

Ramadhan

Written by

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Acknowledgements

Dua from

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رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
وَتُوبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord! Accept from us (this service), for you are the all knowing and all hearing And turn to us (in mercy) for you are the relenting, the most merciful

Muhammad Noor Uddin Ahmad Gohorpuri
11th of June 2000

This du'a was written in the morning at 11:00am by Hadhrat Shaikh Rahmatullahi Alaihi on Sunday the 11th of June 2000, on his visit to the United Kingdom.

Dua from

Ustaazul Muhadditheen Shaikhul Mashaikh Allama Gias Uddin Sahab
Damat Barakaatuhum

I am very pleased and impressed with the work Mufti Sadek Sahab has done. May Allah Subhaanahu Wata'ala accept this noble work and make it beneficial for the Ummah. I also pray that Allah Subhaanahu Wata'ala accepts Mufti Sadek Sahab for the service of Deen. May Allah Subhaanahu Wata'ala bless him with sincerity and steadfastness.

Muhammad Gias Uddin Mymangsinghi
Sunday 17th May 2009

Foreword

First of all we need to thank Allah Subhaanahu Wata'ala for giving us the ability to write this book regarding Taraweeh, surely without his mercy such an effort would not have been possible.

“All Praise is to Allah (Subhaanahu Wata’ala) Lord of the Worlds.” [1:1]
Surah Fatiha Ayat No 1

I would also like to take this opportunity to thank my parents for their time, effort, love and sacrifice in providing me with an Islamic upbringing; it is only Allah Subhaanahu Wata'ala who can give them the reward they deserve.

The love and affection of my teachers and their method of teaching has been a great inspiration for me and I intend to follow in their footsteps by inspiring and teaching the youth of today the knowledge that I have learnt. May Allah Subhaanahu Wata'ala also shower his divine mercy on my parents and all my teachers from whom I have acquired knowledge, starting from my honourable and dignified teacher of Qa'ida to the teachers who taught me ifta (Islamic Jurisprudence and Law). Had it not been for their duas and efforts I would not be in a position to construct a sentence let alone a book.

One of my teachers of who I would like to make a special mention of is Imamul Muhadditheen Hazrat Shaikh Noor Uddin Ahmad Gohorpuri Rahmatullahi Alaihi who as well as being my maternal grandfather is one of my main teachers of Hadith,. He was a highly reputed scholar in Bangladesh and the world over, I greatly admire him for the amount of work he did for the Deen of Allah Subhaanahu Wata'ala. For more than fifty years he taught Sahih Bukhari at Jamia Hussainia Gohorpur Sylhet Bangladesh and even in his old age when most struggle to get out of bed he was leading twenty rakaat of taraweeh all on his own. Alhamdulillah

On Tuesday the 26th April 2005, 11.10am UK time and 4.10pm Bangladesh time he passed away and the world was deprived the presence of one of the greatest scholar of this century. May Allah Subhaanahu Wata'ala elevate his status and grant him Jannatul Firdaus. Also I would like to

make a special mention of my Shaikh Hazrat Shaikul Hadith Allama Gias Uddin Sahab Balyawi Damat Barakaatuhum who is teaching Sahih Bukhari for 50 years, through his spiritual guidance Allah Subhaanahu Wata'ala has blessed me with this noble position. May Allah Subhaanahu Wata'ala elevate his status and grant him a long life. Ameen.

About the Book

Throughout the centuries knowledge has been documented in books with specialists from all fields documenting their findings to benefit the people of their time and the generations to come. Literature has probably never been so readily available throughout the history of mankind and there is no doubt that Islam has also benefitted from this large scale availability. Over time we have seen some amazing pieces of work by some highly reputable scholars, but as time passes and ignorance becomes strife amongst the generations to come; we have seen people who are clearly not qualified, produce Islamic works that are elegantly written from a literal perspective but yet can contain such poison that the devil would himself endorse its publication.

The question which then arises is, who do we trust? Well, every Muslim is aware that he should stay in the company of knowledgeable pious people and naturally a Muslim would be cautious before he decides to stay in the company of someone. The same logic applies to when selecting the sources from which you acquire knowledge from; the time that you spend reading a book you are practically in the company of the author because indirectly he is expressing his thoughts and understanding and constantly trying to get you to think at his wavelength (i.e. from his perspective). Therefore it is absolutely fundamental to read literature written by sound traditional scholars who not only have the linguistic expertise in a certain language but also have the authority from their teachers as being qualified.

Imam Abdullah ibn Mubarak Rahmatullahi Alaihi the teacher of Imam Bukhari Rahmatullahi Alaihi said -:
"Ilm is Deen; be very cautious from whom you acquire this knowledge from."

Hence, it became our primary objective to cater for the need of the masses to provide literature written by authorised personnel in the light of the Quran and Sunnah to portray the true understanding of the Deen of Allah Subhaanahu Wata'ala.

It is with this very intention that my students approached me to compile a series of books based on a variety of titles to dispel any misconceptions that have been created by those who intend to corrupt this Deen with their own whims and desires.

One such issue that needed to be addressed was regarding the number of rakaat which are to be performed in Salaatut Taraweeh in the blessed month of Ramadhan.

May Allah Subhaanahu Wata'ala accept this effort and reward all of us immensely. May Allah also make these publications a means of guidance for the whole Ummah. Ameen.

Mufti Muhammad Sadek
Principal Jamiatul Uloom Al Islamia

TARAWEEH

Literal meaning of Taraweeh

Taraweeh is the plural of Tarweeha. The word tarweeha is derived from Rahat which means ease and comfort, because there are sittings after every four rakaat, this is why this Salaah is called Taraweeh.

Technical meaning of Taraweeh

سُمِّيَتِ الصَّلَاةُ فِي الْجَمَاعَةِ فِي لَيْالِي رَمَضَانَ التَّرَاوِيحَ-

Hafiz Ibn Hajar Asqalani Rahmatullahi Alaihi who is the commentator of Sahih Bukhari writes in Fathul Bari

The name of the Salaah prayed with jamaat in the nights of Ramadan is Taraweeh. *Fathul Bari. P.178.v.4*

From the above statement two things become apparent. Firstly Taraweeh is prayed only in the nights of Ramadhan. Secondly this Salaah is prayed with jamaat.

A ghair muqallid alim Hafiz Abdullah writes, that Taraweeh is that Salaah which is prayed in the nights of Ramadan after Salatul Isha.

A misconception and misunderstanding arising amongst the Muslims and especially the younger generation is that Salaah of Taraweeh consists of only eight rakaat. This is absolutely wrong; in fact this is in conflict with firstly the Sunnah.

Secondly, the ijma (consensus) of the Sahaaba.

Thirdly, the ijma (consensus) of the four madhahib.

The Sunnah regarding Taraweeh.

We are unanimous and very much convinced that Taraweeh consists of twenty rakaat. This was introduced by that person, regarding whom Rasoolullaah Sallallahu Alaihi Wasallam said if there was to be a Nabi after me then surely it would have been Hadhrat Umar Radiallahu Anhu in fact

there are several verses of the Blessed Quran which were revealed as the wish and opinion of Hadhrat Umar Radiallahu Anhu.
(Please refer to Tareekhul Khulafaa page 152)

Now since the twenty rakaat were started by Hadhrat Umar Radiallahu Anhu, it leaves us without a minute amount of doubt that this is the actual Sunnah regarding the rakaat of Taraweeh.

What does Allah say about the Sahaaba Radiallahu Anhum Ajmaeen

1. Surah Taubah Ayat 99

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْقَوْرُ الْعَظِيمُ

And the first to lead the way, from the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He has made ready for them Gardens underneath which rivers flow, wherein they will abide forever. That is the supreme triumph.

This ayat is clearly saying that the Sahaba Radiallahu Anhum are the chosen and successful people who are most worthy of being emulated and followed. Allah is pleased with them as his servants and they are pleased with Allah as their Rabb (Lord)

2. Surah Hajj Ayat No 78

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا الْيَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

And strive for Allah with the endeavour which is His right. He has chosen you and has not laid upon you in religion any hardship; the faith of your father Ibrahim (is yours). He has named you Muslims of old time and in

this (Scripture) that the messenger may be a witness against you, and that you may be witnesses against mankind. So establish Salah, pay Zakah, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

This ayat is also clearly saying that the Sahaba Radiallahu Anhum are the chosen ones by Allah Subhaanahu Wata'ala for the companionship of Rasoolullaah Sallallahu Alaihi Wasallam. The Sahaba are made witnesses against mankind.

3. Surah Taubah Ayat 88-89

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ هُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْقَوْلُ الْعَظِيمُ ﴿٨٩﴾

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. (88) Allah has made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph. (89)

In this Ayat Allah Subhaanahu Wata'ala is saying that the Sahaba Radiallahu Anhum sacrificed their lives and wealth in the path of Allah.

And in return

Allah Subhaanahu Wata'ala has granted them with Jannah. This is the real success.

4. Surah Hadeed Ayat 10

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَن أنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

And what ailed you that you spend not in the way of Allah when unto Allah belongs the inheritance of the heavens and the earth. Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto

each has Allah promised good. And Allah is informed of what you do. (10)

In this ayat all the Sahaba Radiallahu Anhum have been guaranteed Jannah. And they had been promised goodness from Allah.

5. Surah Nisa Ayat 115

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ لُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

And whoso opposes the messenger after the guidance (of Allah) has been manifested unto him, and follows other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a unfortunate journey's end! (115)

To follow any path other than the Sahaba Radiallahu Anhum,s path will lead the person to hell. The Sahaba are the criterion of Truth. Whoever will follow the Sahaba will attain Hidayah (guidance). Rasoolullaah Sallallahu Alaihi Wasallam said My Sahaba are like guiding stars whoever you will follow, you will attain guidance. Any path contrary to the path of the Sahaba,will lead to destruction. May Allah Subhaanahu Wata'ala give us the ability to follow in the footsteps of the Sahaba Radiallahu Anhum.

6. Surah Taubah Ayat 117

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ
فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٧﴾

Allah has turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them. (117)

In this ayat Allah Subhaanahu Wata'ala has forgiven all the Sahaba Radiallahu Anhum and bestowed his mercy upon them.

7. Surah Baqarah Ayat 137

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower. (137)

In this Ayat the Imaan of the Sahaba Radiallahu Anhum has been made the criterion of faith. Whoever will bring Imaan like the Sahaba, his Imaan will be accepted.

8. Surah Hashr Ayat 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful. (10)

In this ayat for the completeness of Imaan the love of the Sahaba Radiallahu Anhum has been made obligatory.

9. Surah Hujurat Ayat 7- 8

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ
فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرُّشِدُونَ ﴿٧﴾ فَضَلَّ مِنَ اللَّهِ وَنِعْمَةً
وَاللَّهُ عَلِيمٌ حَكِيمٌ

And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief and immorality and rebellion hateful unto you. Such are they who are the rightly guided. (7) (It is) a bounty and a grace from Allah; and Allah is Knower, Wise. (8)

In this ayat it is stated that the hearts of the Sahaba Radiallahu Anhum have been cleansed and purified from all kinds of disbelief and immorality.

10. Surah Al Imran Ayat 110

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

You are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. (110)

Allah is certifying the Sahaba Radiallahu Anhum as the best of creation, who have been created for the guidance of mankind. Hazrat Umar Radiallahu Anhu say's this Ayat is referring to the Sahaba Radiallahu Anhum. Kanzul Ummaal page 238

What does Rasoolullaah Sallallahu Alaihi Wasallam say about his Sahaaba Radiallahu Anhum Ajmaeen

عن عبد الله رضي الله عنه قال قال رسول الله ﷺ خير امتي القرن الذين يلونني ثم الذين يلونهم ثم الذين يلونهم ثم يحيى قوم تسبق شهادة احدهم يمينه ويمينه شهادته- (مسلم شريف ص ٣٠٩ ج ٢)

خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم- (مشكوة شريف)

Hadhrat Imran bin Hussain Radiallahu Anhu narrates that Rasoolullaah Sallallahu Alaihi Wasallam said "The best amongst my ummah is my generation, there after those who will succeed them, thereafter those who will succeed them".

(Bukhari V.1 P515) (Muslim V. 2 P309)

عن عمر رضي الله عنه قال قال رسول الله ﷺ سألت ربي عن اختلاف اصحابي من بعدى فاوحى اليّ يا محمد ان اصحابك عندي بمنزلة النجوم في السماء بعضها اقوى من بعض ولكل نور فمن اخذ بشيء مما هم عليه من اختلافهم فهو عندي على هدى- (مشكوة شريف ص ٥٥٤)

عن عبد الله ابن عمر رضي قال قال رسول الله صلی اللہ علیہ وسلم اذا رايتم الذين يسبون اصحابي فقولوا لعنة الله على شرکم۔ (ترمذی شریف س ۲۲۵ ج ۲)

Hadhrat Umar Radiallahu Anhu narrates that Rasoolullaah Sallallahu Alaihi Wasallam said "Honour my companions because they are the best amongst you". *Mishkaat V. 2 P554*

لا تمس النار مسلماً رانی او رای من رانی۔ (ترمذی شریف ص ۲۲۵ ج ۲)

It is narrated from Hadhrat Jabir Radiallahu Anhu that Rasoolullaah Sallallahu Alaihi Wasallam said "The fire will not touch any Muslim who has seen me or saw a person that saw me". *Tirmizi V. 2 P225*

عن عرباض ابن ساریة رضي قال قال رسول الله صلی اللہ علیہ وسلم عليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ۔ (مشکوٰۃ شریف ص ۳۰ رواه ابو داود والترمذی و ابن ماجه والنسائی)

It is reported by Hadhrat Irbaaz Ibn Saria Radiallahu Anhu that Rasoolullaah Sallallahu Alaihi Wasallam is reported to have said "Hold firmly onto my Sunnah and the Sunnah of the Khulafaaa Rashideen (Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Usman and Hadhrat Ali Radiallahu Anhum): reported by *Mishkaat p.30. Abu Dawood Tirmizi Nisai Ibn Maja*.

In another Hadith "Follow the two after me" meaning Hadhrat Abu Bakr and Hadhrat Umar Radiallahu Anhum. Allama Badr Uddin Aini says in the light of the above Hadith that those people who will follow Hadhrat Abu Bakr and Hadhrat Umar Radiallahu Anhum will be rewarded, and those that will not follow will be punished. *Umdatul Qari*

It is evident from the Hadith reported by Hadhrat Irbaaz Ibn Saria Radiallahu Anhu narrated by four great muhadditheen Imam Abu Dawood, Imam Tirmizi, Imam Ibn Maja, and Imam Nasai that it is obligatory to act upon the Sunnah of Rasoolullaah Sallallahu Alaihi Wasallam which no Muslim has any doubt upon.

It is necessary and obligatory to act upon the Sunnah of Rasoolullaah Sallallahu Alaihi Wasallam, because in this Hadith Rasoolullaah Sallallahu Alaihi Wasallam has commanded us to do so. This obligation also applies

to the Sunnah of the Khulafaa Rashideen because this is in the same term. This leaves us with this conclusion that it is wajib to act upon the Sunnah of Rasoolullaah Sallahu Alaihi Wasallam. Similarly it is also wajib to act upon the Sunnah of the Khulafaa Rashideen.

From this Hadith we can understand that it is important for us, that we must follow the Khulafaa Rashideen. The Khulafaa Rashideen prayed twenty rakaat of Taraweeh so we must pray twenty rakaat as well.

The Ijma of the Sahaaba (*Radiallahu Anhum*)

ثم اسقر الامر على عشرين فانه المتوارث - (مرقاة ص ١٩٤ ج ٣)
قال ابن حجر مكي - اجمع الصحابة على ان التراويح عشرون ركعة
(مرقاة ص ١٩٤ ج ٣)

During the time of Rasoolullaah Sallallahu Alaihi Wasallam, the TARAWEEH SALAAH was performed individually and in small groups. Rasoolullaah Sallallahu Alaihi Wasallam emphasized its performance but did not perform it with the congregation due to fear that it may become Fardh (compulsory) upon the Ummah. In one narration, it is nevertheless mentioned that Rasoolullaah Sallallahu Alaihi Wasallam performed twenty rakaat of Taraweeh and the Witr in Ramadan. (Musannaf Ibn Abi Shaiba and Baihaqi). This practice of performing Taraweeh individually and in small groups continued in the time of Sayyidina Abu Bakr Radhiallahu Anhu and in the initial years of the Khilaafat of Sayyidina Umar Radhiallahu Anhu.

Thereafter Hadhrat Umar Radhiallahu Anhu appointed Hadhrat Ubai Bin Kaab Radhiallahu Anhu as the Imam and gathered everybody in one Jamaat behind him for the performance of the FULL twenty rakaat of Taraweeh.

At that time there were many Sahaaba Radhiallahu Anhum present. All of them agreed on this decision of Hadhrat Umar Radhiallahu Anhu. If this decision was contrary to Deen, the illustrious Sahaaba Radhiallahu Anhum would never have tolerated it. Their consensus on this matter is itself Sharee proof & evidence of twenty rakaat being a Sunnah. A number

of narrations mention the performance of twenty rakaat by the Sahaaba Radhiallahu Anhum.

Therefore, we find that the four great Imams of the four Madhabs, despite a number of minor differences among them on the interpretation and application of various aspects are unanimous that Taraweeh is twenty rakaat. This is authentically recorded in their books.

In Makka Mukarramah and Madinah Munawwarah up to this day, from the very time of Hadhrat Umar Radhiallahu Anhu, twenty rakaat are performed in Jamaat. The Sahaaba Radhiallahu Anhum, the Taabi'een (those who came after the Sahaaba Radhiallahu Anhum), the Imams of Fiqh (jurisprudence) and the entire Ummah, with the exception of the so-called Ahle Hadith of recent times, have been unanimous on twenty rakaat.

The effect of Sunnah is tranquility, peace of mind and spiritual reality. The difference between a dishonest and a true follower of the Sunnah will become manifest by observation.

The twenty rakaat of Taraweeh was started and introduced by Hadhrat Umar Radiallahu Anhu. All the Sahaaba who were present at that time unanimously accepted this without any objections.

The Sahaaba who were present amongst them, are Hadhrat Usman, Hadhrat Ali and amongst the Ashara Mubashara, the Shuhada of Badr, the Shuhada of Uhud, one of the most learned Sahabi Hadhrat Abdullah bin Masood, the greatest Mufassir of this ummah Hadhrat Abdullah Ibn Abbas, the greatest Qari of this ummah Hadhrat Ubai bin Kaab. Radiallahu Anhum

The Quran and Ahadith imply the authority of the ijma of the Sahaaba. In Surah Nisa Ayat No 115 Allah says, "And whoever opposes the Rasool after the guidance of Allah has been manifested unto him and follows other than the believers way, we appoint for him that unto which he himself has turned to, and we expose him unto Jahannam a hopeless journeys end. In Hadith Rasoolullaah Sallallahu Alaihi Wasallam is reported to have said "my ummah will never unite upon falsehood".

We must keep in mind that the highest and most authoritative and authentic form of ijma is the ijma of the Sahaaba Radiallahu Anhum

What do the four Madhahib Say?

Imam Azam, Imam Abu Hanifa, Imam Malik, Imam Shafi, Imam Ahmad Bin Hambal Rahmatullahi Alaihim all agree that Taraweeh comprises of twenty rakaat.

Hanafi Madhab

All the books of Hanafi madhab, contain vast amount of work regarding the importance of twenty rakaat, this knowledge is sufficient for the Ummah until the Day of Judgment.

For reference please refer to the following Books.

Al Mabsoot, Hidayah, Tahtawee & Bada e Ussanai.

Maliki Madhab

فاحترار مالک فی احد قولیه و ابوحنیفه و الشافعی و احمد و داود القیام بعشرين
رکعة سوى الوتر (بداية المجتهد ص ۱۹۲)

وذكر ابن القاسم عن مالک انه كان يستحسن ستا وعشرين ركعة والوتر ثلاث
ركعات (بداية المجتهد ۱۹۲)

According to Imam Malik Rahmatullahi Alaihi there are two narrations.

- 1) He also agrees that Taraweeh is twenty rakaat.
- 2) Second narration from Imam Malik Rahmatullahi Alaihi narrated by Ibn Qasim Rahmatullahi Alaihi is that he preferred thirty six rakaat of Taraweeh and three rakaat of Witr afterwards.

Note: Most Maliki books state twenty rakaat narration only.

This narration does not mean that Imam Malik Rahmatullahi Alaihi had an objection or rejected the ijma of the Sahaaba. In fact to understand this we have to look at the standard practice of the people of Madina Munawwara.

Firstly we should know that the people of Makka Mukarrama used to do tawaf after every four rakaat, which means they used to pray two rakaat of tawaf also. They used to do tawaf in the first four sittings excluding the last sitting, which means they would pray an extra eight rakaat, which made it twenty eight rakaat. These eight rakaat obviously as you can see are not counted in Taraweeh. But since these eight rakaat were prayed during Taraweeh they are indirectly added to Salaatut Taraweeh, which makes twenty eight rakaat.

When the people of Madina saw this they saw no alternative but to add two extra rakaat on top of the two rakaat of the people of Makkah, in place of tawaf. Because tawaf couldn't be done in Madina which is obvious, which left them deprived of tawaf they would pray an extra two rakaat.

From the above we can understand that the people of Madina would pray four rakaat, after every four rakaat of Taraweeh, this makes it thirty six rakaat.

Some people would pray four rakaat after the last sitting as well which makes it forty rakaat. These sixteen rakaat are nafl and not Sunnah Muakkadah as in Taraweeh.

It is narrated by Ibn Rushd Maliki, that Imam Malik, according to one of his narrations Imam Abu Hanifa, Imam Shafi, Imam Ahmad Bin Hambal and Imam Dawood Rahmatullahi Alaihim all preferred twenty rakaat except Witr which comprises of three rakaats, Bidayatul-mujtahid P192.

Shafi Madhab

واحب الى عشرون ركعة (قيام الليل ص ٩٢)

Imam Shafi Rahmatullahi Alaihi says twenty rakaat are most beloved to me. *Qiyamul lail P.92.*

Hambali Madhab

ثم التراويح وهي عشرون ركعة يقوم بها في رمضان في جماعة (المقنع ص ١٨٣ ج ١)

Imam Ahmad Bin Hambal Rahmatullahi Alaihi says Taraweeh comprises of twenty rakaat which is prayed with jamaat in the nights of Ramadan.

(Kitabul Muqanna hambali book of fiqh P.183.V.1)

Until approximately two hundred years ago there was no existence of eight rakaat of Taraweeh. Every person until this time unanimously agreed that it is twenty rakaat. Around the twelfth century, a group calling itself the Ahle Hadith emerged and began propagating the fallacy that Taraweeh is only eight Rakaat. Recently small groups, in order to cast aside the following of one of the four Madhabs, have begun blindly following the so-called Ahle Hadith. Hence not only do they deprive themselves from the rewards of the entire twenty rakaat, they also mislead others who are unaware of the facts and deprive them as well.

At the same time those of weak Iman who find the twenty rakaat difficult due to their fanciful interpretations, their laziness and lack of realization of the tremendous rewards and blessings of Taraweeh, have found a scapegoat in the baseless propaganda of the Ahle Hadith and its followers. The reality however, is that twenty rakaat of Taraweeh is Sunnah Muakkadah (a greatly emphasized Sunnah, deliberate omission of which is a major sin).

The importance of following the vast majority

Rasoolullaah Sallallahu Alaihi Wasallam is reported to have said “follow assawadul azam” (vast majority). From this Hadith we can understand it is impermissible to oppose the consensus of the four madhahib, because there are no other true madhahib existing. So to follow the four madhahib is following the vast majority.

The four madhab are representing the vast majority, from this we can also understand the importance of accepting the consensus of the four madhab.

Tahajjud and Taraweeh: Two different Salaah

The people who say that Taraweeh consists of eight rakaat reject the above explanation saying that Tahajjud and Taraweeh are the same Salaah. This claim is incorrect and wrong because there is night and day difference between the both Salaah.

Qiyamul lail is the name given to Taraweeh and Salaatul lail is the name given to Tahajjud. Allama Ibn Qudama Maliki Rahmatullahi Alaihi states that Taraweeh consists of twenty rakaat which is prayed with jamaat in Ramadhan and Witr Salaah is prayed thereafter with jamaat also, if he has

Tahajjud to pray then Witr should be prayed after Tahajjud.

Al-mughni V.1 P188.

ثُمَّ التَّرَاوِيحُ وَهِيَ عِشْرُونَ رَكْعَةً يَقُومُ بِهَا فِي رَمَضَانَ فِي جَمَاعَةٍ وَيُوتِرُ بَعْدَهَا فِي
الْجَمَاعَةِ فَإِنْ كَانَ لَهُ تَهْجُدٌ جَعَلَ الْوَتْرَ بَعْدَهُ۔

There are differences between Tahajjud and Taraweeh.

- 1) Tahajjud was introduced in Makkah and Taraweeh in Madina
- 2) Taraweeh is performed immediately after Isha Salaah and Tahajjud is performed in the last third part of the night
- 3) Tahajjud is prayed all year round and Taraweeh is prayed in the nights in the month of Ramadhan

Imam Bukhari, Imam Marwazi, Imam Ahmed bin Hambal, Allama Ibn Qudama Rahmatullahi Alaihim all have stated that Taraweeh and Tahajjud are two different Salaah.

Since Tahajjud and Taraweeh are two different Salaah the narration of Hadhrat Aisha Radiallahu Anha relates to Tahajjud.

The Narration of Hadhrat Aisha Radiallahu Anha

عن عائشة قالت ما كان رسول الله ﷺ يزيد في رمضان ولا في غيره
على احدى عشر ركعة (صحيح البخارى ص ١٥٤ ج ١)

قال الحافظ وظهر لى ان الحكمة في عدم الزيادة على احدى عشر ركعة ان
التهجد والوتر مختص بصلوة الليل (فتح البارى ص ١٤ ج ٣)

Imam Bukhari Rahmatullahi Alaihi has recorded a narration of Hadhrat Aisha Radiallahu Anha in which she says:

“Rasoolullaah Sallallahu Alaihi Wasallam would never read more than eleven rakaat-never in Ramadhan nor in any other month. He would perform four rakaat and do not ask of their beauty and length. He would thereafter perform three rakaat”. Hadhrat Aisha Radiallahu Anha says that she (once) asked Rasoolullaah Sallallahu Alaihi Wasallam whether he slept before performing the Witr Salaah. Rasoolullaah Sallallahu Alaihi

Wasallam replied “O Aisha, My eyes sleep but not my heart”.

This Hadith is often cited in substantiations of the claim that Rasoolullaah Sallallahu Alaihi Wasallam) performed only eight rakaat in the Taraweeh Salaah. It is however incorrect to make such deduction from this Hadith because this Hadith is discussing the Tahajjud Salaah and not the Taraweeh Salaah. The words “nor in any other month” are a clear indication that this Hadith is not regarding the Taraweeh Salaah.

(Taraweeh is not performed in any other month besides Ramadan as stated before).

قالت عائشةُ كانَ رسولُ اللهِ ﷺ يَجْتَهِدُ في العِشْرِ الاَواخِرِ ما لا يَجْتَهِدُ في غَيرِهِ (صحيح مسلم ص ٣٧٢ ج ١)

عن عائشةَ قالتَ كانَ رسولُ اللهِ ﷺ اذا دَخَلَ العِشْرُ اَحْيَى اللَيلَ وَايقِظُ اَهْلَهُ وِجْدًا وشدَّةَ المُنْزَرِ (صحيح البخارى ص ٢٧١ ج ١ و صحيح مسلم

There is a Hadith in which Hadhrat Aisha Radiallahu Anha narrates that during the last ten days of Ramadhan, Rasoolullaah Sallallahu Alaihi Wasallam) would stay awake throughout the night and he would exert himself in ibadah. It is possible that upon hearing this narration from Hadhrat Aisha Radiallahu Anha some people would think that compared to the rest of the year, Rasoolullaah Sallallahu Alaihi Wasallam read more rakaat of Tahajjud Salaah in Ramadhan. In order to dispel such doubts, Hadhrat Aisha Radiallahu Anha explained that Rasoolullaah Sallallahu Alaihi Wasallam,s Tahajjud Salaah always comprised of eleven lengthy rakaat irrespective of whether it was Ramadhan or any other month.

Opinions of Muhadditheen (*Scholars of Hadith*)

Imam Bukhari Rahmatullahi Alaihi has quoted the above mentioned Hadith of Hadhrat Aisha Radiallahu Anha in the following chapters of his Sahih Bukhari

The chapter regarding Rasoolullaah Sallallahu Alaihi Wasallam,s Salaah during the nights of Ramadhan and other months.

The chapter regarding the virtue of Salaah during Ramadhan.

The chapter that Rasoolullaah Sallallahu Alaihi Wasallam,s eyes would sleep but not his heart.

The Chapter on Witr Salaah.

Imam Bukari Rahmatullahi Alaihi not including this Hadith in the chapter on Taraweeh indicates that he too understood that this Hadith discussed the Tahajjud Salaah and not the Taraweeh Salaah. Infact, none of the muhadditheen (Scholars of Hadith) have included in the chapter on Taraweeh. Imam Muhammad Al-Marwazi Rahmatullahi Alaihi has in his book "Qiyamul lail" dedicated a separate chapter to discuss the number of rakaat of the Taraweeh Salaah. Despite quoting a number of ahadith in this chapter, he has not in the slightest manner indicated to this Hadith of Hadhrat Aisha Radiallahu Anha.

Importance of Taraweeh

It is a special Salaah (prayer) consisting of 20 rakaat which is performed immediately after the Isha prayer. This Salaah is Sunnah Muakkadah (repeatedly emphasized), and should not be missed. Rasoolullaah Sallallahu Alaihi Wasallam said, "Allah has made fasting in Ramadhan obligatory, and I have made the special prayer of Ramadhan (i.e. the Taraweeh) a Sunnah". It is a Sunnah Muakkadah alal kifayah to perform Taraweeh in Jamaat. It means that it is a Sunnah Muakkadah for the people of every masjid to arrange for the jamaat of the Taraweeh.

Masaail regarding Taraweeh

If a person after being sure that the Jamaat of Taraweeh is being held in his masjid, performs the Taraweeh in his home without Jamaat, the Sunnah of the Taraweeh is fulfilled, but he will be deprived of the great thawab (reward) of praying with Jamaat. So, one should perform the Taraweeh in the masjid as far as possible. It is also a Sunnah to complete the recitation of the whole Quran in Taraweeh in Ramadhan.

It is advisable to request a Hafiz (one who has memorized the Quran by heart) to lead the prayer of Taraweeh. However, paying any fee to the Hafiz for this purpose is not allowed. If no such Hafiz is available, the Taraweeh should be led by any Imam, and he can recite in it whatever Surahs of the Quran he knows.

As a general practice, the Quran is completed in most of the masjids a few days before the end of Ramadhan, on the 27th night or even earlier. In such a case, Taraweeh should be continued till the last night of Ramadhan with recitation of different surahs. Those who leave Taraweeh after the completion of the Quran are not correct, because Sunnah of the Taraweeh remains unchanged until the last night. However in my opinion the khatm of the Quran in Taraweeh should take place on the 29th night of Ramadhan.

The Time of Taraweeh

The time of Taraweeh begins after the performance of the obligatory (Fardh) prayer of Isha. Therefore, the one who has not performed the Fardh prayer of Isha cannot join the prayer of Taraweeh. He should perform the Fardh of Isha first, then join the Taraweeh. If he missed some rakaat of Taraweeh, he can complete it after the Witr. For example, a person came to the masjid when the Imam has performed four rakaat of Taraweeh. He should perform the Fardh of Isha first, then join the Jamaat for Taraweeh. If he has missed 4 or 6 rakaat of Taraweeh, he should also perform the Witr prayer with the Imam, then pray the four or six rakaat he has missed on his own, individually.

Rewards of Taraweeh

It is an accepted fact among the Ulama of Islam that for centuries, Taraweeh Salaah was and is an additional Salaah (prayer) in the month of Ramadhan. Only the Shias reject Taraweeh. The Ahle Hadith sect (or Salafis) also reject the fact that there is an additional prayer in Ramadhan. Their belief is that Tahajjud Salaah which is performed during the latter portion of the night was brought forward in Ramadhan. Thus there is no addition in Ramadhan.

Salaah is the highest form of physical ibadah in Islam. When the month of Ramadhan comes, the common masses begin increasing their Salaah by performing extra nawafil (optional prayers). Can it then be possible for Rasoolullaah Sallallahu Alaihi Wasallam that he encouraged excess worship in this month while he himself did not increase his nightly worship? If he merely transferred his Tahajjud Salaah to an earlier time, then it implies that there was no increase in his Salaah. So why did he ask his followers

to perform an additional Prayer in Ramadhan? There is a narration that indicates an increase in his Salaah during the month of Ramadhan.

من قام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه (متفق عليه مشكوة ص ١٧٣ ج ١)

Hadhrat Abu Hurairah Radiallahu Anhu reports that Rasoolullaah Sallallahu Alaihi Wasallam said: "Whoever stood in Ramadhan (in ibadah) with Iman and to seek reward, all his past sins are forgiven." (*Sahih Muslim vol.1 pg.259*) This Hadith indicates that Rasoolullaah Sallallahu Alaihi Wasallam encouraged the people to stand and worship Allah during the month of Ramadhan i.e. by performing Salaah, but did he himself add anything to his Salaah? Is it suitable for the elevated status of this Rasool that he encourages people to perform Salaah in such a Month while he himself does not do so? Any person that studies the life history of Rasoolullaah Sallallahu Alaihi Wasallam knows that there was no contradiction between his speech and his action. He practically demonstrated all that he spoke of. Even people that are generally far from Deen, perform some extra ibadah during Ramadhan. Thus it is impossible for him to have omitted extra Salaah in Ramadhan. He most certainly performed an additional Salaah, which is obviously Taraweeh, but was not strict in enforcing it, due to the fear that it might become compulsory.

With regards to the number of rakaat of Taraweeh, for the past twelve centuries, the entire ummah without any exception has been performing twenty rakaat of Taraweeh. This has been the practice of Muslims from the time of Rasoolullaah Sallallahu Alaihi Wasallam the Sahaabah (Radiallahu Anhum), the Tabi'een and the Ulama (Rahimhumullah) until two centuries ago; when a newly-born sect called the Ahle Hadith with others introduced the theory that Taraweeh is only eight rakaat. Till today, Taraweeh in both the Haramain (Makkah and Madinah) is twenty rakaat and thousands of Muslims observe it there in the month of Ramadhan.

Evidence of twenty rakaat of Taraweeh

Various Narrations mentioning Twenty Rakaat

كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ
عِشْرِينَ رَكْعَةً-

عن سائب ابن يزيد قال وكانوا يتوكلون على عصيهم في عهد عثمان ابن
عقَّان من سدة القيام (آثار السنن ص ٥٣ ج ٢)
عن ستير ابن شكل وكان من اصحاب على انه كان يؤمهم في رمضان
بعِشْرِينَ رَكْعَةً (آثار السنن ٥٧ ج ٢)

(1) It is reported by Hadhrat Yazid Ibn Khusaifah Rahmatullahi Alaihi from Hadhrat Saib Ibn Yazid Radiallahu Anhu that all the people used to perform twenty rakaat of Taraweeh in the month of Ramadhan during the time of Hadhrat Umar (Radiallahu Anhu).

(Baihaqi in As sunanul Kubra, vol.2 pg.496)

This narration has been reported by Baihaqi with a correct chain of narrators in Ma'rifah whilst Imam Nawawi Rahmatullahi Alaihi (676 A.H), Imam Ibnul Iraqi Rahmatullahi Alaihi and Imam Suyuti Rahmatullahi Alaihi (911 A.H.) have attested to the correctness of this narration in Khulasah, Sharh Taqrib and Masabih respectively.

عن يزيد بن رومان كان الناس يقومون في زمان عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
في رمضان بثلاث وعشرين ركعة-

(2) Hadhrat Yazid Ibn Ruman Rahmatullahi Alaihi reports that all the people used to perform twenty three rakaat in Ramadhan during the time of Hadhrat Umar (Radiallahu Anhu). (twenty rakaat Taraweeh and three rakaat Witr).

(Baihaqi in Assunanul Kubra vol.2 pg.496)

When a report is made of a period, it is not necessary that Imam Yazid Ibn Ruman Rahmatullahi Alaihi should belong to that period. The well-known affairs are generally known and do not require that the narrator be linked with that period.

(For a detailed analysis of the Hadith, see Rakaate Taraweeh of Shaikh Habibur Rahman Azmi Rahmatullahi Alaihi pg.63-68) This Hadith has also been narrated by Imam Malik Rahmatullahi Alaihi (179 A.H.) in his Muwatta. (pg. 9) Shah Waliullah Rahmatullahi Alaihi writes regarding the Muwatta: Imam Shafi Rahmatullahi Alaihi (204 A,H.) said, "The most authentic book after the Quran is the Muwatta. The scholars of Hadith are unanimous that whatever it contains is correct in the opinion of Imam Malik Rahmatullahi Alaihi and those that conform to his principles." Thus, although this Hadith is Mursal in Assunanul Kubra, it is narrated in the Muwatta of Imam Malik Rahmatullahi Alaihi. Furthermore, a Mursal Hadith is accepted by Imam Abu Hanifa Rahmatullahi Alaihi and Imam Malik, Rahmatullahi Alaihi. Imam Shafi Rahmatullahi Alaihi accepts a Mursal Hadith if it is given credence by other supporting narrations. (*Sharh Nukhbatul Fikr, pg.64*)

What is a Mursal Hadith

A mursal hadith is that hadith in which the Sahabi has been omitted from the chain of narration.

The narrations which follow are sufficient in supporting this narration and lending weight to it.

عن يحيى بن سعيد ان عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ امر رجلا يصلى بهم
عشرين ركعة-

- (3) Hadhrat Umar Radiallahu Anhu commanded a person to perform twenty rakaat Taraweeh for the people.

(*Musannaf Ibn Abi Shaibah in his vol.1 pg.483*)

عن عبدالعزیز بن رفیع قال كان ابي بن كعب يصلى بالناس فى رمضان
بالمدينة عشرين ركعة ويوتر بثلاث-

- (4) Hadhrat Ubai Bin Kaab Radiallahu Anhu used to lead the prayers by performing twenty rakaat Taraweeh and three rakaat Witr.

(*Abu Dawood pg.202*)

- (5) The eminent Tabi, Hadhrat Ata Rahmatullahi Alaihi said, "I found the people performing twenty rakaat Taraweeh and three rakaat Witr."
(Musannaf Ibn Abi Shaibah, vol.1 pg.483)
- (6) Hadhrat Abu Khusaib Rahmatullahi Alaihi says that Hadhrat Suwaid Ibn Ghafilah Rahmatullahi Alaihi used to make five sittings, i.e. he used to perform twenty rakaat (and sit after every four).
(Baihaqi vol.2 pg. 496)
- (7) Hadhrat Nafi Ibn Umar Rahmatullahi Alaihi reports that Hadhrat Ibn Abi Mulaikah Rahmatullahi Alaihi used to perform twenty rakaat for them in Ramadhan.
(Musannaf Ibn Abi Shaibah)
- (8) It is reported by Hadhrat Saib Ibn Ubaid Rahmatullahi Alaihi that Hadhrat Ali Ibn Rabiah Rahmatullahi Alaihi used to make five tarweehas (i.e. read twenty rakaat and rest after every four) with the people and he used to perform three rakaat of Witr.
(Musannaf Ibn Abi Shaibah)
- (9) Hadhrat Ibn Abbas Radiallahu Anhu reports that Rasoolullaah Sallallahu Alaihi Wasallam used to perform twenty rakaat in Ramadhan individually and he also performed Witr.
(Musannaf Ibn Abi Shaibah and Baihaqi)

This Hadith has been accepted by the Ummah and is unanimously practiced worldwide. However, it is essential to indicate the partiality of the Ahle Hadith when discussing the sanad (chain of narrators) of this Hadith.

They have blackened pages upon pages in denigrating one narrator of this Hadith Hadhrat Ibrahim Ibn Uthman Rahmatullahi Alaihi. In their opinion, he is a very weak and unreliable narrator. But the Ahle Hadith, in making Surah Fatihah Fardh (or sunnat according to some) in Salaatul Janazah, have used a Hadith with the same narrator, Hadhrat Ibrahim Ibn Uthman Rahmatullahi Alaihi. (Salatur Rasool of Hakim Muhammad Siyalkoti, pg.434) Here, no one has written anything about this narrator nor is any challenge given regarding the authenticity of the Hadith.

Hafiz Ibn Hajar Rahmatullahi Alaihi has stated that Hadhrat Ibrahim Ibn Uthman Rahmatullahi Alaihi was a Hafiz i.e. he was well versed in the field of Hadith. No one has criticized his memory. Some scholars like Imam Shu'bah have criticized his authenticity while others like Hadhrat Yazid Ibn Haroon Rahmatullahi Alaihi have regarded him as authentic. Thus he is a mukhtalaf fih narrator (one regarding whom there is a difference of opinion). Thus, the Hadith falls in the category of hasan.

What is a Hasan Hadith

Hasan is that category of authentic Hadith whose narrator's retention capacity is lower than that of a Sahih Hadith - the highest category of Hadith. This is on the assumption that Imam Shu'bah Rahmatullahi Alaihi did not retract from his criticism. However, if his retraction can be established, then this Hadith falls in the category of sahih.

What is a Sahih Hadith

A Sahih Hadith is one that is narrated by a person who has perfect retention capacity while the chain of narrators is uninterrupted and there is no deficiency or irregularity in the Hadith. Hadhrat Shah Abdul Aziz Rahmatullahi Alaihi states that he is not a weak narrator to the extent that his narration is rejected.

(10) Hadhrat Shaytar Ibn Shaki Rahmatullahi Alaihi who was a student of Hadhrat Ali Radiallahu Anhu reports that Hadhrat Ali Radiallahu Anhu used to make Imamah of twenty rakaat in Ramadhan and he used to make three rakaat of Witr.

(Baihaqi vol.2 pg.496)

عن ابي عبد الرحمن السلمى عن علي ودعا القراء في رمضان فامر منهم
رجلا يصلى بالناس عشرين ركعة قال وكان علي يوتر بهم

عن ابي الحسن ان عليا امر رجلا يصلى بهم في رمضان عشرين

ركعة (التعليق الحسن ص ٥٧ ج ٢)

(11) Hadhrat Abdur Rahman Sulami Rahmatullahi Alaihi narrates that Hadhrat Ali Radiallahu Anhu called the Qurra (reciters of the Quran) in Ramadhan and commanded one of them to perform twenty rakaat while Hadhrat Ali Radiallahu Anhu himself used to lead the Witr Salaah.

(Baihaqi vol.2 pg.496)

(12) It is reported in Qiyamul Lail by Hadhrat Muhammad Ibn Kaab Al Qurazi Rahmatullahi Alaihi that all the people used to perform twenty rakaat Taraweeh in the month of Ramadhan. They used to lengthen the qiraat and perform three rakaat of Witr.

(Qiyamul Lail by Muhammad bin Nasr Marwazi pg.91)

(13) Hadhrat A'mash Rahmatullahi Alaihi (a great muhadith) says that Hadhrat Abdullah Ibn Masood Radiallahu Anhu used to perform twenty rakaat Taraweeh and three rakaat of Witr.

(Qiyamul Lail by Muhammad bin Nasr Marwazi pg.91)

(14) Hadhrat Nafi, Rahmatullahi Alaihi who was the freed slave of Hadhrat Ibn Umar Radiallahu Anhum and the student of Hadhrat Aisha, Hadhrat Abu Hurairah and Hadhrat Abu Rafi Radiallahu Anhum, reports that he saw the people performing 36 rakaat of Taraweeh and Witr.

(Tuhfatul Ahwazi vol.2 pg.73)

(The reason for the difference in the number of rakaat has been discussed earlier)

(15) Hadhrat Dawood Ibn Qais Rahmatullahi Alaihi reports that during the time of Hadhrat Umar Bin Abdul Aziz Rahmatullahi Alaihi (101 A.H) and Hadhrat Aban Ibn Uthman Rahmatullahi Alaihi (105 A.H.), he saw the people of Madinah performing thirty six rakaat. Hadhrat Umar Bin Abdul Aziz Rahmatullahi Alaihi had ordered the Qurra to perform thirty six rakaat.

(Qiyamul Lail by Muhammad bin Nasr Marwazi pg.91-92)

(16) Hadhrat Abdul Aziz bin Rafai Rahimahulla mentions that Hadhrat Ubai bin Kaab Radiallahu Anhu used to perform twenty rakaat for the people and thereafter three rakaat of Witr.

(Atharus Sunan pg.53)

(17) Hadhrat Ubai bin Kaab Radiallahu Anhu reports that Hadhrat Umar Radiallahu Anhu instructed him saying that if he lead the Salaah it will be better. Thereafter he said, "Perform twenty rakaat for the people.

(Atharus Sunan pg.255)

(18) It is reported by Hadhrat Hasan Rahmatullahi Alaihi that Hadhrat Umar Radiallahu Anhu gathered the people with Hadhrat Ubai Bin Kaab Radiallahu Anhu and he used to perform twenty rakaat with them.

(Abu Dawood, pg.1429)

كَأَنَّهُمْ يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ
عِشْرِينَ رَكْعَةً-

عن يزيد بن رومان كان الناس يقومون في زمان عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
في رمضان بثلاث وعشرين ركعة-

عن عبد العزيز بن رفيع قال كان ابي بن كعب يصلي بالناس في رمضان
بالمدينة عشرين ركعة ويوتر بثلاث-

عن يحيى بن سعيد ان عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ امر رجلا يصلي بهم
عشرين ركعة-

ثم اسقر الامر على عشرين فانه المتوارث- (مرقاة ص ١٩٤ ج ٣)
قال ابن حجر مكي - اجمع الصحابة على ان التراويح عشرون ركعة
(مرقاة ص ١٩٤ ج ٣)

Things that DO NOT break the Fast

- ◆ To eat, drink, or indulge in cohabitation in forgetfulness.
- ◆ To vomit without intention.
- ◆ To vomit, intentionally, less than a mouthful.
- ◆ To swallow a fly or to smoke dust unintentionally.
- ◆ To swallow one's saliva or phlegm.
- ◆ Water entering the eyes.

Invalidators of Fasting

- ◆ To eat, drink, or indulge in cohabitation intentionally.
- ◆ To burn aggarbatti (incense) and inhale it's smoke.
- ◆ Water going down the throat whilst gargling.
- ◆ To vomit a mouthful intentionally.
- ◆ To swallow one's vomit intentionally.
- ◆ To swallow something edible, equal to or bigger than a grain, which is stuck between the teeth. If it is taken out of the mouth and then swallowed, regardless of its size, the fast will be broken.
- ◆ To drop oil or medicine into one's ear or nose.
- ◆ To swallow the blood from one's gums with saliva. If the blood is less than the saliva and it's taste is not felt, the fast will not break.
- ◆ To eat and drink forgetting that one is fasting and, after realising one is fasting, to carry on eating and drinking.
- ◆ Smoking.
- ◆ To swallow intentionally any item that is not a food or medicine.

MAKROOH (detestable Actions while Fasting)

- ◆ To chew items such as rubber, plastic, etc.
- ◆ To taste food or drink and then spit it out.
- ◆ To collect one's saliva in ones mouth and to then swallow it.
- ◆ To clean one's teeth with tooth paste/powder.
- ◆ To complain of hunger or thirst.
- ◆ To quarrel or argue using abusive/offensive words.

Actions to be performed in the Month of Ramadhan

- ◆ To observe 20 Rakats of Taraweeh
- ◆ To increase the recitation of the Blessed Qur'an
- ◆ To observe Itikaf during the last ten days of Ramadhan
- ◆ To eat sehri
- ◆ To delay the sehri up to a little before dawn
- ◆ To break the fast immediately after sunset
- ◆ To break the fast with dates, if not dates, water and recite "Allahumma laka sumtu wa bika amantu wa ala rizqika aftartu"

Things that BREAK the Fast

- ◆ To eat, drink, or indulge in cohabitation *intentionally*.
- ◆ To burn aggarbatti (incense) and inhale it's smoke.
- ◆ Water going down the throat whilst gargling.
- ◆ To vomit a mouthful *intentionally*.
- ◆ To swallow one's vomit *intentionally*.
- ◆ To swallow something edible, equal to or bigger than a grain, which is stuck between the teeth. If it is taken out of the mouth and then swallowed, regardless of its size, the fast will be broken.
- ◆ To drop oil or medicine into one's ear or nose.
- ◆ To swallow the blood from one's gums with saliva. If the blood is less than the saliva and it's taste is not felt, the fast will not break.
- ◆ To eat and drink forgetting that one is fasting and, after realising one is fasting, to carry on eating and drinking.
- ◆ To swallow *intentionally* any item that is not a food or medicine.
- ◆ Smoking.

Final Words

Imam Azam Imam Abu Hanifa, Imam Malik, Imam Shafi, Imam Ahmad bin Hambal Rahmatullahi Alaihim including all the Fuqaha and Muhad-ditheen, basically the whole Ummah all agree and perform twenty rakaat of Taraweeh.

Suppose if we say that eight rakaat of Taraweeh is correct, then it means that the entire Ummah was deviated for all these centuries by performing twenty rakaat without any Shar ee proof. Nonetheless, it can be conclusively proven that no Masjid from the time of Rasoolullaah Sallallahu Alaihi Wasallam till two centuries ago had the practice of eight rakaat. Had eight rakaat been the madhab of anyone, a scholar like Imam Tirmizi Rahmatullahi Alaihi would have mentioned it in his Jami, but none of the Sihah Sit-tah (six most authentic collections of Ahadith) mentions anyone's practice to be of eight rakaat in any Masjid. In this brief document, an effort has been made to prove that Taraweeh Salaah is an additional Salaah in Rama-dhan and that it is indeed twenty rakaat. It is hoped that this document will remove all doubts and clarify the mas'alah for both students and the masses alike. May Allah accept this humble effort and guide everyone.

May Allah give us Hidayah and keep us on the straight path. Ameen

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