



Questions posed to the
Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ

regarding Witr Salah



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

Recite Salat upon the Prophet **ﷺ** once before and after the Du'a.

نماز وتر کے بارے میں سوال

Namaz-e-Witr kay baray may Sawal

Questions posed to the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ regarding Witr Salah

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Questions posed to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

regarding Witr Salah

An English translation of 'Namaz-e-Witr kay baray may Sawal'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This booklet consists of questions posed to
the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and his answers

Questions posed to the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ regarding Witr Salah

Du'a of Janasheen-e-Attar

O Lord of Mustafa! Whosoever reads or listens to the 20 paged booklet, 'Questions posed to the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ regarding Witr Salah', grant them the ability to pray Salah in congregation, with consistency.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

It is better to recite Salat upon the Prophet ﷺ after Du'a-e-Qunoot

Sayyiduna Mu'adh bin Haarith رَضِيَ اللَّهُ عَنْهُ would recite Salat upon the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the (Du'a of) Qunoot.¹ Mufti Muhammad Amjad Ali A'zami رَحِمَهُمُ اللَّهُ عَلَيْهِ states on page 655 of

¹ Fadl al-Salat Ala al-Nabi Lil Qadi Jahdami, p. 87, Raqm 107

Questions posed to the Ameer of Ahl al-Sunnah

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ regarding Witr Salah

volume 1 of Bahar-e-Shari'at: "(In the third Rak'at of Witr Salah) It is better to recite Salat upon the Prophet after Du'a-e-Qunoot."

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Question: In Salah, we make intention for the relevant time. For example, for Fajr Salah at the time of Fajr, and Zuhr Salah at the time of Zuhr. For what time should we make an intention when offering Witr Salah?

Answer: We will make an intention for three Rak'at of Wajib Witr; it is not a condition to mention the time of Isha, because it is obvious that Witr Salah will be offered at the time of Isha. Also, it is sufficient for an intention to be present in the heart; it is not necessary to utter it with the tongue. However, it is better (*Mustahab*) to say it verbally.¹

Question: Is it necessary to drop the hands before the Takbeer, in the third Rak'at of Witr Salah?

Answer: The Takbeer in the third Rak'at of Witr is known as Takbeer-e-Qunoot, and this is Wajib.² There is no need to drop the hands for this, rather, as soon as you have recited Surah Fatihah and the additional Surah, raise the hands, say اللهُ أَكْبَرُ, and then tie them.³

¹ Malfuzaat Ameer Ahl al-Sunnat, instalment 156

² Bahar-e-Shari'at, vol. 1, p. 518, Part 3

³ Malfuzaat Ameer Ahl al-Sunnat, vol. 3, p. 469

Questions posed to the Ameer of Ahl Al-Sunnah

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ regarding Witr Salah

Question: If the Takbeer of Qunoot (i.e. the Takbeer that is performed for Du'a-e-Qunoot) is forgetfully left out in Witr Salah, will Sajdah Sahw (prostration of forgetfulness) become necessary?

Answer: The Takbeer of Qunoot is Wajib, and if a Wajib act is not performed out of forgetfulness, then Sajdah-e-Sahw becomes necessary.¹ If one intentionally missed the Takbeer, or was unaware of the ruling, it will be Wajib to repeat the Salah.²

Question: Can something else be recited in place of Du'a-e-Qunoot during Witr Salah?

Answer: Yes! If one does not know Du'a-e-Qunoot, they can recite “رَبِّ اغْفِرْ لِي” or “اللَّهُمَّ اغْفِرْ لِي”، and if they do not know this, then they should recite “يَا رَبِّي”, three times.³

Question: If a person forgets to recite Du'a-e-Qunoot in Witr Salah, will his Salah be valid?

Answer: It is Wajib to recite Du'a-e-Qunoot; if he forgot to do so, he should perform Sajdah-e-Sahw and the Salah will be valid.¹

¹ Durr-e-Mukhtar m'a Radd al-Muhtar, vol. 2, p. 200

² Malfuzaat, Ameer Ahl al-Sunnat, instalment 156

³ Fatawa Razawiyyah, vol. 8, p. 158; Malfuzaat Ameer Ahl al-Sunnat, vol. 2, p. 477

Question: Why do we raise the hands in the third Rak'at of Witr at the time of performing the Takbeer of Qunoot?

Answer: (Because) The Shari'ah has ordered for us to do so. We also raise the hands at the start of Salah for Takbeer-e-Tahrimah. The method of offering Witr Salah that has been mentioned by Shari'ah contains Takbeer-e-Qunoot in the third Rak'ah, and it is Wajib to do this.² However, raising the hands is Sunnah.³

Question: Before reciting Du'a-e-Qunoot in the third Rak'ah of Witr Salah, we recite Surah Ikhlas. Can we recite a Surah other than Surah Ikhlas?

Answer: In the third Rak'ah of Witr Salah, it is not necessary to recite just Surah Ikhlas after Surah Fatihah. Any Surah can be recited.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Question: If the Imam recites the Takbeer of Qunoot and those praying behind him go into Ruku' instead, can they stand back up from Ruku' and recite Du'a-e-Qunoot? The

¹ Durr-e-Mukhtar, vol. 2, pp. 538,540, summarized; Malfuzaat Ameer Ahl al-Sunnat, vol. 3, p. 378

² Fatawa Hindiyyah, vol. 1, p. 72; Bahar-e-Shari'at, vol. 1, p. 518, Part 3

³ Durr-e-Mukhtar, m'a Radd al-Muhtar, vol. 2, p. 200; Bahar-e-Shari'at, vol. 1, p. 521, Part 3, Malfuzaat Ameer Ahl al-Sunnat, vol. 5, p. 209

⁴ Malfuzaat, Ameer ahl al-Sunnat, vol. 6, p. 442

Questions posed to the Ameer of Ahl Al-Sunnah

وَامْسُتَبْرِكَا لَهُمُ الْعَالِيَةُ regarding Witr Salah

reason for asking this is because if this occurs when one is praying alone, it is not permitted for them to return from Ruku' and recite Qunoot.

Answer: It is Wajib to follow the Imam, and it is Wajib upon the follower (Muqtadi) to complete those acts which are Fard and Wajib, with the Imam.¹ Therefore, if the follower went into Ruku', he should return and recite Du'a-e-Qunoot with the Imam.²

Question: A person joined Witr Salah in the second Rak'ah and recited Du'a-e-Qunoot in the third Rak'ah with the Imam. Will he recite Du'a-e-Qunoot again when praying his third Rak'ah?

Answer: If he recited Du'a-e-Qunoot in the second Rak'ah, there is no need to recite it again in the third Rak'ah. He should recite Surah Fatihah along with an additional Surah, and then complete the Salah.³

Question: If a person was offering Witr Salah behind the Imam and forgetfully recited Salat upon the Prophet after Tashahhud in the first sitting, does he have to repeat the Witr?

Answer: The one praying behind the Imam should not

¹ Bahar-e-Shari'at, vol. 1, p. 519, Part 3

² Malfuzaat, Ameer Ahl al-Sunnat, vol. 2, p. 436

³ Malfuzaat Ameer Ahl al-Sunnat, instalment 156

intentionally recite Salat upon the Prophet after Tashahhud in the first sitting. However, if he recited it inattentively, then there is no harm in this.¹

Question: Can Witr Salah be offered before Taraweeh Salah?

Answer: This can be done, but it is better to offer Taraweeh Salah first.

Question: Some people only offer four Fard, two Sunnah, two Nafl and three Witr for the Isha Salah, and they leave the rest. How is it to do this?

Answer: In Isha Salah, it is necessary to offer the four Fard, the two Sunnah Mu`akkadah after it, and the three Witr.² Besides this, the four Sunnah *ghayr mu`akkadah* before the Fard, the two Nafl after the two Sunnah, and the two Nafl after the three Witr should also be offered; one will be rewarded for this. Nevertheless, if someone does not pray them, they will not be sinful.³

Question: For which prayers is there Qada-e-Umri (making up for Salah missed in a person's lifetime)?

Answer: Qada-e-Umri is only for the Fard and Witr. This

¹ *Gunyah al-Mutamalli*, p. 421; *Malfuzaat Ameer Ahl al-Sunnat*, vol. 6, p. 497

² *Hamara Islam*, p. 26

³ *Durr-e-Mukhtar m'a Radd al-Muhtar*, vol. 2, p. 545; *Malfuzaat Ameer Ahl al-Sunnat*, vol. 3, p. 382

Questions posed to the Ameer of Ahl Al-Sunnah

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ regarding Witr Salah

amounts to 20 Rak'ah in a day: Two Fard of Fajr Salah, four Fard of Zuhr Salah, four Fard of Asr Salah, three Fard of Maghrib Salah, four Fard of Isha Salah, and three Witr.¹ There is no Qada for Sunnah and Nafl.² However, if the Qada of Fajr Salah is performed on the same day before Shar'i midday (Nisf-un-Nahar), it is Mustahab to pray the Sunnahs of Fajr too. Otherwise, only the Fard should be offered.³

Question: Can the Qada for the Fard of Isha and the Qada for Witr be offered separately?

Answer: If, for instance, you offer the Fard of Isha in the morning, and the Witr in the evening, this will be valid. However, you should try to make up your Qada prayers as soon as possible. If someone is *sahib al-tarteeb*, he must read the previous Salah before offering the next one.⁴ For example, if someone missed Isha Salah, and he has missed less than six prayers in total, then it is Fard upon him to make up his missed prayers before offering Fajr Salah. If he offers Fajr Salah before making up his missed prayers, his Fajr Salah will not be valid. However, if there is such little time left for Fajr Salah and making up these missed prayers would cause him to miss Fajr entirely, then there will be no harm in offering Fajr Salah in

¹ Malfuzaat Al'a Hazrat, p. 125; Malfuzaat, Ameer Ahl al-Sunnat, vol. 2, p. 274

² Derived from Durr-e-Mukhtar m'a Radd al-Mukhtar, vol. 2, p. 633

³ Malfuzaat, Ameer Ahl al-Sunnat, vol. 2, p. 274

⁴ Derived from Bahar-e-Shari'at, vol. 1, p. 703, Part 4

this case, and it shall be considered valid.¹

Nevertheless, he must still make up for the missed prayers. If a person has missed more than six prayers, i.e. the time for the sixth prayer has also finished, he will no longer remain *sahib al-tarteeb*, and it will be permissible for him to either offer the current prayer first or to make up for any prayer that he has missed in his life first.² Those who have missed many prayers should not get confused and think that none of their prayers are accepted, this is not the case. If they are not *sahib al-tarteeb*, they should offer their missed prayers alongside the current prayer, as it is Wajib to make up for these prayers as quickly as possible. Any time that one has remaining after eating, drinking and working, should be utilised to offer all of these prayers.³⁻⁴

Question: If a person is in a state of impurity but forgets that he is impure, and he offers Salah in this state, what will be the ruling regarding his Salah? (Question via SMS)

Answer: Any Salah that is offered in a state of impurity, i.e. in

¹ Derived from *Bahar-e-Shari'at*, vol. 1, p. 703, Part. 4

² Derived from *Bahar-e-Shari'at*, vol. 1, p. 705, Part 4

³ In order to learn more about a simple way of making up for any missed prayers, read the booklet of the Ameer of Ahl al-Sunnah دامت بركاته العالیه, entitled, 'Method of Missed Salah', or download it free from the website of Dawat-e-Islami. [إن شاء الله](#), alongside increasing your knowledge, you will also learn important Shar'i rulings regarding missed prayers.

⁴ *Malfuzaat Ameer Ahl al-Sunnat*, vol. 1, p. 437

Questions posed to the Ameer of Ahl Al-Sunnah

وامسك بركائهم العاليه regarding Witr Salah

the state of Ghusl being Fard, is not valid. It will be necessary to repeat it.¹ If the time of Salah has ended, one should make up for the Fard he missed, and if this has occurred in the Witr, then he should make up for them too.²⁻³

Question: The boss says that we should only offer the Fard units of Salah and then start working again. If I do not comply with him and start my work after offering the complete prayer, will my Salah be valid?

Answer: If you offer the Fard, then the Salah will be valid, however, the Sunnah *mu'akkadah* should not be omitted either, as it is emphasised that one should offer them too. Also, as the Witr are Wajib, they should also be offered. However, if your boss stops you from praying Nafl, then they should not be prayed.⁴

Question: If you forget to pray Taraweeh, can you pray it after the Witr?

¹ Derived from *Bahar-e-Shari'at*, vol. 1, p. 282, Part 2

² Ala Hazrat, Imam Ahmad Raza Khan رحمه الله عليه states: If the Sunnahs of Fajr are missed with the Fard, they can be made up until Dahwa-e-Kubra, but not after this. If the Fard were prayed but the Sunnahs were left, it is Mustahab to pray them after the sun has fully risen; it is not permissible before it has risen. (*Fatawa Razawiyyah*, vol. 8, p. 145)

³ *Malfuzaat Ameer Ahl al-Sunnat*, vol. 2, p. 274

⁴ Derived from *Bahar-e-Shari'at*, vol. 3, p. 161 Part 14; *Malfuzaat Ameer Ahl al-Sunnat*, vol. 2, p. 36

Questions posed to the Ameer of Ahl al-Sunnah

دامت بركاتهم العالیه regarding Witr Salah

Answer: There is no harm in praying Taraweeh after Witr Salah.¹

Question: What is the ruling on women praying on a (wooden) prayer board?

Answer: Whether it is a male or a female, there is no harm in them praying on a (wooden) prayer board as long as they prostrate in the correct manner.² However, when some women offer Salah on a (wooden) prayer board, they do so whilst sitting, whereas, it is not permissible to sit whilst offering Fard Salah, the Sunnahs of Fajr or the Witr, without a valid Shar'i reason. This is because standing is Fard in these prayers.³ However, Nafl prayers can be offered whilst sitting.⁴ But one will receive half of the reward in this case (if this is done without a valid reason).⁵

Mention of avoiding bad company in Du'a-e-Qunoot

Question: How can one avoid bad company? (Hassaan Nasim Attari – Question via Facebook)

¹ Derived from *Bahar-e-Shari'at*, vol. 1, p. 689, Part 4; *Mahnamah Faizan-e-Madinah*, April 2021

² If one prostrated on something soft, like grass, foam, carpet, etc., and the forehead is firmly planted, i.e. one pushes down upon it so much that it cannot be pressed any further, then this is permissible, otherwise, it is not. (*Bahar-e-Shari'at*, vol. 1, p. 514, Part 3)

³ *Durr-e-Mukhtar*, m'a Radd al-Muhtar, vol. 2, p. 163

⁴ *Tanveer al-Absaar*, vol. 2, p. 584

⁵ *Muslim*, p. 289, Hadith 1715. *Malfuzaat Ameer Ahl al-Sunnat*, vol. 3, p. 563

Questions posed to the Ameer of Ahl Al-Sunnah

داشتہ برکاتہم العالیہ regarding Witr Salah

Answer: In order to gain something, you must lose something else. As there is great pleasure in bad company, there will be some difficulty in leaving it. However, one should ponder upon its harms, as bad company is so dangerous that it can ruin one's faith. Maulana Jalaluddin Rumi رحمۃ اللہ علیہ states:

تا توانی دور شو از یار بد مار بد تباہمیں بر حساب زُند
یار بد بدتر بود از مار بد یار بد بَرایمیں زُند¹

Meaning, "Avoid bad friends as much as possible, for a bad friend is more harmful than a snake. A snake only takes your life, whereas a bad friend takes your faith." Unfortunately, alongside backbiting, tale-telling and other sins taking place in the company of friends, نَعُوذُ بِاللّٰهِ blasphemies also occur. There is a danger of one's faith being ruined due to bad company. It is narrated that a disbeliever of Makkah, 'Uqbah bin Abu Mu'ayt, became a believer, but then his friends taunted him and convinced him to become an apostate.² The words that he will regretfully utter on the Day of Judgement have been mentioned in the Holy Quran:

يَوَيْلَ لِيَ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا ﴿٧٨﴾

*'Woe to me! Alas! If only I had not taken so and so (disbeliever) for a friend.'*³

¹ Masnawi Maulana Room

² Tafseer Khaazin, Part 19, Al-Furqaan, under verse 27

³ Al- Quran, 25:28

A lone individual usually commits less sins, but when he meets a bad friend, he falls into backbiting and they begin making plans to sin. A good friend is better than being alone, and being alone is better than a bad friend. One should have a friend that reminds him of Allah Almighty, someone whose words increase him in performing good deeds, creates a fear of Allah Almighty within him, makes him consider affairs of the Hereafter and develop a yearning for Paradise, and who warns him regarding the punishment of Hell. In order to acquire this, stay in the company of devotees of the Prophet, who are associated with the religious environment of Dawat-e-Islami. This is the good company you are seeking.

When we pray Witr Salah, we also recite the following: **وَيُتْرَكُ مَنْ يَفْجُرُكَ**, meaning, “I abandon the one who disobeys you.” It is like the slave is making a promise in the court of Allah Almighty to leave those who disobey Him, but as soon as he finishes the prayer, he adopts the company of the disobedient. May Allah Almighty save us from bad company, and grant us good company instead. Reading the books of Maktaba-tul-Madina is also a form of good company, and so too is Madani Channel, as there is much to learn from this, and a person is saved from sins too.

The company of social media is very dangerous. This also sometimes ruins a person’s faith without them realising, as there are many blasphemous discussions that take place on

social media, and people utter all kinds of inappropriate things. Therefore, a consumer of social media remains at risk of danger. Various clips become viral on social media, containing all forms of immoral material. This attitude of “listen to everyone, but do what you want in the end”, opposes the Quran and Hadith, and it is wrong. The Shari’ah has prohibited us from listening to everyone, for example, misguided people. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ from reading the pages of the Torah, and said: “If Musa عَلَيْهِ السَّلَام was present now, even he would have no option but to follow me.”¹ The unaltered versions of the Torah, Zabūr and Injil are undoubtedly the Words of Allah Almighty, and were revealed by Him. We believe in every single letter they contain.²

However, as their rulings have now been abrogated and the text has been altered, a person would be confused if he read them today. In fact, it is not permitted to read them. Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ was an exceptional scholar, if he was prohibited from doing so, then who are me and you? How much knowledge do we possess? We think, “We will read his book, we will listen to his speech, we will watch so-and-so’s videos, we will look through his page, and see what he has said,” and then we make it viral too. We should fear Allah

¹ Mishkat al-Masabih, vol. 1, p. 57, Hadith 194

² Tafseer Khaazin, Part 3, Al-Baqarah, under verse 285

Almighty. Nobody says anything now, nor does it seem like anything has happened, but when the time of death comes, then we will realise.

It is mentioned in *Sharh al-Sudūr*: “The time of death came upon a person, and he was reminded of the Kalimah, but he was unable to recite it. He said: ‘I see some people who are telling me that they will not allow me to recite the Kalimah, because I used to remain in the company of those who cursed Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Umar al-Farooq رَضِيَ اللَّهُ عَنْهُ.’”¹

The wrong things that take place on social media can destroy a person’s faith and lead to a bad end. Allah Almighty and His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can become displeased with us. Therefore, only watch and share the clips of Dawat-e-Islami and the scholars of Ahl al-Sunnah; this will protect you from sins and freshen the faith of people. If you speak ill of me instead of trying to understand what I am saying, then your Hereafter will be ruined further, because I have not said anything incorrect. If you accept what I am saying, then what material benefit do I stand to gain? I only desire the pleasure of Allah Almighty and His beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If they are pleased with me, then I have no concern if anybody else is pleased with me or not! If Allah Almighty and His beloved are

¹ *Sharh al-Sudūr*, p. 38

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pleased, then we will attain success in both worlds.¹

14 Madani Pearls regarding Witr Salah from the book of the Ameer of Ahl al-Sunanh, entitled, ‘Method of Salah’

1. Witr Salah is Wajib.
2. If it is missed, then it will be necessary to make up for it.²
3. It is necessary to pray Witr after the Fard of Isha and before Subh Sadiq (true dawn). The time of Isha and Witr is the same, but it is Fard to follow the proper order, such that if the Witr Salah is offered before Isha Salah, it will be invalid. However, if one forgetfully prayed the Witr first, or realised later that they were without Wudu for Isha Salah but had Wudu for Witr Salah, the Witr will be valid.³
4. The one who is certain that he will wake up in the last part of the night, it is better for him to pray the Witr Salah in the latter part of the night (i.e. the last 6th of the night). Otherwise, he should pray it after Isha.⁴

¹ Malfuzaat, Ameer Ahl al-Sunnat, vol. 5, p. 55

² Fatawa Hindiyah, vol. 1, p. 111

³ Fatawa Hindiyah, vol. 1, p. 51; Bahar-e-Shari'at, vol. 1, p. 451 Part 3

⁴ Bahar-e-Shari'at, vol. 1, p. 658, Part 4

5. Witr Salah has three Rak'ah.¹
6. The first sitting is Wajib in this; one should stand after reciting Tashahhud.
7. After reciting the Quran in the third Rak'ah, it is Wajib to say the Takbeer of Qunoot (اللَّهُ أَكْبَرُ).²
8. Just as you do in the opening Takbeer (Takbeer-e-Tahrimah), raise the hands to the ears and say اللَّهُ أَكْبَرُ.
9. Then tie your hands, and recite Du'a-e-Qunoot.

Du'a-e-Qunoot

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَوَكَّلُ عَلَيْنَا وَتُشْنِي عَلَيْنَا الْخَيْرَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَعْبُدُكَ مَنْ تَقْبِرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَلَكَ نُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نُسَعَّى وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ
بِالْكُفَّارِ مُلْحَقٌ

Translation: O Allah! We implore You for help and ask of You for forgiveness, and we believe in You and rely on You, and extol You, and we are grateful to You, and are not ungrateful to You, and we

¹ Durr-e-Mukhtar, vol. 2, p. 532

² Bahar-e-Shari'at, vol. 1, p. 521, Part 3

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abandon and leave those who disobey You. O Allah! You alone do we worship and to You do we pray and prostrate, and we run and hasten towards Your obedience, and we hope for Your mercy, and fear Your punishment. Indeed, Your torment will reach the disbelievers.

10. It is better to recite Salat upon the Prophet after Du'a-e-Qunoot.¹
11. The one who cannot recite Du'a-e-Qunoot should recite this instead: رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell), or recite this three times: اَللّٰهُمَّ اغْفِرْ لِيْ meaning, "O Allah! Forgive me."²
12. If one forgot to recite Du'a-e-Qunoot and went into Ruku', he should not return, rather, he should perform Sajda-e-Sahw.³
13. If Witr Salah is being offered in congregation (as is done during Ramadan), and the follower had not yet finished

¹ Bahar-e-Shari'at, vol. 1, p. 655, Part 4

² Ghunyah, p. 418

³ Fatawa Hindiyah, vol. 1, p. 111

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Du'a-e-Qunoot when the Imam went into Ruku', the follower should also go into Ruku'.¹

14. If the Masbuq (the one who misses part of the congregational prayer) recites the Qunoot with the Imam, he should not recite it again later. If a person joins the Imam in the Ruku' of the third Rak'ah, he will not recite the Qunoot when he continues praying later.²

A Sunnah after completing the Witr Salah

When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would complete the Witr Salah, he would recite سُبْحَانَ الْمَلِكِ الْقُدُّوسِ three times and he would recite it in a loud tone the third time.³

Congregational Witr Salah

In the month of Ramadan, it is superior to pray Witr Salah in congregation, regardless of whether it is behind the same Imam that one prays Isha and Taraweeh Salah behind, or not.⁴

Heavenly flower (an account)

Sayyiduna Abu Sulayman رَحِمَهُ اللهُ عَلَيْهِ states: "Sayyiduna ibn Thawban رَحِمَهُ اللهُ عَلَيْهِ promised one of his brothers that he would

¹ Fatawa Hindiyah, vol. 1, p. 111

² Fatawa Hindiyah, vol. 1, p. 111

³ Nasai, p. 299, Hadith 1729; Namaz ka Tariqah, pp. 77-79

⁴ Durr-e-Mukhtar m'a Radd al-Muhtar, vol. 2, p. 606

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eat the evening meal with him, but he was unable to make it. When he met his brother the next day, his brother said to him: ‘You promised me that you would eat the evening meal with me, so why did you break your promise?’ He رَحِمَهُمُ اللَّهُ عَلَيْهِ said: ‘If I had not made a promise to you, I would never tell you what had prevented me from coming to you. After I had offered Isha Salah, I thought that I should offer Witr Salah before I come to you, in case death comes upon me before I reach you. Thus, I began to recite Du’a-e-Qunoot, when a lush garden was brought before me containing all kinds of heavenly flowers. I continued to gaze upon it until dawn.’”¹

The virtues of Witr Salah

Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ narrates that the Final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who fears that he will be unable to wake up in the last portion of the night, should offer Witr before sleeping. The one who does not fear this should offer Witr Salah in the last part of the night, as the angels of day and night attend the Salah offered in the last portion of the night.”²

Sayyiduna Kharija bin Huzafah رَضِيَ اللَّهُ عَنْهُ states: “Once, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us and said: ‘Indeed,

¹ *Ihya al-Uloom*, vol. 1, p. 382

² *Muslim, Hadith*: 1766, p. 396

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Allah Almighty has aided you through such a prayer which is better for you than red camels, and it is the Witr Salah. He has placed it for you between Isha and the start of Fajr.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Abu Dawood, vol. 2, p. 88, Hadith 1418

الْعَلَمُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْمَلَكُوتُ لِلَّهِ وَالْخَلْقُ لِلَّهِ وَالْغَنِيُّ لِلَّهِ وَالْمُنْزِلُ لِلَّهِ وَالْمُزِيلُ لِلَّهِ وَالْمُحْشَرُ لِلَّهِ وَالْمُفْعَلُ لِلَّهِ وَالْمُفْعَلُ لِلَّهِ وَالْمُفْعَلُ لِلَّهِ وَالْمُفْعَلُ لِلَّهِ

The Final Messenger of Allah ﷺ said:

“Whosoever stands on Layla-tul-Qadr with faith and hoping for reward, his previous sins will be forgiven.”

(Bukhari, vol. 1, p. 660, Hadith 2014)



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