



REVEALING THE TRUTH

Tarawih; a parody of prayers

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1. The lies, innovations & conjectures behind Tarawih

Praying 'Nawafil Salah' is a very virtuous act in Islam (especially during Ramadhan).

But 'Tarawih' (which is 8 or 20 Rakah Salat after Isha **عشاء** Prayer and is offered by Ahle Sunnah brothers as well as Nasibies/Wahabies) does not fall into the category of this virtuous act due to the Evils and Innovations attached to it.

We will stay short, but still very comprehensive. Insha-Allah.

1.1 1st Evil Innovation: A lie upon Rasool (saww) that Tarawih was his Sunnah

It is a lie upon Rasool (saw) that Tarawih was his Sunnah. It is falsely claimed that:

Rasool (saw) offered Tarawih for 3 Nights.

But then he stopped while he feared that Tarawih might become obligatory upon Ummah.

1.2 Answer: Rasool offered Tahajjud during those 3 nights and not Tarawih

Please note:

1. Tarawih is 20 or 8 Rakah prayer after Isha **عشاء** Prayer
2. But Rasool (saww) not even a Single time in his life offered any such 20 or 8 Rakah Salah after Isha **عشاء** prayer.

What Rasool (saww) offered for 3 nights, was only and only TAHAJJUD Prayer (which starts after Midnight).

For proof, see the following hadith, where it is particularly mentioned that Rasool (saww) came for prayer only after the "Middle of Night".

Narrated 'Urwa:

That he was informed by 'Aisha, "Allah's Apostle went out in the MIDDLE OF NIGHT(i.e. For Tahajjud) and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the Morning Prayer.

Sahih Bukhari, Volume 3, Book 32, Number 229

Therefore, people must stop lying upon Rasool (saw) that he prayed such 8 or 20 Rakah Salah after Isha Prayer and thus it is his Sunnah.

1.3 1st challenge

Those who claim such absurdities may prove to us that the present day Tarawih (i.e. Praying 8 or 20 Rakah Salat after Isha Prayer) was ever practiced by Rasool Allah (saww).

Note: Some blind ignorant people (including Mufties of Saudia) have nowadays started claiming that "Qiyamul Lail قيام الليل" (i.e. Tahajjud) and Tarawih after Isha Prayer are the same thing. We will deal with this later on. Insha-Allah.

1.4 2nd Evil Innovation: Praying Tarawih in Congregation (Jama'ah) in Mosque

Ahle Sunnah brothers (as well as Nasibies/Wahabies) claim that Rasool (saww) stopped the so called Tarawih Prayer (First) in Congregation and (Second) in Mosque, while he feared it to become obligatory upon Ummah. And while Rasool (saw) already passed away, therefore it can no more become compulsory for Ummah.

1.5 Answer: Offering Nawafil at home is Sunnat-e-Muwakkidah

Again, this is half Truth and half Lie. The defenders of Tarawih are concentrating on "Non-Related" part of speech of Rasool (saw), while completely neglecting the "Related One" and most important part of his Saying.

Here is the complete speech of Rasool (saw):

Narrated Zaid bin Thabit:

Allah's Apostle made a small room (with a palm leaf mat). Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of ANGER, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you. So you people, offer this prayer (i.e. Tahajjud or the so called Tarawih) at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."

Sahih Bukhari, Volume 8, Book 73, Number 134

Thus Rasool (saw) particularly/specifically referred to this Tahajjud (or the so called Tarawih) Prayer, and told:

1. Offer this Tahajjud (or so called Tarawih) prayer at your homes.
2. And at homes too, pray them individually (i.e. don't start making Jamah (i.e. Congregation) at homes.
3. Offering these Nawafil individually at homes is better than Mosque till Qiyammah (and is irrelative of Rasool (saww) being alive or dead)

Therefore, it is Sunnat-e-Muwakkidah (i.e. Very Strongly Recommended) to pray Nawafil at homes, while praying this so called Tarawih is directly against this Strong Recommendation of Rasool (saw).

1.6 Side Comment: It is not allowed to pray Nawafil in Congregation (Jammah)

In the Sharia of Islam, it is not allowed to pray any kind of Nawafil in Congregation.

The Defenders of Tarawih deny it and object why then Rasool (saw) offered the Nawafil of Tahajjud (which is also known as Qiyam-ul-Lail) in congregation for the 3 nights?

The answer is, Rasool (saw) didn't offer any non-compulsory Nafil prayer during those 3 nights, but it was a compulsory prayer which he offered, and only due to this he allowed people to join behind him in congregation.

Qiyam-ul-Lail was made compulsory Only for Rasool (saw) by Allah (swt). Allah says in Quran:

**اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ وَ مِنْ
 مَحْمُودًا رَبِّكَ مَقَامًا**

[Shakir 17:79] And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

Therefore, Rasool (saw) was only offering the Compulsory Prayer with Niyyah of "Fardh"

فرض , and when people joined behind him, they only followed the Niyyah of Imam.

Hence, it is wrong to say that Rasool (saw) made the Jamma'ah for any Nafil Prayer during his whole life.

1.7 2nd challenge

Rasool (saww) specifically and particularly wanted (and strongly recommended) about this Tahajjud (or so called Tarawih) prayer to be offered at homes.

Prove us that:

1. This strong Recommendation of Rasool (saww) is abrogated after his death.
2. Praying it in congregation (and that too in mosques) is better than praying it individually at homes.

1.8 3rd Evil of Tarawih: It has ended one Highly Recommended Sunnah of Rasool (saw) (i.e. Sunnat-e-Muwakkidah)

Yes, Tarawih is done against the Strong Recommendation of Rasool (saw) of praying Nawafil at homes till Qiyammah.

According to sayings of Rasool (saw), one sign of Biddah (Evil Misguided Innovation) is this that people stop acting upon one similar Sunnah of Rasool. Therefore Prophet (saw) said:

When one nation innovates some thing, then one Sunnah of same kind is

disappeared.

Mishkaat, page 31, Urdu Edition

1.9 3rd Challenge

This is an ample proof of Tarawih to be among one of Evil Misguided Innovations, otherwise it is a challenge to prove otherwise.

1.10 4th Evil: Tarawih vs “Sahaba Worship”

Yes, present form of Tarawih has nothing to do with Sunnah of Rasool (saw), and it is based only and only upon the disease of “Sahaba Worship” and is done only for this reason that Umar Ibn Khattab introduced it (against the Recommendation of Rasool (saw)).

Narrated Abu Huraira:

Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'in my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'what an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night(Tahajjut).

Sahih Bukhari, Volume 3, Book 32, Number 227

Mawlana Waheeduz Zaman (A famous Sunni Scholar in Indian-Subcontinent who wrote commentry of Bukhari) writes after this hadith:

"From this words of Hadhrat Umar (i.e. what a good Innovation), it becomes clear that he he himself not joined that prayer. Perhaps Hadhrat Umar thought that Nafil prayers are better at home and at the last part of night. Muhammad bin Nasr Marozy محمد بن نصر مروزي narrated that Ibn Abbas said that he was with Hadhrat Umar that people started making noises. Upon this Hadhrat Umar inquired what was that. Others told him that people are going back after offering Tarawih. Hearing this, Hadhrt Umar said: "The night that has been left, is better that what has passed away".

Note: Ahle Sunnah brothers (as well as Nasibies/Wahabies) claim that:

It is allowed to pray Nawafil in Congregation in Mosque (as Sahaba were praying in small groups in congregation in above mentioned hadith)

Therefore, Hadhrat Umar didn't start an entirely new Innovation, but his action was based upon the prior actions of those Sahaba, who were praying Nawafil in Small groups of congregation in the mosque.

And our reply is:

Indeed Umar Bin Khattab was not the first person who initiated this Bidah. But the first ones, who innovated, were those Sahaba, who started praying in small groups against the clear and strong Recommendation of Rasool (saw) to offer Nawafil at homes individually.

It is sickness of mind to legalize the Biddah of Umar Ibn Khattab, while it is based on previous Innovation of some other Sahaba.

As Caliph, it was obligatory upon Umar Ibn Khattab to stop those people (who were praying even in small groups in congregation) from this Biddah. But instead of this, he fully supported this Biddah and publicized it.

Earlier many people followed the Sunnah of Rasool (saw) and indeed prayed individually, but after the support of Umar Ibn Khattab for this Biddah, the real Sunnah of Rasool (saw) totally disappeared from the society.

1.11 5th Evil of Tarawih: It has stopped many people from praying the Real Tahajjud Prayer

Once again look at this part of above mentioned hadith:

...On that, 'Umar remarked, 'what an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night(Tahajjud). Sahih Bukhari, Volume 3, Book 32, Number 227

Now the real Sunnat-e-Muwakkidah (highly Recommended Sunnah) is to pray Tahajjud, but people (out of their disease of Umar Worship... in name of "Seerat-e-Sheikhain) preferred this Evil Misguided Innovation of Tarawih upon the Tahajjud Prayer.

You can see it for yourself that people are running for "Tarawih Prayers" (as if their fast doesn't complete without this), but keep on sleeping at times of Tahajjud.

And sole reason behind this is nothing more than the disease of "Sahaba Worship".

1.12 6th Evil of Tarawih: The Misguided Innovated Fatwas of 4 Fiqhs of Ahle Sunnah about Congregation of Tarawih.

As proved earlier, Rasool (saw) never prayed any 8 or 20 Rakah prayer after Isha Prayers (neither individually, nor in congregation).

Now let us look upon edicts of 4 Aima of Ahle Sunnah upon the Congregation of Tarawih.

Hanafi Fiqh

Al-Durre Mukhtar, vol 1, page 659:

Offering Tarawih (in Jammah) is unanimously (Ijma) Sunnat-e-Mua'akida and it is not allowed to neglect it.

Fatawa Alamgiri, vol 1, page 116:

It is Sunnat-e-Kiffaya to offer the Tarawih Prayer in Congregation (Jammah). If all the people of Masjid and community don't offer it then all of them are Sinners.

Note: People didn't offer Tarawih during times of Rasool (saw) and Hadhrat Abu Bakr... Are those people also Sinners?

Fatawa Alamgiri, vol 1, page 116:

If people have offered Tarawih, then they want to offer it the 2nd time then they are not allowed to do it in congregation.

Note: Can the terrorists of Sipah Sahaba tell us if it was Rasool Allah (saww), who declared it Haram to offer Tarawih 2nd time in congregation? And if it was not Rasool (saww), then who is that person who is making things Haram in Islamic Sharia?

Al-Durre Mukhtar, vol 1, page 662:

It is Sunnat-e-Mua'akida to complete the Quran once in Tarawih. Completing it twice has "Fadhilah" (better) and completing it thrice is "Afdhal" (best). This Sunnah should not be neglected due to the laziness of people.

Note: Rasool Allah (saww) never completed any Quran (once or twice or thrice) during any 8/20 Rakah prayer after Isha, then how has this staircase of virtues developed?

Shafai & Hambali Fiq'hs

They declare the Jama'at an obligatory Sunnah for all i.e. leaving without any reason is a sin.

Our Comments: No comments from our side. But comments by Sunni Brothers are to be welcomed.

Maliki Fiq'h

They consider the Jama'at as Mustahab i.e. better, but not an obligatory Sunnah.

Our Comments:

This is again a bidah i.e. Prophetic Instructions were that it is Mustahab to offer Tahajjud at home. And if still people want to go against the Prophet Instruction and want to declare it Mustahab in Jammah, then it's their own fate.

1.13 Some more Challenges about Tarawih (only for Wahabi/Nasibies i.e. Not for Ahle Sunnah brothers)

Following Challenges are only for Wahabies/Salafies who have different definition of Biddah from us (Shias) and our Ahle Sunnah brothers.

The definition of Biddah according to Salafies is that any new action, which was not been revealed by Allah (swt), and was later invented by people themselves, comes under category of misguided innovation.

Therefore, we invite them to accept the following Challenges.

1.14 4th Challenge: How come Wahabies pray Tarawih for 30 Nights of Ramadhan in congregation?

1. Rasool (saw) offered Tahajjud (or so called Tarawih) in Congregation for only and only 3 Nights of Ramadhan. How come you extended this Sunnah of 3 nights to whole 30 nights of Ramadhan?
2. Moreover, tell us the reason why have you extended it only to 30 nights of Ramadhan, and why not you to 365 days of whole year? (i.e. Did Rasool (saw) ever tell you that this Congregational Tarawih prayer is allowed only in Ramadhan and Haram in remaining months?)

Note: This extension to 30 days has nothing to do with Rasool (saw), but Umar Ibn Khattab did it according to his "Qiyas", and Salafies are only following this "Qiyas" today.

1.15 5th Challenge: Salafi Sunnah of Completing Whole Qur'an during "Tarawih"

Another very important question for Salafies(Wahabies), which they never answer.

Please show us that:

1. Rasool (saww) ever completed whole Quran in this form of Congregational Prayer during 30 nights of Ramadhan.
2. If not, then prove to us that Rasool (saww) ever ordered us to do so (in congregational form) after his death.

These Salafies are the same people who cry out loudly that we (Shia) have made it a regular practice (i.e. Biddah) to say Darood before Adhan. But when they themselves made a regular practice of completing Quran during Congregational Tarawih, then it is fine. Double Standards?

Note: Neither Allah, nor Rasool (saww) ever ordered (or recommended) to recite whole Quran during Congregational prayers during 30 nights of Ramadhan. Contrary to this, Allah (swt) recommended to read so much Quran as it is easy.

[Shakir 73:20] Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you).

Therefore, completing one Quran during 30 nights of Ramadhan is only and only a Bidah of Umar Ibn Khattab, and Salafies are following him in his innovation, instead of following Quran and Sunnah.

1.16 6th Challenge: Shabina Vs. Tarawih

Shabina is the practice of Barailvi Ahle Sunnah brothers in Pakistan and India. They complete whole Quran once again during the last 3 nights of Ramadhan.

Now Salafies deem Shabina to be Biddah while according to them it was not done so by Rasool (saw) in the last 3 nights of Ramadhan.

But Salafies have to look that completing One Quran during 30 nights of Ramadhan was also not done by Rasool (saw). Therefore, if you declare Shabina to be an Innovation, then surely Tarawih also becomes an Innovation automatically.

1.17 7th Evil of Tarawih: Claiming there is no Difference between Tarawih and Tahajjud and both have same Rewards

Following are the differences between Tahajjud and present day Tarawih.

1. Tahajjud was Compulsory upon Rasool (saw)

Tahajjud prayer was Compulsory upon Rasool (saw). As compared to this, Rasool (saw) never offered any such 8 or 20 Rakah Salah in Congregation, as it has been done in Tarawih.

2. Tahajjud is Sunnat-e-Muwakkidah upon Ummah, while Tarawih is not

Tahajjud was always Sunnat-e-Muwakkidah upon Ummah.

As compared to this, Tarawih (i.e. 8 or 20 Rakah Salat after Isha prayers) is at maximum simple "Nafl" prayer (if prayed individually at homes). Tarawih has absolutely no preference over the any other Nafl prayer which is offered throughout a day at any time

(In fact, praying Tarawih in congregation in mosques makes it inferior to any other Nafl Prayer which is offered individually at homes)

3. Tahajjud Time starts only after Middle of Night (i.e. praying any Nafl after Isha doesn't count in Tahajjud)

اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِسْمِ
يَا أَيُّهَا الْمَزْمَلُ

إِلَّا قَلِيلًا قُمْ اللَّيْلَ

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا

عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا أَوْ زِدْ

- [Shakir 73:1] O you who have wrapped up in your garments!
 [Shakir 73:2] Rise to pray in the night except a little,
 [Shakir 73:3] Half of it, or lessen it a little,
 [Shakir 73:4] Or add to it, and recite the Quran as it ought to be recited.

Similarly, see the verse 20 of Surah Muzamil below:

رَبِّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ ۖ إِنَّ
 وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ وَيَصِفُهُ
 وَالنَّهَارَ عِلْمَ يَقْدِرُ اللَّيْلِ

[Shakir 73:20] Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day.

Therefore, if still some one insists that praying 8 or 20 Rakah Salat after Isha prayer will have the rewards of Tahajjud, then that person is blind (physically as well as spiritually).

4. Even Umar Ibn Khattab differentiated between Tarawih and Tahajjud

It was Umar Ibn Khattab who started the Biddah of Tarawih. But he himself knew very well the difference between Tarawih and Tahajjud Prayers. In his own words:

Narrated Abu Huraira:

**Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'in my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'what an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night(Tahajjud).
*Sahih Bukhari, Volume 3, Book 32, Number 227***

Do the Salafies/Wahabites still have courage to claim there is no difference between Tarawih and Tahajjud and they have same Rewards?

1.18 Umar Ibn Khattab prayed 20 Rakah during Tarawih while Rasool (saw) offered 8 Rakah in Tahajjud

One of the biggest difference between Tahajjud and Tarawih is the fact that established Sunnah of Rasool (saw) was to offer 8 Rakah during Tahajjud. While when Umar Ibn Khattab

initiated Tarawih, he ordered people to offer 20 Rakah Salah.

This also proves when Umar Ibn Khattab started Tarawih, he had not in mind to revive that Sunnah of Rasool (saw) when he offered Tahajjud for 3 nights in mosque in congregation.

We have dealt with this dispute of 8 and 20 Rakah in detail in 3rd Chapter

1.19 8th Evil of Tarawih: Reading Quran at a fast pace instead of reciting meaningfully and listening attentively

Should the Holy Qur'an be recited at a fast pace to cover more than one Para every night in Tarawih Prayer?

The Qur-an says that it should be recited meaningfully and listened to it attentively

[Yusufali 7:204] When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.

Similarly:

تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ لَا

[Shakir 75:16] Do not move your tongue with it to make haste with it,

Does completing whole Quran during these congregational prayers of Tarawih reflect these teachings of the Qur-an, or make the recitation meaningful? The method of recitation of Qur'an in tarawih is a clear opposition to the teaching of Quran, and a disgrace to it.

2. Evils of Conjecture: Umar & Satan (Iblees)

Conjecture **قياس و ظن** is Haram in Islam. Allah (swt) says in Quran:

[Shakir 10:36] And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth

Iblees (Satan) was the first one who practiced "Qiyas", when he rejected to prostrate Adam (as), while he used his conjecture that he is made of fire, which is better than mud.

Same is the case with Tarawih.

Umar Ibn Khattab used his conjecture that praying in Congregation in Mosque is better than praying individually at home. But this conjecture is against clear orders of Rasool (saw)... just like the conjecture of Satan (Iblees) was against the orders of Allah (swt) to prostrate Adam (as).

Unfortunately, this practice of using Conjectures didn't stop at Umar Ibn Khattab, but later passed on to his followers, who played a lot more conjectures in order to make Tarawih part of Islamic Sharia.

In following, we are giving a list of some of such hidden Conjectures behind Tarawih, for which no Quranic or Prophetic Commands exist.

2.1 2nd Conjecture: Rasool (saw) wanted people to again start praying Tahajjud Prayers in Congregation after his death

A lie upon Rasool (saw) from Salafies/Wahabies/Nasibies. There are no orders (either from Allah, or from Rasool) to start offering Tahajjud prayer in mosque after his death.

This is merely a Conjecture and dreaming by Salafies to come up with the excuse of "Death of Rasool". Otherwise what stopped Rasool (saw) to tell Ummah to start doing this act after his death?

There are so many other good acts (which are really not against principles of Islam like Tarawih), but still Salafies/Wahabies declare them to be Misguided Innovations, while Rasool (saw) neither did it himself nor ordered to do it. For example, sending Darood upon Rasool (saw) before Adhan or celebrating Eid Milad-un-Nabi etc. (These are the good acts, which are really not against principles of Islam as compared to Tarawih, but still Salafies claim them to be based upon Qiyas and misguided Innovations. Naudobillah).

2.2 3rd Conjecture: Umar Ibn Khattab started Tarwih in order to revive the Sunnah of Rasool (saw)

Defenders of Umar claim that he started Tarawih in orders to revive the Sunnah of Rasool (saw), when he offered Tahajjud prayer for 3 nights in mosque.

This is again a conjecture . Nowhere Hadhrat Umar claimed this about Tarawih that he is starting it in order to revive that Sunnah of Rasool (saw) when he offered Tahajjud prayer for 3 nights in mosque in congregation.

Contrary to this, when Umar Ibn Khattab introduced Tarawih (after Isha Prayers) he said: "A good New Innovation".

Therefore, if Salafies/Nasbies claim today that Umar Ibn Khattab meant from "Good New Innovation" only reviving the Sunnah of Rasool (saw), then they are only dreaming and their Conjecture based Islam has no value.

3. The Reality behind dispute of 8 or 20 Rakah Tarawih

There is a big dispute over the Rakahs of Tarawih:

The followers of 4 Imams (i.e. Ahle Sunnah) claim Tarawih to be 20 Rakahs

While Salafies/Wahabies claim it to be 8 Rakahs.

This is a very interesting dispute and this confusion is based upon the wrong claim that "Tahajjud" and "Tarwih" is one and same thing.

The reality behind this dispute is:

[According to Sunni Sources] Rasool (saw) offered 8 Rakah Salat during Tahajjud (including 3 Witr)

But when Umar Ibn Khattab initiated Tarawih, he ordered people to pray 20 Rakah Salat.

This is another proof that when Umar Ibn Khattab initiated Tarawih after Isha, he had nothing in mind about those 3 nights of Tahajjud prayer of Rasool (saw).

Now all Sahaba followed Umar Ibn Khattab and prayed 20 Rakah during Tarawih after Isha. Similarly 4 Imams of Ahle Sunnah also followed this practice of 20 Rakah.

But then came Salafies/Wahabies, who falsly claimed that Tarawih is Tahajjud prayer and Umar Ibn Khattab revived that Sunnah of 3 nights of Tahajjud of Rasool (saw) in name of Tarawih.

But problem was this that Established Sunnah of Rasool (saw) [according to Sunni Sources] was only to offer 8 Rakah Salat in Tahajjud instead of 20 Rakah. Now here came the contradiction that Tarawih and Tahajjud is same thing. This forced Salafies/Wahabies to claim that Tarawih is only 8 Rakah and thus it was the start of this Dispute.

3.1 Sunnah of Rasool (saw) to offer 8 Rakah during Tahajjud

There are many Ahadith [in Sunni Sources] that Rasool (saw) offered only 8 Rakah during Tahajjud (with additional 3 Rakahs of Witr, which make total of 11 Rakahs).

Narrated Abu Salma bin 'Abdur Rahman:

I asked 'Aisha, "How is the prayer of Allah's Apostle during the month of Ramadan." She said, "Allah's Apostle never exceeded eleven Rakat in Ramadan or in other months; [i.e. throughout whole year] he used to offer four Rakat-- do not ask me about their beauty and length, then four Rakat, do not ask me about their beauty and length, and then three Rakat." Aisha further said, "I said, 'O Allah's Apostle! Do you sleep before offering the Witr prayer?' He replied, 'O 'Aisha! My eyes sleep but my heart remains awake!'"

Bukhari, Volume 2, Book 21, Number 248:

Please see a lot more Ahadith on this 11 Rakah in same chapter of Sahih Bukhari.

3.2 Umar Ibn Khattab ordered people to pray 20 Rakah in Tarawih

Now following are the proofs that Umar Ibn Khattab let people pray 20 Rakah during Tarawih... and this means that Tarawih had absolutely nothing to do with those 3 nights of Tahajjud

prayers of Rasool (saw).

1. In Muwatta Imam Malik, from Yazid bin Rohaan:

"People used to offer 23 Rakah Salat during the times of Umar Ibn Khattab".

2. Bayhaqi from Sa'ib bin Yazeed:

"20 Rakah Salat in Ramadhan was offered during the times of Umar Ibn Khattab.

3. Mussanif Ibn Abi Shayba from Yahya bin Saeed:

"Umar ordered a person to offer 20 Rakah Salat".

4. Mussanif Ibn Abi Shayba from Abdul Aziz bin Rafi'i:

"Abi Ibn Ka'ab used to lead people in Jamah for 20 Rakah and Witr".

5. Mussanif Ibn Abi Shayba from Ata'a:

"Ata'a said he found people offering 23 Rakah Salat including Witr".

6. Bayhaqi narrated from Abu al-Khazeeb:

"Sowaid bin Ghafla (a Sahabi) used to do abulution in Ramadhan and offer 5 Tarweehas"

Note: Word "Tarweeha" is from Tarawih and means taking rest during Salat. Each "Tarweeha" consists of 4 Rakah. Therefore above mentioned Sahabi offered 5 Tarweehas means 20 Rakah Salat.

7. Mussanif Ibn Abi Shayba from Sa'eed bn `Abaid:

"Ali bin Rabia used to lead us 5 "Tarweehas" and 3 Witr during Ramadhan".

8. Bayhaqi from Abz Al-Hasna'a:

"Hadhrat Ali ordered one among them to lead 5 Tarweehas of Tarawih".

9. Bayhaqi from Abu Abdul Rehman Salma, and he from Ali:

"Ali ordered one among them to lead 20 Rakah Tarawih prayer".

Ahle Sunnah also accept that Rasool (saw) offered 8 Rakahs during Tahajjud, but they openly claim to follow 20 Rakah Tarawih prayers of Umar Ibn Khattab and other Sahabas.

And these same Ahle Sunnah criticize Salafies/Wahabies when it comes to extending Tarawih to 30 nights, and praying it after Isha prayer, and completing whole Quran during it..... then they follow Umar Ibn Khattab, but when it comes to numbers of Rakah in Tarawih, then they blame 20 Rakah to be Biddah and 8 Rakahs to be the only correct Sunnah of Rasool (saw). Ultimately this means that Ahle Sunnah are not innovating but it were Sahaba who went against the established Sunnah of Rasool (saw).

We think we need not to comment any more on this issue and objection of Ahle Sunnah upon Salafies/Wahabies have made all the things clear.

4. Opinions of some Sahaba on Tarawih

Not that opinion of any Sunni Scholar holds any value in favour of or against the clear Commands of Rasool (saw), but still here list of some of those Sahaba and Sunni Ulama who deemed it better to pray Tarawih at homes instead of mosques.

4.1 Abdullah Ibn Umar vs. Tarawih

Professor Dr. Muhammad Rawas (who is professor in one University of Saudia and has compiled a big Encyclopedia upon Fiqh of Sahaba and other early Ulama) writes about Abdullah Ibn Umar:

"Abdullah Ibn Umar (the son of Umar Ibn Khattab) did not pray Tarawih with people in Mosque, but he used to offer them individually at home.

Encyclopedia of Fiqhs, vol 7 (Under Fiqh of Abdullah Ibn Umar)

This same Saudi Professor writes further in his Fiqh Encyclopedia:

"One person came to Abdullah Ibn Umar and asked if he should pray Tarawih behind an Imam. Abdullah Ibn Umar asked him if he could recite Quran. He answered: "Yes". Upon this Abdullah Ibn Umar told him why he want to stand quietly like a donkey behind Imam... Go and offer it at your home."

Fiqh Encyclopedia, vol 7, under fiqh of "Abdullah Ibn Umar. Authorm Dr. Muhammad Rawas, Professor in Dehran university of Saudia

Therefore, Abudllah Ibn Umar deem those people to be "Donkeys" who stand beind an Imam during "Tarawih".

No comments from our side.

4.2 Abi bin Ka'b vs Tarawih

Umar Ibn Khattab gathered people behind Abi bin Ka'b and he used to lead them 20 Rakah prayer,... but when last ten days of Ramadhan left, then Abi bin Ka'b used to stay in his home and offer prayer there, while other people used to say that Abi bin Ka'b ran away.

1. Abi Dawud (along with comment in A'on, page 538, vol 1, published in Delhi)

2. Sunnan Abu Dawud, translated by Mawlana Wahiduz Zaman Khan, vol 1, page 579, Naumani publishers, Urdu Bazar Lahore.

4.3 Opinions of some Sunni Scholars about offering Tarawih at homes

1. Mawlana Wahiduz Zaman, while commenting on Sunnan Abu Dawud:

"Imam Abu Yousuf and Malikia prefer to offer this prayer at home".

Sunnan Abu Dawud, vol 1, page 557, published Lahore (translated by Mawlana Wahiduz Zaman)

2. Imam of Deobandies Mawlana Anwar Kaashmiri:

"Imam Malik, Imam Yousuf, Imam Tahawi and some companions of Imam Shaf'i

prefer that like other Nawafil it is better to offer Tarawih at homes without congregation, while Rasool (saw) said that prayers are better at homes except compulsory one."

Anwar-ul-Bari (the commentary of Sahih Bukhari), vol. 2, page 88, published in Gujranwala, Pakistan

3. Imam Nawawi:

"The scholars agree on its merit, but they differ on whether it is better to pray it in one's home individually or in congregation in a mosque." Al-Nawawi, the famous commentator of Sahih Muslim, then goes on to list scholars who support the second and dominant view. He then writes:

"Malik, Abu Yusuf, some Shafi'i scholars, and others say that it is better to pray it individually in the home".

al-Nawawi, Sharh Sahih Muslim, volume 6, page 286

5. Did Mawla Ali (as) ever stop people from praying Tarawih?

The Defenders of Tarawih often use this excuse to prove it's legitimacy that Ali bin Abi Talib did not stop people from offering Tarawih either.

This is a big lie. Indeed Mawla Ali (as) stopped people from this Bidah, but people were indulged so much in their "Misguided Innovation" of "Seerat-e-Shaikhain" (i.e. Sunnah of first 2 Caliphs), that it was impossible to show them the right path.

5.1 Historical Background of another Misguided Innovation of following "Seerat-e-Sheikhain"

There were only 2 Divine Sources of Islamic Sharia i.e.

1. Quran.
2. Ahle Bait (i.e. Sunnah of Rasool transmitted through Ahle Bait).

But people Innovated and added the 3rd Source to Islamic Sharia with the name of "Seerat-e-Sheikhain" (i.e. Following the Sunnah(/Biddahs) of first 2 Caliphs).

For them, following the practices of first 2 Caliphs were equally important as to follow Quran and Sunnah.

First time Mawla Ali (as) became prey of this Misguided Innovation when after death of Umar Ibn Khattab, the Caliphate was offered to Mawla Ali (as) along with condition of following the "Sunnat-e-Sheikhain".

This Misguided Innovation has a big Historical Role. In order to understand it in more depth, please read our article:

[📖 Bidah \(Innovation\)](#)

Now let us return to our original topic of "Tarawih". Following Passage is from one of the Sermons of Mawla Ali (as), which clears a lot of Hidden (or Distorted) Facts of History.

الكافي، خطبة في الفتن و البدع، صفحة ٥٩، روضة
مطبوعة ايران

بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ حَمَادِ بْنِ عَيْسَى عَنِ عَلِيِّ
عَثْمَانَ عَنِ سَلِيمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ إِبرَاهِيمُ بْنُ
الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَحَمِدَ اللّٰهَ وَ خَطَبَ أَمِيرَ
عَلِيَّ النَّبِيِّ (صَلَّى اللّٰهُ عَلَيْهِ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى
أَخَافُ عَلَيْكُمْ خَلَّتَانِ وَآلِهِ) ثُمَّ قَالَ أَلَا إِنَّ أَخَوْفَ مَا

اتَّبَعَ الْهُوَى فَيَصُدُّ عَنِ اتِّبَاعِ الْهُوَى وَ طُولُ الْأَمَلِ أَمَّا
 الْآخِرَةَ أَلَا إِنَّ الدُّنْيَا الْحَقُّ وَ أَمَّا طُولُ الْأَمَلِ فَيَنْسِي
 قَدْ تَرَحَّلَتْ مَقِيلَةً وَ لِكُلِّ قَدْ تَرَحَّلَتْ مُدِيرَةً وَ إِنَّ الْآخِرَةَ
 أَبْنَاءُ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ وَاحِدَةٍ بَنُونَ فَكُونُوا مِنْ
 عَمَلٍ وَ لَا حِسَابٍ وَ إِنَّ غَدَاً أَبْنَاءُ الدُّنْيَا فَإِنَّ الْيَوْمَ
 وَقُوعُ الْفِتَنِ مِنْ أَهْوَاءِ حِسَابٍ وَ لَا عَمَلٍ وَ إِنَّمَا بَدَأَ
 فِيهَا حُكْمَ اللَّهِ يَتَوَلَّى فِيهَا تَتَبَعَ وَ أَحْكَامٍ تَبْتَدِعُ يَخَالَفُ
 لَوْ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَوْ رَجَالَ رَجَالًا أَلَا إِنَّ الْحَقَّ
 عَلَيَّ ذِي حُجِّي لَكِنَّهُ يُوْخَذُ أَنْ الْبَاطِلَ خَلَصَ لَمْ يَخَفُ
 فَيَمْزِجَانِ فَيَجْلَلَانِ مِنْ هَذَا ضَغْثٍ وَ مِنْ هَذَا ضَغْثٍ
 أَوْلِيَائِهِ وَ نَجَا مَعَا فَهَذَاكَ يَسْتَوَلِي الشَّيْطَانَ عَلَيَّ
 سَمِعْتُ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى إِنِّي
 رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ كَيْفَ أَنْتُمْ
 لَبَسْتُمْ فِتْنَةَ يَرْبُو فِيهَا الصَّغِيرُ وَ يَهْرَمُ فِيهَا الْكَبِيرُ إِذَا
 يَجْرِي النَّاسُ عَلَيْهَا وَ يَتَخَذُونَهَا سِنَةً فَإِذَا غَيْرَ مِنْهَا
 شَيْءٌ قِيلَ قَدْ غَيَّرَتِ السَّنَةَ وَ قَدْ أَتَى النَّاسَ مِنْكَرًا
 تَشْتَدُّ الْبَلِيَّةُ وَ تَسْبِي الدَّرِيَّةُ وَ تَدْفَعُهُمُ الْفِتْنَةُ كَمَا تَمُ
 تَدْفُقُ النَّارُ الْحَطْبَ وَ كَمَا تَدْفُقُ الرَّحَى يَثْغَالُهَا وَ
 يَطْلُبُونَ يَتَفَقَّهُونَ لِغَيْرِ اللَّهِ وَ يَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ وَ
 حَوْلَهُ نَاسٌ مِنَ الدُّنْيَا بِأَعْمَالِ الْآخِرَةِ ثُمَّ أَقْبَلَ بِوَجْهِهِ وَ
 عَمِلَتْ الْوَلَاةُ أَهْلَ بَيْتِهِ وَ خَاصَّتِهِ وَ شَيْعَتِهِ فَقَالَ قَدْ
 اللَّهُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ (صَلَّى
 عَلَيْهِ وَآلِهِ) مُتَعَمِّدِينَ لِخِلَافِهِ نَاقِضِينَ لِعَهْدِهِ مُغْيِرِينَ
 لِسُنَّتِهِ وَ لَوْ حَمَلَتْ النَّاسُ عَلَيَّ تَرَكْتُهَا وَ حَوْلْتُهَا إِلَى
 مَوَاضِعِهَا وَ إِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ (صَلَّى
 وَآلِهِ) لِتَفْرُقَ عَنِّي جُنْدِي حَتَّى أَبْقَى اللَّهُ عَلَيْهِ
 شَيْعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَ وَحْدِي أَوْ قَلِيلٍ مِنْ
 عِزِّ وَ جَلِّ وَ سَنَةِ رَسُولٍ فَرَضَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ

لَوْ أَمَرْتُ بِمَقَامِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَرَأَيْتُمْ
الْمَوْضِعَ الَّذِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَرَدَدْتَهُ إِلَى
وَضَعَهُ فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ
رَدَدْتُمْ فَدَكَأَ إِلَى وَرَثَةِ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ
رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَمَا رَدَدْتُمْ صَاعَ
أَقْطَعِهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ وَ أَمْضَيْتُمْ قَطَائِعَ
وَ لَمْ تَنْفِذُوا وَ رَدَدْتُمْ عَلَيْهِ وَآلِهِ) لِأَقْوَامٍ لَمْ تَمْضِ لَهُمْ
الْمَسْجِدَ وَ رَدَدْتُمْ دَارَ جَعْفَرٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُمُهَا مِنْ
تَحْتِ رِجَالِ قَضَايَا مِنَ الْجَوْرِ قُضِيَ بِهَا وَ نَزَعْتُمْ نِسَاءً
اسْتَقْبَلْتُمْ يَهُنَّ بِغَيْرِ حَقٍّ فَرَدَدْتُمُنَّ إِلَى أَزْوَاجِهِنَّ وَ
ذُرَارِي بَنِي الْحَكَمِ فِي الْفُرُوجِ وَ الْأَحْكَامِ وَ سَبَبْتُمْ
مَحُوتٍ تَغْلِبُ وَ رَدَدْتُمْ مَا قَسَمَ مِنْ أَرْضِ خَيْبَرَ وَ
دَوَاوِينَ الْعَطَايَا وَ أَعْطَيْتُمْ كَمَا كَانَ رَسُولُ اللَّهِ (صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ) يُعْطِي بِالسُّوْيَةِ وَ لَمْ أَجْعَلْهَا دَوْلَةً
الْأَغْنِيَاءِ وَ أَلْقَيْتُمُ الْمَسَاحَةَ وَ سَوَيْتُمْ بَيْنَ الْمَنَاكِحِ بَيْنَ
أَنْفَذْتُمْ خَمْسَ الرَّسُولِ كَمَا أَنْزَلَ اللَّهُ عِزَّ وَ جَلَّ وَ
وَ رَدَدْتُمْ مَسْجِدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَرَضَهُ
عَلَيْهِ وَ سَدَدْتُمْ مَا فَتِحَ فِيهِ مِنْ وَآلِهِ) إِلَيَّ مَا كَانَ
مِنْهُ وَ حَرَمْتُمُ الْمَسِيحَ عَلَيَّ الْأَبْوَابِ وَ فَتَحْتُمْ مَا سُدَّ
أَمَرْتُ بِإِحْلَالِ الْمُتَعَتِّينَ الْخَفِينِ وَ حَدَدْتُ عَلَيَّ النَّيِّذِ وَ
الْجَنَائِزِ خَمْسَ تَكْبِيرَاتٍ وَ أَلْزَمْتُ وَ أَمَرْتُ بِالتَّكْبِيرِ عَلَيَّ
اللَّهُ الرَّحْمَنَ الرَّحِيمَ وَ أَخْرَجْتُمُ النَّاسَ الْجَهْرَ بِسْمِ
(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي) مِنْ أَدْخَلَ مَعَ رَسُولِ اللَّهِ
عَلَيْهِ وَآلِهِ مَسْجِدِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ
(أَخْرَجَهُ وَ أَدْخَلْتُمْ مِنْ أَخْرَجَ بَعْدَ رَسُولِ اللَّهِ (صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ) مِمَّنْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ
وَ حَمَلْتُمُ النَّاسَ عَلَيَّ حُكْمَ الْقُرْآنِ عَلَيْهِ وَآلِهِ) أَدْخَلَهُ
وَ أَخَذْتُمُ الصَّدَقَاتِ عَلَيَّ وَ عَلَيَّ الطَّلَاقِ عَلَيَّ السُّنَّةِ

وَ الْغُسْلِ وَ الصَّلَاةَ أَصْنَافِهَا وَ حُدُودِهَا وَ رَدَدْتُ الْوُضُوءَ
 رَدَدْتُ أَهْلَ إِلَى مَوَاقِبِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا وَ
 سَائِرَ فَارِسَ وَ نَجْرَانَ إِلَى مَوَاضِعِهِمْ وَ رَدَدْتُ سَبَايَا
 الْأُمَّمِ إِلَى كِتَابِ اللَّهِ وَ سَنَةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ
 إِذَا لَتَفَرَّقُوا عَنِّي وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا (وَآلَهُ
 يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ وَ أَعْلَمْتَهُمْ
 اجْتِمَاعَهُمْ فِي النَّوَافِلِ يَدْعَةُ فِتْنَادِي بَعْضُ أَهْلِ أَنْ
 مِمَّنْ يِقَاتِلُ مَعِي يَا أَهْلَ الْإِسْلَامِ غَيْرَتُ عَسْكَرِي
 يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعًا سَنَةَ عَمْرٍ
 يَثُورُوا فِي نَاحِيَةِ جَانِبِ عَسْكَرِي مَا وَ لَقَدْ خِفْتُ أَنْ
 الْفَرَقَةَ وَ طَاعَةَ أَيْمَةِ الضَّلَالَةِ لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنْ
 أَعْطَيْتُ مِنْ ذَلِكَ سِبْغِمْ ذِي وَ الدُّعَاءِ إِلَى النَّارِ وَ
 جَلَّ أَنْ كُنْتُمْ أَمْنْتُمْ بِاللَّهِ الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ
 الْفُرْقَانِ يَوْمَ التَّقْيِ وَ مَا أَنْزَلْنَا عَلَيَّ عَبْدِنَا يَوْمَ
 الْقُرْبَى الَّذِي قَرْنَنَا الْجَمْعَانَ فَنَحْنُ وَ اللَّهُ عَنِّي يَذِي
 وَآلَهُ) فَقَالَ اللَّهُ يَنْفُسِيهِ وَ يَرْسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ
 وَ تَعَالَى قَلِيلَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى
 الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا خَاصَّةً كَي لَا يَكُونَ
 بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ دَوْلَةً
 عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ مَا نَهَاكُمْ
 شَدِيدَ الْعِقَابِ لِمَنْ ظَلَمَهُمْ رَحْمَةً مِنْهُ لَنَا وَ إِنَّ اللَّهَ
 اللَّهُ بِهِ وَ وَصَى بِهِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ غَنِيَّ اغْنَانَا
 لَنَا فِي سِبْغِ الصَّدَقَةِ نَصِيبًا أَكْرَمَ وَآلَهُ) وَ لَمْ يَجْعَلْ
 وَآلَهُ) وَ أَكْرَمْنَا أَهْلَ اللَّهِ رَسُولَهُ (صَلَّى اللَّهُ عَلَيْهِ
 فَكَذَّبُوا اللَّهَ وَ الْبَيْتَ أَنْ يَطْعِمَنَا مِنْ أَوْسَاحِ النَّاسِ
 النَّاطِقِ يَحْقِنَا وَ كَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ
 أَهْلَ بَيْتِ نَبِيِّهِ مِنْ مَنْعُونَا فَرَضًا فَرَضَهُ اللَّهُ لَنَا مَا لَقِي
 عَلَيْهِ وَآلَهُ) وَ اللَّهُ أُمَّتِهِ مَا لَقِينَا بَعْدَ نَبِينَا (صَلَّى اللَّهُ

قُوَّةَ إِلَّا بِاللَّهِ الْمُسْتَعَانُ عَلَيَّ مَنْ ظَلَمَنَا وَلَا حَوْلَ وَلَا الْعَلِيِّ الْعَظِيمِ

Rudhutul Kafi, Sermon of Al-Fatan wa Al-Bidah, page 59, published in Iran:

"The Caliphs before me intentionally practiced such acts in which they went against Rasool Allah (saww). They broke the promises (which they made with Rasool) and changed the Sunnah of Rasool Allah (saww). *If (today) I ask people to leave all these things (innovations) and restore things back to the way they were at the time of Rasulallah (s), my army shall rebel and abandon me, and I shall be left alone. All that shall remain turning to me shall be those Shi'a who recognise my virtues and rank.*

Then he further explained by giving some examples that: "If I return Fadak to the heirs of Fatima as.gif, and if I order to restore the "SA'a" (a unit for measuring wheat) of Rasool Allah (s). And if I return the properties, which were given by Rasool (s) to their original owners, and deny the decisions which were based on injustice (and tyranny), and snatch the women who were illegally taken by some people and return them to their husbands, and if I deny the (unjust) distribution of Fadak, and start giving the shares to every one equally (as were originally given by Rasool (s), but earlier caliphs started giving according to status), and restore the condition of Khums of Rasool (saww), and to bring Masjid-e-Nabi to it's original position, and to make "Masah alal Khaffin" haram, and to issue punishment ("Had") for drinking "Nabeedh" (alcohol made out of barley), and give the fatwa for Mut'ah being Halaal, and start saying 5 Takbirs at funeral, and make it obligatory upon people to recite "Bismillah" loudly during Salat and ask people to follow the Quranic and Sunnah way of giving Talaq, and ask people to give all the Sadaqat, and to restore the way of ablution, bathing and prayer to it's original form and time, and give back the fitya (which was unjustly taken) to people of Najran, and return the slave girls of people of Persia, and ask people to return to Qur'an and Sunnah of Rasool (s), then all people will abandon me (and I will be left alone). *I ordered people that they should only gather for Fardh (obligatory) prayers during Ramadhan, and told them that congregation (Jamah) in Nafal (i.e. Tarawih) is a Bidah (innovation) then all of these people started shouting that Sunnah of Hadhrat Umar has been changed.*

Therefore, the Tarawih continued among People, and whole blame goes to their Misguided Innovation of following "Sunnah of Sheikha'in" and not to Mawla Ali (as).

Imam al-Baqir (as) and Imam al-Sadiq (as) were also asked about the permissibility of praying optional prayers in congregation during the nights of Ramadan, they both narrated a tradition of the Prophet (s) where he said:

"Verily, the offering of nafila (recommended prayers) in congregation during the nights of Ramadan is an INNOVATION... O people! do not say nafila prayers of Ramadan in congregation.... Without doubt, performing a minor act of worship which is according to the sunnah is better than performing a major act of worship which is an innovation."

al-Hurr al-`Amili, Wasa'il al-Shi`ah, volume 8, page 45

In brief, there exist many more such narrations from Aima of Ahle Bayt (as), where they severely criticized Tarawih.

5.2 Nasibi Excuse that above mentioned Ahadith are from Shia Books and thus Rejected

So, once again you will find that Nasibies are denying "Thaqalayn", while only Shias narrated from them. This is their fate and no one can guide them except Allah (swt).

Nevertheless, Nasibies still have to answer the following questions to us:

1. Did your 4th Rashid Caliph (i.e. Ali Ibn Abi Talib) have the right to add some thing in Islamic Sharia?
2. If not, then how comes that non-objection by your 4th Caliph automatically legitimates Tarawih in Islamic Sharia?

Therefore, if your 4th Caliph supported Tarawih instead of stopping it, then it means only and only this Fact that your 4th Caliph is also a Misguided Innovator himself along with 2nd Caliph (and not the other way that Tarawih becomes Part of Islamic Sharia).

So, Nasibies better not try to twist the Standards in order to prove the legitimacy of Tarawih.

As compared to 4th Rashid Caliphs of Nasibies, our Mawla Ali (as) has severely criticized Tarawih and did "Tabarra" from it.

Note: There is a well known Sunni Alim "Shawkani". He is even respected by Salafies/Wahabies. Even he accepted this that Aima of Ahle Bait (as) deemed Tarawih to be Misguided Innovation.

"The progeny of the Prophet (s) say that congregation in Tarawih is an INNOVATION".

al-Shawkani, Nayl al-Awtar, volume 3, page 50

May Allah send his blessings upon Muhammad and Aale-Muhammad. Amin.

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