَثَا بَكُمُ اللَّهُ •



The ṣalāh is about to begin. May Allah reward you all.

Dhikr after second and sixth rak‘ahs



Allāhumma ṣalli ‘alā sayyidinā

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا 1

Muḥammad,

مُحَمَّدٍ •

ṣallallāhu wa sallam ‘alayh.

صَلَّى اللَّهُ وَسَلَّم عَلَيْهِ • 2



- 1 O Allah send blessings of peace upon our leader Muḥammad.
- 2 May Allah’s blessings of peace be upon him.

Dhikr after fourth and eighth rak'ahs

Subhā nallāhi wal ḥamdu lillāhi	سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ	1
walā ilāha illallāh,	وَلَا إِلَهَ إِلَّا اللَّهُ•	
wallāhu akbar,	وَاللَّهُ أَكْبَرُ•	2
walā ḥawla walā quw wata illā	وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا	3
billāhil 'aliy yil 'aẓīm,	بِاللَّهِ الْعَلِيِّ الْعَظِيمِ•	
allāhumma ṣalli 'alā sayyidinā	اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا	4
Muḥammad,	مُحَمَّدٍ•	
ṣallallāhu wa sallam 'alayh.	صَلَّى اللَّهُ وَسَلَّم عَلَيْهِ•	5

- 1 Limitless is Allah in His Glory, all Praises, Thanks and Gratitude belongs to Allah alone, there is none worthy of being worshipped except Allah,
- 2 And Allah is greater than anything we can imagine.
- 3 And there is no transformation nor empowerment except by the Grace of Allah, the Exalted, the Sublime.
- 4 O Allah send blessings of peace upon our leader Muḥammad.
- 5 May Allah's blessings of peace be upon him.

Fasting for the Love of God

by Dr. Abdul Rashied Omar

The Prophet Muḥammad (pbuh) is reported to have declared: "All actions are driven by and are thus to be judged according to their intentions. And everyone shall but have that which they intended." (Bukhārī and Muslim)

It is healthy from time to time to evaluate our motives and intentions for serving Allah or for growing in Godliness so that we might serve Allah even better.

Our customary practice (*'urf*) in the Western Cape every evening after the *tarāwīḥ* prayers is to recite our intention (*niyyah*) for fasting the next day aloud and in congregation (*jamā'ah*). This is a unique customary practice which can hardly be found anywhere else in the world.

One of the obligatory parts (*farā'id*) of any act of worship in Islam and hence its legal validity is dependent on one's having a clear intention. Moreover, in the Shāfi'ī school of law (*madhhab*), which is predominant in the Western Cape, the verbal expression of one's intention is also required. It is not my purpose here to go into the legal (*fiqhi*) technicalities of the verbal utterance of one's intention for fasting but rather to focus on the inner meaning of the *niyyah* we recite. It is interesting to note that the formula of the *niyyah* has the following meaning:

I intend to fast tomorrow to perform the incumbent duty of the month of Ramaḍān for this year for the sake of Allah, the Most High, with faith and sincerity thereby seeking the Glory of Allah, the Most Noble and the Most Generous.

I would like to focus on the latter three Arabic words of the *niyyah*:

- 1 O Allah, we beseech you for help, and seek your forgiveness.
- 2 We believe and rely on you.
- 3 We extol you in the best manner.
- 4 We are thankful to you and are not ungrateful to you.
- 5 We disown and forsake him who disobeys you.
- 6 O Allah, you alone do we serve, unto you alone we pray and prostrate ourselves, and to you alone do we turn for help.
- 7 We hope for you mercy and fear your punishment.
- 8 Verily your punishment shall overtake the disbelievers.



If one does not know the *qunūt* then the following *du‘ā* can be recited.



Rabbanā ātinā fid dunyā

ḥasana taw wa fil āakhirati

ḥasana taw wa qinā ‘adhā bannār.

رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ



Our Lord! Grant us good in this world and good in the hereafter and save us from the chastisement of the fire.

Dhikr after witr ṣalāh



Subḥāna dhil mulki

wal malakūt,

subḥāna dhil ‘izzati

wal ‘azmati wal haybati wal qudrati

wal kibriyā iwal jabarūt,

subḥānal malikil quddūs,

subḥānal ḥay yilladhī lā

yanā mu walā yamūt,

subbūḥun quddūs,

rabbunā warabbul malā ‘ikati

warruḥ.

سُبْحَانَ ذِي الْمُلْكِ
وَالْمَلَكُوتِ

سُبْحَانَ ذِي الْعِزَّةِ

وَالْعِظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ
وَالْكِبْرِ يَا وَالْجَبْرُوتِ

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

سُبْحَانَ الْحَيِّ الَّذِي لَا

يَنَامُ وَلَا يَمُوتُ

سُبُّوحٌ قُدُّوسٌ

رَبُّنَا وَرَبُّ الْمَلَائِكَةِ

وَالرُّوحِ



- 1 Limitless in His Glory is (Allah) the Possessor of Sovereignty and Dominion.
- 2 Limitless in His Glory is (Allah) the Possessor of Majesty and Grandeur, of Reverence and Omnipotence, of Eminence and Might.
- 3 Limitless in His Glory is (Allah) the Sovereign, the Ever-Living.
- 4 Limitless in His Glory is (Allah), neither slumber nor death overtakes Him.
- 5 The All-Glorious, the All-Holy.
- 6 Our Lord, and the Lord of the Angels and the Spirit.



Ḥanafī qunūt



<p><i>Allāhumma innā nastaʿīnuka</i></p> <p><i>wa nastaghfiruk,</i></p> <p><i>wa nuʿminu bika wa nata wakkalu</i></p> <p><i>ʿalāyk,</i></p> <p><i>wa nuthnī ʿalāykal khāyr,</i></p> <p><i>wa nashkuruka wa lā nakfuruk,</i></p> <p><i>wa nakhlaʿu wa nat ruku may</i></p> <p><i>yafjuruk,</i></p> <p><i>allāhumma iyyāka naʿbudu wa laka</i></p> <p><i>nu ṣallī wa nasjudu wa ilayka</i></p> <p><i>nasʿā wa nah fidu wa narjū</i></p> <p><i>raḥmatak,</i></p> <p><i>wa nakhshā ʿadhā bak,</i></p> <p><i>inna ʿadhā baka bil kuffā ri mulḥaq.</i></p>	<p>1 اللَّهُمَّ إِنَّا نَسْتَعِينُكَ</p> <p>وَنَسْتَغْفِرُكَ •</p> <p>2 وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ</p> <p>عَلَيْكَ •</p> <p>3 وَنُثْنِي عَلَيْكَ الْخَيْرَ •</p> <p>4 وَنَشْكُرُكَ وَلَا نَكْفُرُكَ •</p> <p>5 وَنَخْلَعُ وَنَتْرُكُ مَنْ</p> <p>يَفْجُرُكَ •</p> <p>6 اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ</p> <p>نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ</p> <p>نَسْعَى وَنَحْفِدُ وَنَرْجُوا</p> <p>رَحْمَتَكَ •</p> <p>7 وَنَخْشِي عَذَابَكَ •</p> <p>8 إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ •</p>
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Witr Ṣalāh in Ramaḍān

The Odd-Numbered Prayer



The *witr ṣalāh*, comprising of three units, is offered in congregation after the *tarāwīh ṣalāh* during the month of Ramaḍān. The *Imām* reads aloud during the three units. From the sixteenth night of Ramaḍān, Shāfi'īs recite the *qunūt* in the third *rak'āh*.

One evening *witr* will be made according to the Shāfi'ī madhhab and the following evening it will be made according to Ḥanafī madhhab.

Iqāmah for witr ṣalāh



Ṣalātul witrī athā bakumullāh.

صَلَاةُ الْوَيْتْرِ أَتَا بِكُمْ اللَّهُ •



The *ṣalāh* for *witr* is about to begin. May Allah reward you all.

Witr according to the Ḥanafī Madhhab

According to the Ḥanafī madhhab, *witr* is *wājib* and consists of three *rak'āt* prayed with one *salām* as in the *maghrib farḍ ṣalāh*. During the third *rak'āh*, after *sūrah al-Fātiḥah* and the *qirā'h*, the *takbīr* (*Allāhu akbar*) will be pronounced before the *rukū*. Raise and fold the hands again and then recite the *qunūt* inaudibly. After completing the *qunūt*, go into the *rukū*. The Ḥanafī *qunūt* follows, and it differs from the Shāfi'ī *qunūt*.

Du'ā'



Rabbanā lā tuā khidh nā bissū'ī	رَبَّنَا لَا تُؤَاخِذْنَا بِالسُّوءِ	1
wat taqṣīr,	وَالْتَقْصِيرِ •	
allāhumma innaka 'afūw wun karimun	اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ	2
tuḥibbul 'afwa f'a fu 'annā,	تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا •	
rabbanā āmannā bimā anzalta	رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ	3
wat taba' nar rasūla faktubnā	وَتَبِعْنَا الرَّسُولَ فَكُتِبْنَا	
ma 'ash shāhidīn,	مَعَ الشَّاهِدِينَ •	
allāhumma ṣalli wa sallim	اللَّهُمَّ صَلِّ وَسَلِّمْ	4
wa bārik 'alay,	وَبَارِكْ عَلَيْهِ •	
wa 'alā ālihī wa ṣaḥbihī wa sallim	وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ	5
āmīna yā Allāh,	أَمِينَ يَا اللَّهُ •	
allāhumma 'atiq riqā banā wa riqā ba	اللَّهُمَّ اعْتِقْ رِقَابَنَا وَرِقَابَ	6
ābā inā wa umma hā tina wa awlādinā	آبَائِنَا وَأُمَّهَاتِنَا وَأَوْلَادِنَا	
wa jamī'il muslimīna	وَجَمِيعِ الْمُسْلِمِينَ	

wa mi nan nāri ajma'īn,

rabbānā taqabbal minnā ṣalātānā

wa ṣiyā manā wa qiyā manā wa ruku

'anā wa sujū danā wa tasbīḥanā

wa tahlīlanā,

wa lā tarudduhu 'alaynā innaka

samī 'uddu'ā,

allāhumma bifaḍḥika wujūdika

karamika ajma'īn,

wa tub wa zakki wa' fu 'am

may yaqū lu āmīn āmīn āmīn,

wa ṣalallā hu wa sallam 'alay,

wal ḥamdu lillāhi rabbil 'ālamīn.

وَمِنَ النَّارِ أَجْمَعِينَ •

رَبَّنَا تَقَبَّلْ مِنَّا صَلَاتَنَا 7

وَصِيَا مَنَا وَقِيَا مَنَا وَرُكُوعَنَا

وَسُجُودَنَا وَتَسْبِيحَنَا

وَتَهْلِيلَنَا •

وَلَا تَرُدَّهُ عَلَيْنَا إِنَّكَ 8

سَمِيعُ الدُّعَاءِ •

اللَّهُمَّ بِفَضْلِكَ وَجُودِكَ 9

كَرَمِكَ أَجْمَعِينَ •

وَتُبِّ وَزَكِّ وَاعْفُ عَنِّ مَنْ 10

يَقُولُ آمِينَ آمِينَ آمِينَ •

وَصَلَّى اللَّهُ وَسَلَّمْ عَلَيْهِ 11

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * 12



- 1 Our Lord, take us not to task for our wrongdoings and short-comings.
- 2 O Allah, you are the All-Forgiving, the Most Generous, you love to forgive, Forgive us.
- 3 Our lord, we believe in what you have revealed, and we follow the Messenger, record us among those who bear witness (to the truth).
- 4 O Allah shower your peace and blessings upon our leader Muḥammad,
- 5 And upon his family and all the Companions.
- 6 O Allah save our souls and the souls of our fathers, our mothers and all our children and all Muslims from the fire.
- 7 O Allah accept our prayers, our fasting, our standing, our bowing, our prostrating, and our glorification and declaration of faith,
- 8 And do not reject it (O Allah), for you are the Hearer of all prayers.
- 9 O Allah through all of your Grace and Kindness and Generosity, accept our repentance and purifications.
- 10 And pardon whoever says *āmīn* (and let it be so).
- 11 And salutations and peace upon him (Muḥammad).
- 12 And praise and gratitude is due to Allah the Cherisher and Sustainer of the Universe.

