



**Taraweeh 8 Or 20 Rakat..?? In The
Light of Sahih Hadith & Answered
all The Objections.**

Most of the work in the article is taken from a Book in Urdu "Ta'daad Rakaat Qiyaam e Ramazaan Ka Tehqeeqi Jayza" by Shaikh Zubair Ali Zae (Hafidhahullah). May Allah reward the Shaikh and protect him as he is one of the best Scholars alive today.

Number of Rakat in **Taraweeh** is an issue in which the people of knowledge have differed. We as muslims must respect the differences of opinions if its based on Quran and Sunnah. But there are certain people that go to extremes in proving their stance to be correct.

One such stance us is lead by the modern day sufi muqallideen, they say that the number of rakaat **intaraweeh** is 20, nothing more and nothing less. Insha Allah this article will be a direct response to them and we will be answering their claims thoroughly in the light of Quran and Sunnah insha Allah.

This episode answers questions like:

- - **What is the meaning of the term Qiyaam ul Layl?**
- - **What is the difference between Qiyaam ul Layl and Taraweeh?**
- - **At What time Should Qiyaam ul Layl be practiced?**
 - - **What is the length of Qiyaam ul Layl?**
- - **Is Qiyaam ul Layl prayed in Congregation or Alone?**
- - **Did Umar (radhi Allahu Anhu) start the Congregation of Qiyaam ul Layl?**
 - - **Is the Number of Rakaat 8 or 20?**

In Short, the number of Rakaat in taraweeh is not a specified and one can pray as much rakaat as he can because of the following hadeeth:

Volume 1, Book 8, Number 461: Narrated Nafi':

Ibn 'Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two Rakat at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rakat which you have offered.'" Ibn

‘Umar said, “The last Rakat of the night prayer should be odd for the Prophet ordered it to be so.

So from this Sahi hadeeth we come to know that there is no specified number of rakaat in Qiyaam ul Layl and hence we find a lot of Authentic evidences of variant number of Rakaats in taraweeh. When we read the practice of the Salaf us saliheen which include the Sahaba, tabiyeen and taba-e-tabiyeen, we find that some of them prayed 11 Rakaat , some prayed 13 rakaat, some prayed 19 rakaat, some prayed 23, some prayed 36 and some even prayed 39 rakaat also.

As far as the practice of Prophet Muhammad Sal Allahu Aleyhi wasallam is concerned, it is 8

Rakaat + 3 = 11:

Volume 3, Book 32, Number 230: Narrated Abu Salama bin ‘Abdur Rahman:

that he asked ‘Aisha “How was the prayer of Allah’s Apostle in Ramadan?” She replied, “He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat — let alone their beauty and length—and then he would pray four —let alone their beauty and length — and then he would pray three Rakat (Witr).”She

added, "I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep.'"

So we come to know from the above evidence that it is permissible to pray as much as we can because the prophet pbuh allowed it but the act of prophet mohammad pbuh himself was 8+3=11 rakaat.

Now coming to the Modern Sufis that hold the view of 20 rakaat **"being the only Sunnah"** and along with that they also claim that taraweeh and tahajjud are 2 seperate prayers.

Following is a list of their claims/objections which we shall be answering thoroughly insha Allah

Claim 1: Tahajjud was ordained in begining of Islam and taraweeh was prayed in the last ramadan of the prophet's life Sal Allahu aleyhi wasallam

A) Word Tarawih was never used for night prayer during time of Prophet or Sahabas

B) Same hadith mentioned under chapters of tarwaih and Qiyam ul layl

C) No single muhaddith against using it as proof for taraweeh

D) Scholars presenting 8 rakah as a proof against weak 20 rakah

E) No 2 witr in 1 night

F) Opinion of Hanafi imams, taraweeh 8 or 20?

G) Opinion of 4 great imams

Claim 2: Tarawih is prayed in the beginning of the night and tahajjud is prayed in the later part of the night

Claim 3: Tarawih is prayed in congregation and tahajjud is prayed individually

Claim 4: Tarawih was prayed in the Masjid by the prophet mohammad sal Allahu aleyhi wasallam and he prayed tahajjud at home

Claim 5: Tarawih is prayed only in ramadan and tahajjud is prayed through out the year

Claim 6: No body does Amal on the hadeeth of Ayesha radhi Allahu Anha As it is bcz the prophet pbuh used to pray 4 and 4 rakaat but tarawih is prayed in 2 and 2 rakaat all over the world

Claim 7: Sahaba made Ijma on 20 Rakaat

Claim 8: Hadeeth of Ali Radhi Allahu Anhu in Musannif ibn Abee Shayba

We will insha Allah add some important additional information as well such as Hanafi scholars view on 8 rakaat taraweeh and much much more.

So Lets analyze their claims 1 by 1.

Claim no.1: Tahajjud was ordained in beginning of Islam and taraweeh was prayed in the last ramadan?

Response: This Claim has no proof what so ever. There is not a single Sahi Hadeeth which differentiates between tarawih and Tahajjud and there is not a Single Sahi hadeeth which shows that the Prophet Sal Allahu Aleyhi wasallam prayed Tahajjud and Tarawih Seperately.

We read the hadeeth from Sahi Al Bukhari in which Aisha Radhi Allahu Anha says that the prophet sal Allahu aleyhi wasallam did not pray more than eleven Rakat in Ramadan or in any other month. This hadeeth of Aisha Radhi Allahu Anha in Sahi Al Bukhari is one of the Strongest proofs that Tahajjud and Taraweeh are the same prayers. Tahajjud, Tarawih and Qiyaam ul Layl are 3 names of the Same Salaah.

Evidences of Tahajjud, Tarawih and Qiyaam ul Layl are 3 names of the Same Salaah are as follows:

A) Word Tarawih was never used for night prayer during time of Prophet or Sahabas

B) Same hadith mentioned under chapters of tarwaih and Qiyam ul layl

C) No single muhaddith against using it as proof for taraweeh

D) Scholars presenting 8 rakah as a proof against weak 20 rakah

E) No 2 witr in 1 night

F) Opinion of Hanafi imams, taraweeh 8 or 20?

G) Opinion of 4 great imams

A) Word Tarawih was never used for night prayer during time of Prophet or Sahabas:

As mentioned earlier that there does not exist a Single Authentic Evidence that prophet Mohammad sal Allahu aleyhi wasallam prayed Tahajjud and Tarawih Seperately. **Infact the word taraweeh is no where used in the text of the ahadeeth in which the prophet prayed at night during Ramadan or other months. The word “tarawih” was never used for the night prayer during the**

time of the prophet sal Allahu aleyhi wasallam or the Sahaba.

The bolded part above is a very important point which many people forget or either dont mention it to the unlearned public. The general word used most of the time for the night prayer in Ramadan and other months was **“Qiyaam ul Layl”** or **“Tahajjud”**.

B) Same hadith mentioned under chapters of tarwaih and Qiyam ul layl:

The Muhadditheen and Imaams have mentioned this hadeeth under the chapters of tarawih and Qiyaam e.g In Sahih Al bukhari, this hadeeth is mentioned in Kitaab us Salaat At Tarawih (The book of Taraweeh) and as well as the book of Tahajjud.

Now it is ironic that the Sufi muqallids quote a hadeeth from Sahi Al Bukhari and then claim that this hadeeth is not about taraweeh where as Imam Bukhari Brought this hadeeth under the headings of “The book of Taraweeh” as well as “the book of Tahajjud”.

See the hadeeth of Aisha r.a from the Book of Tahajjud, chapter

16:<http://www.sunnah.com/bukhari/19>

Now here is the same hadeeth from Sahi Al Bukhari in the Book of Taraweeh: Read the last hadeeth in this

link. <http://www.sunnah.com/bukhari/31>

This evidence is sufficient to prove that the hadeeth of Aisha Radhi Allahu Anha is about Tarawih as well as Tahajjud/Qiyaam ul Layl and this evidence also disproves the claim that Taraweeh and Tahajjud are different. The height of Deobandi blind following is such that even in their commentary of Sahi Al Bukhari they have mentioned that this hadeeth in the book of taraweeh is about the book of tahajjud. [**Tafheem ul Bukhari by Zahoor ul Bari Azami, vol 1 Pg 903**]

Let's share further evidences Insha Allah.

This hadeeth of 8+3 Rakaat is also mentioned in Muwatta Muhammad bin Al Hassan Al Shaybaani Page 141 under the heading **قيام شهر رمضان و ماء** "فيه من الفضل"

Molana Abdul Hayy Lakhnawi hanafi states in its Haashiya that **قوله قيام شهر رمضان ويسمى** "التراويح" which means that the Qiyaam of Ramadaan and Tarawih are the same.

Al Sunan Al Kubraa by Imam Bayhaqi bring this

hadeeth under the heading of “باب ما روي في عدد”
”ركعات القيام في شهر رمضان

Imam Abu al-Abbas Qurtubi says:

ثم اختلف في المختار من عدد القيام فعند مالك: أن المختار من ذلك
ست و ثلاثون..... وقال كثير من أهل العلم: إحدى عشرة ركعة أخذاً
بحديث عائشة

There is difference of opinion in the number of
Rakaat in taraweeh, Imam Maalik (rah) chose 36
Rakaah... and a large number of scholar have said
that is it 11 Rakaat as in the hadeeth of Aisha (Radhi
Allahu Anha). المفهم لما اشكل من تلخيص كتاب مسلم
2/390،389

**C) No single muhaddith against using it as
proof for taraweeh:**

Not a Single Muhaddith or Faqeeh from amongst the
Mutaqaddimeen ever claimed that this hadeeth has
nothing to do with Tarawih.

**D) Scholars presenting 8 rakah as a proof
against weak 20 rakah:**

A number of Scholars(including hanafis) have
presented the hadeeth of 8 rakah against the weak
hadeeth which mentions 20 rakaah.

1. Allama Zal'ee Hanafi (Nasbul Raaya 2/153)

2. Hafiz Ibn Hajar Al Asqalani (Ad-Daraaya 1/203)
 3. Ibn Hammaam Hanafi (1/467 printed by Darul Fikr)
 4. Allama Ainee Hanafi (Umdatul Qaari 11/128)
 5. Allama Suyooti (Al-Haawi lil Fataawa 1/348)
- And more.**

E) No 2 witr in 1 night:

If tahajjud and Tarawih are 2 separate prayers, then according to this Usool, Rasool Allah pbuh prayed 23 (20+3 witr) Rak'ah tarawih and then in the same night the prophet pbuh prayed 11 (8+3 witr) Rak'ah Tahajjud as it is already mentioned in the hadeeth narrated by Aisha Radhi Allahu Anha.

If we accept this claim then we also have to admit that Rasool Allah Sal Allahu aleyhi wasallam prayed Witr twice. Once in tarawih and once in tahajjud.

Where as Rasool Allah pbuh said “ لا وتران في ليلة ”

“There is no two Witr in one night.” [Sunan At Tirmidhi 470, Sunan Abu dawood 1439, Sunan An Nasai 1678, Sahih Ibn Khuzaymah 1101, Sahih Ibn Hibbaan 671]

There cannot be any contradiction in the Actions and Sayings of Rasool Allah sal Allahu aleyhi wasallam and hence it is incorrect to differentiate between Tahajjud and Tarawih.

F) Opinion of Hanafi imams, taraweeh 8 or 20?

1) **Ibn Hammaam Hanafi** says: “And the conclusion for all this is that the Sunnah Qiyaam (of) Ramadan (Tarawih) is 11 Rakaat with witr in congregation.” [Fathul Qadeer Sharhul Hidayah vol 1 Page 407]

and then he goes on and say 20 is sunnah of Khulafa al Rashideen.

2) **Mulla Ali Qari** repeated the same thing that the Sunnah Qiyaam of Ramadan is 11 Rakaat [Mirqaatal Mafateeh 3/382]

3) **Ahmed Tahtawi** says: “Because the prophet (pbuh) has not prayed 20 Rakaah, rather (he prayed) 8 (Rakaah)” [Hasshiyatul Tahtawi Ala Durr Al Mukhtaar Vol 1 Pg 295]

4) **Muhammad Ahsan Nanotvi** repeated the same [Haashiya Kanzul Daqaiq page 32]

5) **Ibn Najuym Misri** said that 8 Rakaah is Masnoon [Al-Bahrur Raqaaiq vol 2 Page 67]

6) **Khaleel Ahmed Saharanpuri Deobandi** says that the sunnah muwakkadah of tarawih being 8 Rakaah is agreed upon. [Baraheen e Qaatia page 109,195]

7) **Abdul Shakoor Lakhnavi** admits that 8 Rak'ah taraweeh is Masnoon. [Ilm ul Fiqha Page 198]

8) **Abdul Hayy Lakhnavi** writes that: "the prophet pbuh performed taraweeh in 2 ways.

– 20 Rakaahs without Congregation... but its chain of narration is weak

– 8 Rakaah with 3 Rakaah witr in

Congregation."Majmoo'a Fatawa Abdul Hayy vol 1 Page 331,332

9) **Maulana Muhammad Anwar Shah**

Kashmireesaid, "There is no way out or alternative in accepting that the taraweeh of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) was eight (8) rak'ahs (units), and it is not established by any narration he prayed taraweeh and tahajjud separately." [Urf ash-Shadhee 1/166]

Further he states in Faizul Baari 2/420 that Umar ibn Al Khattaab Radhi Allahu Anhu considered taraweeh and tahajjud to be the same.

10) **Mohammad Yusuf Binori** said that “thus It is important to accept that the prophet pbuh prayed 8 Rak’ah taraweeh also.” Ma’ariful Sunan vol 5 pg 543

11) **Muhammad Qaasim Nanautwee** the founder of Deoband writes, “it is written from the people of knowledge that Taraweeh (Qiyaam ul-Ramadhaan) and Tahajjud (Qiyaam ul-Layl) are in reality both One.” [Fuyoodh Qaasamiyyah (p.13)]

Recommended Reading: The Evidence Of Taraweeh Being 8 Rakah From The Books Of Hanafi Scholars

: <http://ahlulhadeeth.net/book/the%20e...%20rakah.pdf>

The above evidence is more than enough to answer the person’s claim that Tarawih and tahajjud are separate prayers.

G) Opinion of 4 great imams:

Imam Abu haneefah(rah): Imam Muhammad said: “ Abu Haneefah informed us, who said, it

was narrated to us by Abu Jafar, who said the Prophet would pray thirteen raka'aahs between Salaatul-Ishaa and the Fajar Prayer, eight raka'aahs being voluntarily, three raka'aahs being Witr, and two raka'aahs (sunnah) of the Fajar Prayer." [Muwatta Imam Muhammad, On the Issue of performing Salaam concluding with the Witr]

Imam Malik(rah)

الذي أخذ به لنفسه في قيام رمضان هو الذي جمع به عمر بن الخطاب الناس إحدى عشرة ركعة وهي صلاة رسول الله صلى الله عليه وسلم ولا أدري من أحدث هذا الركوع الكثير

I chose 11 Rakah of Qiyam e Ramadhan and Umar bin al Khattab Gathered people on this prayer and this is the Prayer of Messenger of Allah peace be upon him, and I don't know from where people innovated these so many more Rak`ah [Kitab Al tahajjud hadeeth no: 890 by Abdul Haq Al Shabeeli 581 h]

According to Allamah Ayini Hanafi The stance of Imam Malik is 11 Rakah see Umda tul qari 11/126 under the hadeeth 2010

According to Shaykh Ibne Tamiyah stance of Malaki Madhab is 36 Rakah as said by Shaykh in Al-Ikhtiyaaraat, p. 6

Qazi Abu Bakr Al-Arbi Al-Maaliki said:

والصحيح أن يصلى أحد عشر ركعة صلوة النبي صلى الله عليه وسلم
وقيامه فأما غير ذلك من الأعداد ، فلا أصل له ولا حدفيه

And the correct (view) is that 11 rakaat should be
prayer. This was the prayer and Qiyaam of the
prophet sal Allahu aleyhi wasallam. Any numbers
apart from that has no reality in it nad Hadd in
it. [عارضة الاحوذى 4/19 ح806]

**Imam Shaf'ee (rah) said after saying 20 is
better**

وليس في شيء من هذا ضيق ولا حد ينتهي إليه لأنه نافلة فإن أطالوا
القيام وأقلوا السجود فحسن وهو أحب إلي وإن أكثروا الركوع و
السجود فحسن

There is no problem in this (prayer of
taraweeh/qiyam al ramadaan) and there is no
limit is (number of rakah) because this is nafil
prayer, If Rakat are less and Qiyam is long then it
is good and i like this view, and If There are More
Rak`ah even it is good. [Mukhtasir qiyam ul Layl al
Maroodhi page 202,203]

Imam Ahmed Bin Hanbal

A) Ishaq bin Mansoor asked regarding Rakah, he said: 40 Raka`ah are narrated in this case, this is only nafil prayer [Mukhtasir qiyam al layl page 202]

B) Ibn Taymiyah (may Allaah have mercy on him) said in Majmoo' al-Fataawa (23/113):

But the correct view is that all of that is good, as was stated by Imam Ahmad (may Allaah have mercy on him). There is no set number of rak'ahs for qiyaam during Ramadaan, because the Prophet (peace and blessings of Allaah be upon him) did not set a number. End quote.

C) Tirmidhee said same that Imam Ahmad did not set the number of Rakah “ولم يقض فيه بشيء”

There is another hadith which states

Ubayy Ibn Ka'b narrated that I prayed 8 Raka'ah and Witr in Ramadan and when I told the prophet pbuh about it, he pbuh remained silent. Hence this became the agreed

Sunnah. (Sunnat-ur-Ridhaa) [Musna Abi Yala 3/236 hadeeth no.1801]

Allama Haythami says that: رواه أبو يعلى والطبراني بنحوه في الأوسط وإسناده حسن

It is Narrated by Abu Yala and at-Tabrani in al-Aawsat with hasan chain [Majma az-zawaid 2/74]

This overwhelming evidence is sufficient to disprove many claims that the Sufis make.

There is not a Single sahi hadeeth which speaks of the prophet mohammad pbuh offering 20 Rakaah tarawih and hanafi scholars like Tahtawi and Mohammad Ahsan Nanotwi say that the prophet pbuh did not offer 20 rakah rather it was 8

rakah. [Hashiyatul tahtawi Ala Durr al mukhtaar 1/295, Hashiya Kanzud Daqaaq page 32]

Claim no. 2: Tarawih is prayed in the begining of night & tahajjud is prayed in later part of the night?

Claim no. 3: Tarawih is prayed in congregation & tahajjud is prayed individually?

Response: The following 2 Ahadeeth and a couple of Fatwas of hanafi scholars are sufficient to disprove this claim.

Hadeeth no.1 The summary of one of the hadeeth is that Abu Dharr (radi-Allaahu 'anhu) said, "We kept the fasts of Ramadhaan with the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), then he led us in Qiyaam (Taraweeh

prayer) on the 23rd night (when seven nights were left) till about one third of it passed. He did not observe it on the 24th, then on the 25th night he led us till about half the night passed. We requested to offer supererogatory prayer during the whole night. The Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) said, "He who observes Qiyaam along with the Imaam till he finishes it, then it is as if he offered prayer the whole night." Then he did not observe the Qiyaam with us on the 26th night, then finally on the 27th night he gathered his wives, members of his household and the people and he led everyone in the Qiyaam (Taraweeh prayer) till we feared of missing the dawn meal." [Ibn Maajah (no. 1327)]

It is clear from this narration that the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) led the taraweeh prayer in three parts of the night and by praying it after Eesha until the end of the night he informed us of its time. It is likely that no time would have remained for tahajjud, (as taraweeh on the 27th night was prayed so late in the night to the extent that there were fears of missing the dawn meal) therefore no doubt remains about taraweeh and tahajjud being one prayer and that

the prophet sal Allahu Aleyhi wasallam offered Qiyaam ul Layl All night as well.

Hadeeth no.2 Sahi Al Bukhari, Book of Taraweeh, Volume 3, Book 32, Number 227:
Narrated Abu Huraira: Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." 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. (In those days) people used to pray in the early part of the night."

This Sahi hadeeth is crystal clear and does not even require any explanation. Clearly this shows that the Sahaba were offering Qiyaam ul Layl in the early part of the night and Umar Radhi Allahu said that it is better to offer this prayr in the later part of the night.

Some Hanafi scholars fatwa on timing of tarawih:

Mufti Azeez ur Rahman Usmani states in Fatawa Darul Uloom Deobund vol 4 page 260 that the timings for tarawih is After Isha upto Fajr. Rasheed Ahmed Ludhyani says in Ahsan ul fatawa vol 3 page 497 that the timing for Taraweeh is After Isha and Before and After witr.

In the light of above crystal clear evidence, it is proven that Tahajjud and Taraweeh are the same and we can see that Not only the prophet sal Allahu aleyhi wasallam offered Qiyaam ul Layl in

congregation but the Sahaba (may Allah be pleased with them) also offered Qiyaam ul layl in congregation. One more evidence is as follows:
Hadeeth no.3 Sahi Al Bukhari in the book of Taraweeh:

Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night 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. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's

Apostle died and the situation remained like that
(i.e. people prayed individually). “

Further more,

Hadeeth no.4:

عن جابر بن عبد الله قال : صلى بنا رسول الله صلى الله عليه وسلم
في شهر رمضان ثمان ركعات وأوتر

Jabir Bin Abdullah Al Ansaari Radhi Allahu Anhu
says that the **Prophet peace be upon him lead
us (in) 8 rakah and witr in the month of
Ramadan.** [Sahi Ibn Khuzaymah 1070]

Now there are some objections raised against this
hadeeth.

First objection Raised against this

*hadeeth: Humayd Al Raazi is Kazzab [Mukhtasar
Qiyaam ul Layl of Marozi Pg 197]*

Response: Muhammad bin Humaid is only a
narrator of the narration in Qiyaam al-Layl (pg.197)
and there are other narrator who have also narrated
this hadeeth from the central narrator Ya'qoob bin
Abdullaah al-Qumme. Apart from Humayd Al
Raazi, Many Other narrators have narrated this
hadeeth from yaqoob bin Abdullah. e.g

1. Jaafar bin Humayd Al koofi [Al Kaamil 5/1889,
Al Mu'jamal Sagheer of Tabarani 1/190]

2. Abu Al Rabee' [Sahih Ibn Hibbaan 2401, 2402]
3. Abdul A'laa bin Hamaad [Musnad Abi Yala 3/336 hadeeth no.1801, Al Kaamil 5/1888]
4. Maalik bin Isma'eel [Sahih Ibn Khuzaymah 2/138, hadeeth 1070]
5. Ubayd Ullah Yani Ibn Moossa [Sahih Ibn Khuzaymah 2/138, hadeeth 1070]

All these narrators are Thiqqah and Suddooq. So the objection on Humayd Al Raazi is not valid.

Second objection raised against this hadeeth. *Its Chain of narration contains Yaqoob Al Qama who is Dhaeef. Imam Daraqutni said: "laysa Bil Qawi"*

Response: According to the Jamhoor (Majority) of the Ullema, Yaqoob Al Qama is Thiqqah.

1. Imam Nasai said "ليس به بأس"
2. Abu Al Qasim Al Tabrani said: "ثقة"
3. Ibn Hibbaan mentioned him in Kitaab ul thiqaat and declared his hadeeth to be Sahih.
4. Jurair bin Abdul hameed would call him

"مؤمن آل فرعون"

1. Ibn Mahdi has narrated from him. [Tahdheeb ut tahdheeb 11/342,343 and Ibn Mahdi only narrates from thiqqah [Tadreeb ul Raawi 1/317]

2. Hafidh Dhahabi said: “صدوق” [Al Kaashif 3/255]
3. Ibn Khuzaymah declared his hadeeth to be hassan.
4. Noor ud Deen Al haythami declared his hadeeth to be Hassan.
5. Imam Bukhari has narrated from him in his Ta'leeqaat and he hasn't done any criticism on him in his Tareekh Al Kabeer 8/391 under 3443 so he is thiqqah for Imam Bukhari according to Zafar ahmed thanvi Deobundi Hanafi [See Qawaaid fee Uloom il hadeeth Pg 136]
6. Ibn Hajar Al Asqalani has observed Silence on his hadeeth [Fath ul Baari 3/12 Hadeeth 1129] and according hanafis, this Silence of Ibn hajar is also evidence of the soundness of the hadeeth from Ibn Hajar. [See Qawaaid fee Uloom il hadeeth Page 55]

Third Objection Raised against this

hadeeth: *Some scholars like Imam Abu Dawood, Al Aqeeli, Al saaji and others have done Jarha on Eesa bin Jaariyah and Some have even called him Munkar Al Hadeeth.*

Response: Eesa bin Jaariyah is Thiqqah, Suddooq and Hassan ul Hadeeth according to the Majority of the Ullema.

1. Abu Zur'a said: "لا بأس به"
2. Ibn Hibbaan mentioned him in thiqaat.
3. Ibn Khuzaymah declared his hadeeth to be Sahi.
4. Al Haythami also authenticated his hadeeth [Majma' Al Zawaid 2/72,] and also declared him "ثقة". [Majma' 2/185]
5. Al Bosairi Praised one of his hadeeth in Zawaid Sunan Ibn Maajah. [hadeeth 4241]
6. Imam Dhahabi said about his hadeeth "إسناده" "وسط".
7. Imam Bukhari has not done criticism on him in his Tareekh Al kabeer 2/385
8. Ibn Hajar Al Asqalani has observes silence on his hadeeth [Fath ul baari 3/10 hadeeth 1129]
9. Hafidh Munzari stated one of his hadeeth to be "بإسناده جيد" [Al Targheeb Wal Tarheeb 1/507]
10. Abu Haatim Al Raazi mentioned him but did not do Any jarha on him. [Al-Jarha wal Tadeel 6/273] And according to Deobundis, the silence of Abu haatim al raazi on any

narrator is the Soundness of the narrator to be thiqqa from Abu haatim Al raazi. [Qawaaid fee Uloom il hadeeth Pg 247]

11. Namwi hanafi declared one of his narrated hadeeth to Sahi [Athaar ul Sunan: 960]

So from all these evidences we now know that the chain of this hadeeth of Jabir bin Abdullah Radhi Allahu Anhu is Hassan.

The Hanafee Scholars On the Hadeeth of Jaabir

Haafidh Zailaa'ee

Haafidh Zailaa'ee also cited this hadeeth and did not mention any criticism regarding it in two places in his book, therefore this proves this hadeeth was authentic according to him. (See Nasb ur-Raayah (1/276) and (1/293)).

Shaikh Ibn Humaam

He also cited this hadeeth and did not mention any criticism on it. (see Fath ul-Qadeer (1/181).

Shaikh Mulla Alee Qaaree

Mulla Alee Qaaree mentioned the statement of his teacher, Ibn Hajr without any criticism at all, he says, “And in the Saheeh of Ibn Khuzaimah and Ibn Hibbaan that the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) prayed 8 raka’hs and witr.” (Mirqaat Sharh Mishkaat (2/175).

In another place he categorically writes, “It is authentically established from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) that he prayed 8 Raka’hs and Witr.” (Mirqaat (2/174).

Shaikh Anwar Shah Kashmiree

Anwar Shah said, “The prayer which the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) led the companions in prayer in Ramadhaan was a total of 11 raka’hs as reported from Jaabir by Ibn Khuzaimah, Muhammad bin Nasr and Ibn Hibbaan

and it was 8 raka'hs and witr, and the witr were 3 raka'hs." (Kashf as-Satr (pgs. 27, 33).

Therefore, the criticisms of Eesaa bin Jaariyyah by the scholars of hadeeth are not detailed and as he has been also praised, then the praise is taken over the non-detailed criticism. So this hadeeth of Jaabir is at the level of being Hasan.

Claim no.4: Tarawih was prayed in the Masjid by the prophet mohammad sal Allahu aleyhi wasallam and he prayed tahajjud at home

Response: By now we have proven that tahajjud and tarawih is the same prayer. I repeat that the word tarawih was not even used at the time of the prophet sal Allahu aleyhi wasallam or the Sahaba. And if you note, It is Ironic that sufis admit that the prophet sal Allahu aleyhi wasallam prayed taraweeh in the masjid but they do not give evidence of how many rakaat the prophet sal Allahu alyhi wasallam prayed. This silence is very interesting from the sufis and it tells alot in it self.

Claim no.5 tarawih is prayed only in ramadan and tahajjud is prayed through out the year

Response: Tarawih and Tahajjud are the same as proven already. But even for argument sake if we accept that Tahajjud is prayed “Through out the year” then naturally it means that Tahajjud was also prayed in Ramadan, So that will mean that we have to pray Witr twice i.e Once in Tahajjud (8+3witr) and Once in Tarawih (20+3witr)

Where as Rasool Allah pbuh said “ لا وتران في ليلة ”
“There is no two Witr in one night.” [Sunan At Tirmidhi 470, Sunan Abu dawood 1439, Sunan An Nasai 1678, Sahih Ibn Khuzaymah 1101, Sahih Ibn Hibbaan 671]

There cannot be any contradiction in the Actions and Sayings of Rasool Allah sal Allahu aleyhi wasallam and hence it is incorrect to differentiate between Tahajjud and Tarawih.

Claim no.6 No body does Amal on the hadeeth of Ayesha radhi Allahu Anha As it is bcz the prophet pbuh used to pray 4 4 rakaat but tarawih is prayed in 2 2 rakaat all over the world.

Response: It is an accepted Usool in Science of Hadith that the hadeeth does the explanation of another hadeeth.. And in this Case Aisha radhi Allahu Anha did not say that the prophet pbuh

offered 4 with one Tasleem(Salaam) rather another Sahi hadeeth explains this issue very clearly. In Sahi Muslim 736, Aisha Radhi Allahu Anha narrated that:

كان رسول الله صلى الله عليه وسلم يصلي فيما بين أن يفرغ من صلاة العشاء وهي التي يدعو الناس العتمة إلى الفجر إحدى عشرة ركعة يسلم بين كل ركعتين ويوتر بواحدة

“Between the end of ‘Isha’ prayer – which the people call al-‘Atamah (darkness prayer) – and Fajr, the Messenger of Allaah (peace and blessings of Allaah be upon him) would pray eleven rak’ahs, **saying the salaam after each two rak’ahs**, and praying one rak’ah on its own as Witr. When the muezzin fell silent after calling to Fajr prayer, and he could see the dawn, and the muezzin came to him, he would get up and pray two short rak’ahs, then he would lie down on his right side until the muezzin came to him to recite the iqaamah.”

Another Hadeeth in Sahi Al Bukhari states that *Volume 1, Book 8, Number 461*: Narrated Nafi’: Ibn ‘Umar said, “While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, **‘Pray two Rakat at a time and then**

two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rakat which you have offered." Ibn 'Umar said, "The last Rakat of the night prayer should be odd for the Prophet ordered it to be so. **The Explanation of the Hadeeth of Aisha Radhi Allahu Anha clearly shows that the Prophet said Salaam after every 2 rakaat.**

Claim no. 7 Ijma of Sahaba at the time of Umar Radhi Allahu Anhu??

Response: After reading all the authentic evidences above, i do not think that any one would claim that the Sahaba had Ijma on 20 Rakaat tarawih, but yet there may be some people that are not convinces so i will shed light on this a bit more.

Note that we believe the Sahaba did perform 20 rakaat Sunnah and there are other variant number of Rakaats which the Sahaba, tabiyeen and taba-e-tabiyeen offered during taraweeh. But there may be some brother that still holds the extreme view that "ONLY 20 RAKAAT IS SUNNAH", for such brothers i would like to say that there is not a Single **"Sahi Muttasil**

Hadeeth” which proves that Umar Radhi Allahu Anhu prayed 20 rakaah prayer OR ordered ubay ibn ka’ab to lead the prayer for 20 rakaah prayer. There is not a Single **“Sahi Muttasil hadeeth”** in this regard.

I Highly recommended Readers to go through this Small Pdf

file: <http://ahlulhadeeth.net/article/Reply%20To%20Taraaweeh.pdf>

Rather we find a clear cut Sahi Hadeeth that Umar (radi-Allaahu ’anhu) ordered Ubayy ibn Ka’ab and Tameem ad-Daaree to lead the people in 11 rak’ahs. [This hadeeth is mention in Muwatta Imam Malik, Sunan Al Kubra of Bayhaqi and also in many other books. The chain of this hadeeth is Absolutely authentic and all its narrators are Thiqqah]

This Sahi hadeeth and all the references given before are sufficient to disprove the claim that the Sahaba had Ijma on 20 Rakaat Taraweeh. Claim no. 8 The hadeeth of Ali Radhi Allanhu in Musannif ibn Abi Shayba

Response: One big problem which i have seen in some of the hanafis is that when they have a week

argument or No Argument left behind, they pick a dhaeef or disputed hadeeth of a Sahabi that supports a certain matter in hanafi fiqh and they start praising the Sahabi so much that the listener or reader or viewer forgets whether the hadeeth attributed to the Sahabi is authentic or weak? Similarly alot of Hanafi scholars do not even bother telling the audience that the hadeeth attributed to Ali Radhi Allahu is weak.

Instead they starts praising the Khulafa and Ali Radhi Allahu so much that the unlearned viewer is made to believe that the Amal of the Sahabi cannot be wrong and those that oppose it are deviants.

Where as in reality the hadeeth is Dhaeef and the Amal is not even proven to be the Amal of the Sahabi and its not proven from the sahabi then Why attribute it to him??

Never the less, the hadeeth of ali radhi Allahu anho is dhaeef because the chain of narration has Abu Al Hasnaa who is regarded as Majhool in taqreeb ut tahzeeb page 401 by Hafidh Ibn Hajar.

Hafidh Dhahabi said لا يعرف [Mezaan ul Ai'tedaal 4/515]

Naimwi hanafi also said "و هو لا يعرف" [Hashiya Athaar ul Sunan pg 255]

From All the Above Information, i am sure that our learned brothers correct their opinion regarding taraweeh. The Sunnah is 8+3 but the prophet Sal Allahu aleyhi wasallam allowed as much as you can Pray.

Our purpose is not to Disunite the Ummah but to Bring the Ummah on the Middle Path which is the way of the Quran and Sunnah but at the Same time we aim to expose those that try their best to Disunite the Ummah or Use Quran and Sunnah to Fit into their Sect instead of Fitting themselves into Quran and Sunnah.

May Allah guide us All, Ameen.

Note: Most of the work in the article is taken from a Book in Urdu “Ta’daad Rakaat Qiyaam e Ramazaan Ka Tehqeeqi Jayza” by Shaikh Zubair Ali Zae (Rahimaullah). May Allah reward the Shaikh... Ameen.....!!

Via : System of life.com

***Why Salafies Pray Taraweeh
Congregation for Whole
Month??***

Objection:

**Nabi ﷺ Prayed Taraweeh for only for 3 Days.
Then Why Salafies praying Taraweeh for
whole Month..??**

**Where you get this practice from...?? You get
this non other Than umar ibne khattab. If you**

Take the Number of days from umar ibne khattab then why you won't Take the Number Rakat...?

Our Answer :

Firstly :

Umar ibne khattab never ordered sahaba to Pray 20 Rakat Taraweeh. there is not a Single "Sahi Muttasil Hadeeth" which proves that Umar Radhi Allahu Anhu prayed 20 rakaah prayer OR ordered ubay ibn ka'ab to lead the prayer for 20 rakaah prayer.

Rather Umar (radi-Allaahu 'anhu) ordered Ubayy ibn Ka'ab and Tameem ad-Daaree to lead the people in 11 rak'ahs.

[This hadeeth is mention in Muwatta Imam Malik, Sunan Al Kubra of Bayhaqi and also in many other books. The chain of this hadeeth is Absolutely authentic and all its narrators are Thiqqah and All these Narrators are from Sahi Bukhari and Sahi Muslim]

For Tafseel of this Muwatta Hadees go To this Below link where Shaykh.Kifyatullah Sanabali explained beautifully

Did Umar ordered Ubay ibne kab 11 rakaat or 20 rakat

Link : <https://youtu.be/63LkmUikPaA>

Secondly : Prophet ﷺ led his companions offering Taraweeh prayer in congregation for 3 nights then fourth night he did not come out to them. When morning came he said:

“Nothing prevented me from coming out to you except the fact that I feared that it would be made obligatory for you.”*

Narrated by al-Bukhaari, 1129. According to the version narrated by Muslim (761): “But I feared that night prayers would be made obligatory for you and you would not be able to do them.”

So here prophet s.a.w intended to Pray Taraweeh for whole month. But he dint prayed because he feared that it may became fard.

The Prophet ﷺ stated the reason why he did not persist in offering this prayer in

congregation, which is that he feared that it might be made obligatory. This reason ceased to be applicable after the Prophet (peace and blessings of Allaah be upon him) died, because when he (peace and blessings of Allaah be upon him) died, the wahy (revelation) ceased and there was no longer any worry that it might be made obligatory. Once the reason, which was the fear of it being made obligatory, disappeared with the cessation of the wahy, then the fact that it is Sunnah to offer this prayer in congregation resumed.

Imam Ibn 'Abd al-Barr (may Allaah have mercy on him) said:

This indicates that praying qiyaam in Ramadaan is one of the Sunnahs of the Prophet (peace and blessings of Allaah be upon him) and is recommended and encouraged. It was not introduced by 'Umar ibn al-Khattaab, rather he revived something that the Messenger of Allaah (peace and blessings of Allaah be upon him) loved and approved of. Nothing stopped him from doing

it regularly except the fear that it might be made obligatory upon his ummah. He (peace and blessings of Allaah be upon him) was kind and compassionate towards his ummah.

‘Umar knew from the Messenger of Allaah (peace and blessings of Allaah be upon him) that the obligatory duties would not be increased or decreased after his death (peace and blessings of Allaah be upon him), so he revived this practice and enjoined it upon the people. That happened in 14 AH, and ‘Umar has the honour of being the one who revived this Sunnah.

Al-Tamheed, 8/108, 109

Shaikh.Ul Islam ibne Taymiyyah said :

With Regard to Qiyam in Ramadan Messenger of Allaah ﷺ introduced this to his ummah, and he led them in prayer for a number of nights, because at his time they used to pray in congregation and individually. But he did not persist in leading them in one congregation, lest that be made obligatory for

them. When the Prophet (peace and blessings of Allaah be upon him) died, sharee'ah was established (and would not change after that).

When 'Umar (may Allaah be pleased with him) became caliph, he united them behind one imam, Ubayy ibn Ka'b, who united the people in one congregation on the orders of 'Umar ibn al-Khattaab (may Allaah be pleased with him). 'Umar (may Allaah be pleased with him) was one of the Rightly-Guided Caliphs, of whom the

Prophet (peace and blessings of Allaah be upon him) said: "I urge you to adhere to my Sunnah and the way of the Rightly-Guided Caliphs after me; cling tightly to it." So what he did was Sunnah but he said, "What a good innovation this is," because it was an innovation in the linguistic sense, as they were doing something that they had not done during the life of the Messenger of Allaah (peace and blessings of Allaah be upon him), i.e., gathering to do this, but it is Sunnah in the shar'i sense."

Majmoo' al-Fataawa, 22/234, 235

**For Tafseel watch The below link why Salafies
pray Taraweeh for whole month...?**

**Explained beautifully by Shaykh.abu zaid
zameer**

Link : <https://youtu.be/bPq-oQ17QMM>

*The Opinion of Four
Imaams Regarding
Salatut Taraweeh*

1.) Imam Abu Haneefa Rahimaullah

The hadeeth of Aisha which states 8+3 Rakaah was Practice of Prophet peace be upon him is also mentioned in Muwatta Muhammad bin Al Hassan As-Shaybaani under the heading

“قيام شهر رمضان و ماء فيه من الفضل”

“Qiyam in the month of Ramadan what are the virtues”

Shaykh Abdul Hayy Lakhnawi hanafi states in its Haashiya

“قوله قيام شهر رمضان ويسمى التراويح”

Qiyam in the month of Ramadan means Taraweeh .

Al-Sarkhasi Hanafi said:

. فإنها عشرون ركعة سوى الوتر عندنا .

It is twenty rak'ahs, apart from Witr, in our view. [Al-Mabsoot, 2/145]

2) Imam Malik Rahimahullah

Imam Malik said

الذي آخذ به لنفسه في قيام رمضان هو الذي جمع به عمر بن الخطاب الناس إحدى عشرة ركعة وهي صلاة رسول الله صلى الله عليه وسلم ولا أدري من أحدث هذا الركوع الكثير

I choose 11 Rakah of standing in Ramadhan and Umar bin al Khattab Gathered people on this prayer and this is the Prayer of Messenger of Allah peace be upon him, and I don't know from where people innovated these so many more Rak`ah [Kitab Al tahajjud no: 890 by Abdul Haq Al Shabeeli (d 581 h)] Right after that Abdul Haq Shabeeli quoted narration of Ibn al-Qasim from Imam Malik that taraweeh is 36 rakah]

This stance of Imam Malik is also quoted by Allamah al Ayini Hanafi, he said

وقيل إحدى عشرة ركعة وهو اختيار مالك لنفسه واختيار أبي بكر بن العربي

“it is said that the taraweeh is 11 rakah. and Imam Malik and Abu Bakar al-Arabi chooses these rakah for themselves” [Umda tul qari 11/126 under the hadeeth 2010]

Qadi Abu Bakr Al-Arbi Al-Maaliki[468 h to 543 h] said:

والصحيح أن يصلي إحدى عشرة ركعة صلاة النبي صلى الله عليه وسلم وقيامه ، فأما غير ذلك من الأعداد فلا أصل له ولا حدّ فيه

And the correct (view) is that 11 rakaat should be prayed. This was the prayer and Qiyaam of the prophet sal Allahu aleyhi wasallam. Any numbers apart from that has no reality in it and Hadd in it. [عارضة الأحوذى 4/19 806ح]

According to Shaykh Ibne Tamiyah stance of Malaki Madhab is 36 Rakah or 11 or 13 rakah as said by Shaykh in Al-Ikhtiyaaraat, p. 64 Abul Abbas Qurtubi al Maaliki (d 656 h) Rahimaullah said

There is difference of opinion among the scholars regarding the Qiyam, Imam Malik said it is 36 rakah.....

وقال كثير من أهل العلم: إحدى عشرة ركعة أخذاً بحديث عائشة

A large number of people of knowledge have said that it is 11 Rakaah and the evidence is the hadeeth of Aisha (Radhi Allahu Anha)". [Al Mufim min Talkhees Kitab Sahih Muslim 2/390]

3) Imam ash-Shaf'ee rahimahullah

Imam Shaf'ee (rah) said after saying 20 is better

أذهب إلى عشرون ركعة قال: وليس في شيء من هنا حد ينتهي إليه؛
لأنه نافلة فإن أطالوا القيام وأقلوا السجود فحسن، وهو أحب إلي
.وإن أكثروا الركوع فحسن.

There is no problem in this (prayer) and there is no limit, because this is nafil prayer, If Rakat are less and Qiyam is long then it is good and i like this view, and If There are More Rak`ah even that is good.[Mukhtasar Qayam ul Layl al Maroodhi page 222]

4) Imam Ahmad bin hanbal rahimahullah
Ishaq bin Mansoor asked regarding Rakah, he said: 40 Raka`ah are narrated in this case, this is only nafil prayer [Mukhtasir qiyam al layl page 202]

B) Ibn Taymiyah (may Allaah have mercy on him) said in Majmoo' al-Fataawa (23/113):
But the correct view is that all of that is good, as was stated by Imam Ahmad (may Allaah have mercy on him). There is no set number of rak'ahs for qiyaam during Ramadaan, because the Prophet (peace and blessings of Allaah be upon him) did not set a number. End quote.

C) Tirmidhee said same that Imam Ahmad did not set the number of Rakah “ولم يقض فيه بشيء”

There is another hadith which states Ubayy Ibn Ka'b narrated that I prayed 8 Raka'ah and Witr in Ramadan and when I told the prophet pbuh about it, he pbuh remained silent. Hence this became the agreed Sunnah. (Sunnat-ur-Ridhaa)[Musna Abi Yala 3/236 hadeeth no.1801]

In Short :

Opinion -1.

Traweeh is 11 or 13 rakah is Sunnah and their evidence is the hadeeth of Aisha ra, Jabir ra and the athaar of Umar ra, This is one of the opinion of Imam Malik, Abu Bakar al-Arabi, and a Large number of scholars at the time of Abul Abbas al Qurtubi and scholars like sh-Al alBani , Shaykh.Maqbil & Abdul Mannan Noorpuri etc.

Opinion -2.

Taraweeh is 20 rakah and their evidence is authentic athaar of Tabien, this is the opinion

of Imam Shafiee who even said praying more rakah is also allowed and less rakah is also allowed, This is the opinion of Ibn Abdul Barr, Ibn Qudamah and Hanafi school etc.

Opinion -3.

One can pray as much as you want because the hadeeth says “The night prayers are Two by two, then when you fear that dawn is about to break, pray Witr with one rak’ah” in this hadeeth Prophet peace be upon him did not set the number of the rakah. This is the opinion of Imam Ahmad, Imam Ibn Taymiyah, sh Abul Aziz Ibn Baz, sh Muhammad bin Saalih Ibn Uthaymeen etc.

Daleel : Saheeh Bukhari Volume 1, Book 8, Number 461: Narrated Nafi’:

Ibn ‘Umar said, “While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, ‘Pray two Rakat at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak’a and that will be the witr for all the Rakat which you have offered.” Ibn ‘Umar said, “The

**last Rakat of the night prayer should be odd
for the Prophet ordered it to be so.**

**So from this Sahi hadeeth we come to know
that there is no specified number of rakaat in
Qiyaam ul Layl and hence we find a lot of
Authentic evidences of variant number of
Rakaats in taraweeh. When we read the
practice of the Salaf us saliheen which include
the Sahaba, tabiyeen and taba-e-tabiyeen,we
find that some of them prayed 11 Rakaat ,
some prayed 13 rakaat, some prayed 19
rakaat, some prayed 23, some prayed 36 and
some even prayed 39 rakaat also.**

**As far as the practice of Prophet Muhammad
Sal Allahu Aleyhi wasallam is concerned, it is**

$$8 \text{ Rakaat} + 3 = 11$$

—

**AT LEAST PRAY, 11, 20, 36 OR 40. DO NOT
WASTE YOU TIME ON DEBATES.**

*Past Hanafi Scholars
Agreed That " Salatut
Taraweeh " is 8 Rakah.*

" Ghar Ki Gawahi "

(Evidence Acceptance from there own House)

- 1. Allaamah Ainnee Hanafee**
- 2. Allaamah Zailaee Hanafee**
- 3. Imaam Muhammad Rahimahullaah**
- 4. Imaam Ibn Humaam Rahimahullaah**
- 5. 'Allaamah Mulla Alee Qaaree Hanafee**
- 6. 'Allaamah Abdul Hayy Lucknaawee Hanafee**
- 7. Imaam Muhammad Ibn Nasr Marwazee**
- 8. Imaam Tahaawee Rahimahullaah**
- 9. Imaam Ahmad Tahtaawee Rahimahullaah**
- 10. 'Allaamah Abul-Hasan Shurunbalaalee**
- 11. Moulvi Muhammad Ahsan Nanotwi**
- 12. Moulvi Ahmad Alee Sharanpuri**
- 13. 'Allaamah Abdul Hayy Lucknaawee Hanafee**
- 14. Noa'maan**
- 15. Allaamah Ibn Humaam Hanafee**
- 16. Moulvi Muhammad Zakareeyyah Khandelvi**
- 17. Allaamah Zailaee Hanafee**
- 18. 'Allaamah Anwar Shah Kashmiree**

Hanafee

19. Mohammad Yusuf Binori

20. Ibn Najuym Misri

21. Khaleel Ahmed Saharanpuri Deobandi

22. Abdul Shakoor Lakhnavi

23. Muhammad Qaasim Nanautwee...

1. Evidence No. 1:

‘Allaamah Ainnee Hanafee – Rahimahullaah – writes the following in his book ‘Umdatul-Qaree’:

“If you were to state that it is not clear in the narrations (by Imaam Bukhaaree), regarding the number of Rakaa’ah the Prophet (sal-Allaahu ‘alayhe wa sallam) prayed in these nights (the three (3) nights of Ramadhaan). In response I say there is a narration from Ibn Khuzaimah and Ibn Hibbaan from the Hadeeth of Jaabir (radi-Allaahu ‘anhu) who said that:

“The Prophet (sal-Allaahu ‘alayhe wa sallam) prayed eight Rakaa’ah with us in the month of Ramadhaan and finished with the Witr.”

**[Umdatul-Qaree Sharah Saheeh Bukhaaree,
vol. 3, page 597, Egyptian print]**

Evidence No. 2:

**‘Allaamah Zailae Hanafee – Rahimahullaah –
has also asserted in ‘Nasbur-Rayaah Fee
Takhreejer Ahadeetheer Hidaayah’:**

**“Also Ibn Hibbaan in his Saheeh has narrated
from Jaabir Ibn Abdullaah (radi-Allaahu
‘anhu) that the Prophet (sal-Allaahu ‘alayhe
wa sallam) prayed Eight Rakaa’ah with his
Companions (radi-Allaahu ‘anhum ajma’een)
in the month of Ramadhaan and finished with
Witr.”**

[Nasbur-Rayaah, vol. 2, page 152]

Evidence No. 3:

**Imaam Muhammad – Rahimahullaah – one of
the renowned students of Imaam Abu
Haneefah – Rahimahullaah – has mentioned in
his book ‘Muwatta’ the famous narration of
Aa’ishah (radi-Allaahu ‘anhaa):**

**“Whether it was Ramadhaan or any other
month Allaah’s Messenger (sal-Allaahu**

‘alayhe wa sallam) did not pray more than eleven Rakaa’ah.“

[Muwatta, Imaam Muhammad, page 138]

Evidence No. 4:

Imaam Ibn Humaam – Rahimahullaah – writes in ‘Fathul-Qadeer’:

“In conclusion the Qiyaam of Ramadhaan (Taraweeh) consists of eight Rakaa’ah with Jamaa’ah (congregation) as it was done by our beloved Prophet (sal-Allaahu ‘alayhe wa sallam).”

[Fathul-Qadeer, Sharah Hidayaaah, vol. 1, page 334]

Written in the footnote of ‘Hidaayah’ (a reliable book of the Hanafee Fiqh, vol. 1, page 96), is the following:

“The ‘Sunnah’ is that which the Prophet (sal-Allaahu ‘alayhe wa sallam) did regularly.”

Evidence No. 5:

‘Allaamah Mulla Alee Qaaree Hanafee – Rahimahullaah – says:

“Verily the Taraweeh prayer consists of eleven Rakaa’ah as it was the practice of our

**beloved Prophet Muhammad (Sal-Allaahu
'Alayhi wa sallam)."**

**[Mirqaat Haashiyah Mishkaat, vol. 2, page
115]**

**After quoting this 'Allaamah Mulla Alee
Qaaree Hanafee – Rahimahullaah – also says:
"Therefore it has authentically been proven
from the Prophet (Sal-Allaahu 'Alayhi wa
sallam) that he (Sal-Allaahu 'Alayhi wa
sallam) prayed Eight Rakaa'ah Taraweeh with
his Companions (Radi-Allaahu 'anhum
ajma'een) and finished with the Witr."**

**[Mirqaat Haashiyah Mishkaat, vol. 2, page
174]**

Evidence No. 6:

**'Allaamah Abdul Hayy Lucknaawee Hanafee
Rahimahullaah states in his book 'Taleequl-
Mumjeed' that:**

**"The narration which Ibn Hibbaan has
narrated in his Saheeh of Jaabir Ibn Abdullaah
(Radi-Allaahu 'anhu) that the Prophet (Sal-
Allaahu 'Alayhi wa sallam) prayed eight
Rakaa'ah (Taraweeh), with his Companions in**

**the month of Ramadhaan and finished with
Witr is Very Saheeh.”**
**[Taleequl-Mumjeed, Sharah Muwatta, Imaam
Muhammad]**

Evidence No. 7:

**Imaam Muhammad Ibn Nasr Marwazee –
Rahimahullaah – in his book ‘Qiyaamul-Lail’:
From Jaabir Ibn Abdullaah (Radi-Allaahu
‘anhu) that Ubay Ibn Ka’ab (Radi-Allaahu
‘anhu) went to the Messenger of Allaah (Sal-
Allaahu ‘Alayhi wa sallam) and said:
“I have done something last night (in
Ramadhaan).”**

**The Prophet (Sal-Allaahu ‘Alayhi wa sallam),
said, “What is it, Ubay?”**

**He (Ubay Ibn Ka’ab) replied, “Some of the
women in my house told me, ‘We cannot read
the Qur’ân, so can you lead us in prayer?’, so I
led them in eight Rakaa’ah followed by one
Witr.”**

**The Prophet (sal-Allaahu ‘alayhe wa sallam)
did not say anything which made it an
approved Sunnah (taqreere).**

[Qiyaamul-Lail, Marwazee, page 90. Al-Haythamee said about this report in Majma-Zawaaed, vol. 2, page 74, that it's Isnaad (chain) is Hasan (good)]

Evidence No. 8:

Imaam Tahaawee – Rahimahullaah – has said in ‘Ma’aaneul-Athaar’, which is considered as one of the most reliable books in Hanafee

Fiqh:

“Sa’eeb Ibn Yazeed has said Umar Ibn al-Khattab (Radi-Allaahu ‘anhu) commanded Ubay Ibn Ka’ab and Tameem ad-Daaree to lead the people in (Qiyaam) Taraweeh with eleven Rakaa’ah finishing with the Witr.”

[Ma’aaneul-Athaar, vol. 1, page 173, and also narrated in Muwatta Imaam Maalik, page 40]

From the above narration we come to understand that the practice of the Companions of the Prophet (Sal-Allaahu ‘Alayhi wa sallam) was to pray eight Rakaa’ah Taraweeh, and also during the era of the second Caliph Umar (Radi-Allaahu ‘anhu) said or did the Sunnah of the Taraweeh prayer which was eight Rakaa’ah finishing with Witr,

as it has been reported by Imaam Tahaawee –
Rahimahullaah – in ‘Ma’aaneul-Athaar’.

Evidence No. 9:

Imaam Ahmad Tahtaawee – Rahimahullaah –
writes:

“Verily the Prophet (Sal-Allaahu ‘Alayhi wa
sallam) did not pray twenty (20), but he
prayed eight (8) Rakaa’ah.”

[Tahtaawee Hashiyyab, Dure – Mukhtar, vol.
1, page 295]

In the same manner ‘Allaamah Abu Saood
Hanafee – Rahimahullaah – has written, in
‘Sharah Kanz’, a similar statement on page
265.

Evidence No. 10:

‘Allaamah Abul-Hasan Shurunbalaalee
Hanafee – Rahimahullaah – the author of the
famous Hanafee Fiqh book regarding worship
‘Noor ul-Eedhaa’ writes:

“It has authentically been established that the
Prophet (Sal-Allaahu ‘Alayhi wa sallam)
prayed eleven Rakaa’ah with congregation
finishing with the Witr.”

**[Maraaqiul-Falaah Sharah Noor ul-Eedhaa,
page 274]**

Evidence No. 11:

**Moulvi Muhammad Ahsan Nanotwi –
Rahimahullaah – writes:**

**“Because the Prophet (Sal-Allaahu ‘Alayhi wa
sallam) did not pray twenty but he prayed
eight Rakaa’ah.”**

[(Footnote) of Kanzud – Daqaaeq, page 36]

Evidence No. 12:

**Moulvi Ahmad Alee Sharanpuri –
Rahimahullaah – writes:**

**“Verily the Qiyaam (Taraweeh) of Ramadhaan
is Sunnah with eleven Rakaa’ah in
congregation finishing with the Witr, just as it
was the practice of the Prophet (Sal-Allaahu
‘Alayhi wa sallam) in the month of
Ramadhaan with congregation.”**

[(Footnote) of Bukhaaree, vol. 1, page 154]

And the following has also been written:

**“The only authentic narration which has been
proven with Saheeh Hadeeth regarding the**

Taraweeh prayer with the Witr is the narration of eight Rakaa'ah."

[Ain ul-Hidayyah, page 562]

Evidence No. 13:

'Allaamah Abdul Hayy Lucknaawee Hanafee Rahimahullaah – writes the following regarding the number of Rakaa'ah for Taraweeh:

"Ibn Hibbaan and others have narrated that the Prophet (Sal-Allaahu 'Alayhi wa sallam) in these (three) nights prayed eight Rakaa'ah with his Companions (Radi-Allaahu 'anhum ajma'een) in congregation."

[Umdatur-Raayah, vol. 1, page 207]

And 'Allaamah Abdul Hayy Lucknaawee Hanafee – Rahimahullaah, in 'Taleequl-Mumjeed' page 138, declares the above narration to be "VERY SAHEEH".

Evidence No. 14:

One of the famous late Hanafee Scholars by the name of Moulvi Muhammad Zakareeyah

**Khandelvi – Rahimahullaah, author of
“Tableeghi Nisaab”, says:**

**“According to the principles of the
Muhadditheen (Scholars of Hadeeth) it has
not been authentically proven in the correct
manner with a ‘Marfoo’ narration, (‘elevated’,
a narration from the Prophet Sal-Allaahu
‘Alayhi wa sallam), reported by a companion,
successor, and others that the Prophet (sal-
Allaahu ‘alayhe wa sallam) prayed twenty.”
[Awjazul-Masaalik Sharah Muwatta Imaam
Maalik, vol. 1, page 397]**

Evidence No. 15:

**Noa’maan has reported,
“As it has been commonly known (amongst
the people) that twenty Rakaa’ah Taraweeh is
the Sunnah, this is not authentically proven
from the Prophet (Sal-Allaahu ‘Alayhi wa
sallam). What is correct is at the time of the
Prophet (Sal-Allaahu ‘Alayhi wa sallam)
according to his command the practiced
Sunnah was in accordance with the (famous)
narration of Aa’ishah (Radi-Allaahu ‘anhaa) as
it can be found in Saheeh Bukhaaree, which is:**

“Whether it was Ramadhaan or any other month Allaah’s Messenger (Sal-Allaahu ‘Alayhi wa sallam) did not pray more than eleven Rakaa’ah.”

Aa’ishah (Radi-Allaahu ‘anhaa) knows better than other people about the affairs of the Prophet (Sal-Allaahu ‘Alayhi wa sallam) at night.”

[In Fatah Sirul-Manaan Fee Ta’eed Madhabeen-Noa’maan]

Evidence No. 16:

‘Allaamah Ibn Humaam Hanafee – Rahimahullaah – writes:

“The narration which Ibn Abee Shaybah, Tabaraanee and Bayhaqee have narrated from Ibn Abbaas (Radi-Allaahu ‘anhu) that the Prophet (Sal-Allaahu ‘Alayhi wa sallam) used to pray twenty Rakaa’ah finishing with Witr in the month of Ramadhaan is ‘Da’eef’ (weak). As the narrator is Abu Shaibah Ibrahim Ibn Uthmaan who is the grandfather of Imaam Abu Bakr Ibn Abee Shaibah and he is ‘Da’eef’ (a weak narrator). Apart from this the (above)

narration also contradicts the authentic narration.”

[Fathul- Qadeer Ma’aa Hidayyah, vol. 1, page 205]

Evidence No. 17:

‘Allaamah Zailae Hanafee – Rahimahullaah – writes:

“Ibn Abee Shaibah has narrated from the Hadeeth of Ibrahim Ibn Uthmaan Abu Shaibah that the Prophet (Sal-Allaahu ‘Alayhi wa sallam) used to pray twenty Rakaa’ah finishing with the Witr. This Hadeeth is Ma’lool meaning DA’EEF (weak) because it contains a narrator by the name of Abu Bakr Ibn Abee Shaibah. This narrator is DA’EEF (a weak narrator), because there is a consensus amongst all the Muhadditheen (scholars of Hadeeth) that the (above) narrator (Abu Shaibah Ibrahim Ibn Uthmaan) is Da’eef (a weak narrator).”

[Nasbur-Rayyah, vol. 2, page 153]

Evidence No. 18:

**‘Allaamah Zailee Hanafee – Rahimahullaah –
also says:**

“Ibn Adda in ‘Kamil’ has declared the (above) narration (the narration which contains Abu Shaibah Ibrahim Ibn Uthmaan) ‘Leen’ (meaning Da’eef – weak). Apart from this the (above) narration contradicts the authentic narration reported by Aa’ishah (Radi-Allaahu ‘anhaa), which is:

Abu Salmah Ibn Abdur-Rahmaan asked Aa’ishah (Radi-Allaahu ‘anhaa) about the Messenger’s (Sal-Allaahu ‘Alayhi wa sallam) prayer in Ramadhaan. She said, “Whether in was in Ramadhaan or any other month, Allaah’s Messenger did not pray more than eleven Rakaa’ah.”

[Nasbur-Rayaah, vol. 2, page 153]

Evidence No. 19:

‘Allaamah Anwar Shah Kashmiree Hanafee – Rahimahullaah – writes the following about twenty Rakaa’ah:

“What is authentically proven from the Prophet (Sal-Allaahu ‘alayhe wa sallam) is the number of eight Rakaa’ah and the report that

states that the Prophet (Sal-Allaahu ‘alayhe wa sallam) prayed twenty has been narrated with a weak chain which makes it Da’eef (weak) and there is ‘IJMAA’ (consensus) upon its weakness.”

[Al-Urfus – Shizaa, page 209]

Evidence No. 20:

From the book ‘Zuhratul Riyaadil Abraar’, chapter of Taraweeh, Issue: Eight Rakaa’ah Taraweeh:

‘Allaamah Shurunbalaalee has stated in his book ‘Maraqeeyul Falaah, Sharah Noorul Idha’ (the explanation of Noorul Idha):

“To pray eight Rakaa’ah in congregation is Sunnatul Kifaayah (a Sunnah to be performed by a group of people), as it has been proven that the Prophet (Sal-Allaahu ‘Alayhi wa sallam) prayed eleven Rakaa’ah in congregation concluding with the Witr.”

Evidence number 21.

Ibn Najuym Misri said that 8 Rakaah is Masnoon [Al-Bahrur Raqaaiq vol 2 Page 67]

Evidence Number : 22

Khaleel Ahmed Saharanpuri Deobandi says that the sunnah muwakkadah of tarawih being 8 Rakaah is agreed upon. [Baraheen e Qaatia page 109,195]

Evidence number : 23

Abdul Shakoor Lakhnawi admits that 8 Rak'ah taraweeh is Masnoon. [Ilm ul Fiqha Page 198]

Evidence number :24

Mohammad Yusuf Binori said that "thus It is important to accept that the prophet pbuh prayed 8 Rak'ah taraweeh also." Ma'ariful Sunan vol 5 pg 543

Evidence number :25

Muhammad Qaasim Nanautwee the founder of Deoband writes, "it is written from the people of knowledge that Taraweeh (Qiyaam ul-Ramadhaan) and Tahajjud (Qiyaam ul-Layl) are in reality both One." [Fuyoodh Qaasamiyyah (p.13)]

Note:


Below is a Another list Compiled by webmaster of this website of Hanafi scholars and their books which agrees that the hadeeth

of 20 rakaats of tarawih is dhaeef (Weak) as compared to 8 rakaah.

- 1) Mujtahid Allama kamal Ibnul Hamam (hanafi) in fath hul Qadeer pg 205.**
- 2) Mulla ali qari in mirqat Shahre mishqat.**
- 3) Allama Ibn zeli Hanafi Nasbur-riaya fi Takhreejul Ahadeeth Al-Hidaya vol 1 pg 293**
- 4) Durre mukhtar pg 216**
- 5) Sharh Kanzby Allama masood misri pg 665**
- 6) Allama Abu Tayyab Muhammad Bin Abdul Kadir Sindhi Madni, Hanafi.Nashqbandi in Shayh Tirmidi pg 423**
- 7) Allama Anwar Sha kashmiri in Afurasazi Vol 1 pg 329**
- 8) Aiyunul Hidaya part 1 -pg 563**
- 9) Nurul Hidaya pg 133**
- 10) GayatulAvtar vol 1pg 326**
- 11) Moulana Yusuf Kandhalvi "Ameer Tablig Jamaat" in his book " Hayat -us-Sahaba" Vol 3 pg 165-167 in the chapter of "Tarawih" agrees that Tarawih consists of 8 rakaah only. Nowhere in the entire chapter he mentions anything about 20 rakaahs.**
- 12) Hanafi Muhaddith Abdul Haq Dehlvi in his book Fatharasool mannan pg 227 " the**

tradition of 20 rakaah which is common these days has no proof of authenticity from the prophet (pbuh) The narration of Ibn Abbas in Ibne Abi Shaiba about 20 rakaah is dhaeef (Weak).” It contradicts the Saheeh hadeeth of Ayesha (ra).

“Do not mix truth with falsehood nor conceal the truth when you know.” [Al-Quran surah Al-Baqrah: 2 Chapter:42]



*Makkah Aur Madeenah Me
20 Rakat Taraweeh Kyun
Padte hain..? Uska Wajah
Kya hain..?*

Hanafi Aitrazonka Jawab

ROMAN URDU ARTICLE :

Hanafi Aitrazonka Jawab

Sawal : Baaz Hanafi Hazrat log kehte hy Aap Ahle hadees log sirf 11 rakat Taraweeh padte ho...?? Halanke Makkah mukarrama aur madeena munawwara mein bhi 20 rakaat hi padhayi jati hai agar ye taraweeh 20 rakaat sunnat na hoti to haramayen sharafayen mein kabhi na padhayi jati wagaira wagaira....??

Jawab: Asal baat to ye hai ke Shah Abdul Azeez bin Sa'ood rahimahullah se pehle turki daur mein hijaz muqaddas mein shirk wa bidaat ka daur doora tha hatta k baitullah shareef mein 4 musalley charo imamao k naam par alag alag bane hue they har firqa doosre k piche namaz na padhta tha, Sahaba E Kiraam Razi Allahu Anhum ki qabro par chadhawey chadhaye jate they, Shah Abdul

Azeez bin Sa'ood rahimahullah ne hijaz shareef par qabza karte hi tamaam shirkiya aur bidatiya umoor khatam kar diya albatta mubah chezey hala rehne di jin mein se ek taraweeh ka masla bhi tha chunkey taraweeh ek nafli ibadat hai jo hasb e tofeeq jis qadr koi ibadat kar sakta hai kare uski koi hadd bandi nahi hai, is firqa bandi ko rookne k liye ye faisla kiya gaya k saudi arab mein jo k islam ka markaz hai(20 rakaat taraweeh 2 alag alag imam padhayenge ek imam 10 rakaat padhayega aur doosra imam bhi 10 rakaat padhayega, jin hazraat ko 20 rakaat padhni hai wo 20 padhey jisko 11 rakaat padhni hai wo 10 rakaat aur apni ek rakaat witr padh sakta hai), jesa k ye nafil namaz hai to iski ahadees mein 41 rakaat tak ki tadaad milti hai Albatta masnoon taraweeh sirf 8 rakaat hi hy Sahii Hadees ki Roshni me aur yahi sabit hai aur yahi faisla mulk e saudi arab k ulama ka bhi hai aur yahi wajah hai k saudi arab mein haramayen sharafayen k alawa doosri masjid mein aaj bhi 8 rakaat hi taraweeh padhayi jati hai. Alhamdullilah.

**Aur Saudi Arab ke Tamam Ulama bhi
Taraweeh ko 11 rakat sunnat hi Mante hain..**

**ye hain official fatwa Saudi Ulama Ka
Tarweeh Sunnat 11 rakat hain**

Link

**: [http://alifta.net/Fatawa/FatawaChapters.aspx?
language=en&View=Page&PageID=33&
PageNo=1&BookID=10](http://alifta.net/Fatawa/FatawaChapters.aspx?language=en&View=Page&PageID=33&PageNo=1&BookID=10)**

Dosri baat ye hai ke: Agar hamare hanafi bhai
20 rakaat taraweeh k masley par harameyen
sharafeyen ki taraweeh ba'taur daleel paish
karte hai to hamey unki ye daleel bhi
manzoor hai lekin ek shart par wo ye hai k jis
tarah wo haramayen sharafayen mein
taraweeh dekh kar 20 rakaat taraweeh padhte

hai isi tarah unhe chahiye k ayinda wo Qirat e fatiha, khalafal imaam, rafulyadeyn aur aameen bil jahar k masail par bhi amal kare kyunki baitullah sahref aur masjid e nabwi k a'imma e kiraam un masail k qayil aur faa'al hai, isi tarah ayinda hamare bhai namaz witr bhi haramayen sharafayen ki tarah 2 rakaat alag aur ek rakaat alag padh kar haath utha kar witra mein dua e qunoot padha kare, hame yaqeen hai k agar hamare hanafi bhai haramayen sharafayen k a'imma k tareeqey ke mutabiq namaz ada karenge to mulk mein mazhabi kushadgi bahut hadd tak khatam ho sakti hai. (ayiye mere Hanafi bhaiyo qadam badhao hum tumhare saath hai)

Akhir me Suniye Shaykh. Wasiullah Abbas { Hafidaullah } ka jawab Makkah aur Madina me 20 Rakat Taraweeh kyun padte hy...??

Link : <https://youtu.be/LanPSzHXPbs>

*Umar (R.a) ke Nazdeek
Taraweeh aur Tahajjud
Aek hi Namaz hain.*

Hanafi Hazrat Kehte hain Ke Taraweeh aur Tahajjud Alag Alag Namaz hain...

Kehte hain Tarweeh ki Namaz Raat ke pehla hissa me padna hain. Tahajjud raat ke Aakhir hissa me padna hain... Raat ka Pehla wakt "Taraweeh" hain aur raat ka Akhir wakt "Tahajjud" hain .. isliye do Alag Alag Namaz hain karke bolke Awam ko dhoka dete hain.

Aayie dekte Umar r.a ka kya kehna Hain...
Umar r.a kehte hain Taraweeh Namaz Raat ka Akhir hissah me padna Afzal hain..

◆Daleel :

**Umar(R.A) ne Aap Rdh. Ne Taraveh Ki Jamaat Ko Dekhkar Logo Se Farmaaya :
Wo Namaz Jisse Tum Sojaate Ho Wo Us Namaz ke wakt me Afzal Hai Jisko Tum Qiyaam Kar Rahe Ho**

{ Sahi Al Bukhari, Book of Taraweeh, Volume 3, Book 32, Number 227}

Hadees ka link

: <http://sunnah.com/bukhari/31>

◆Is Hadees ka Arabic Matan

وَعَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - لَيْلَةً فِي رَمَضَانَ، إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فِيصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلًا. ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ، قَالَ عُمَرُ نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ. يُرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ

◆English Tarjuma : ‘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'ah (In Lugvi Sense) 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. (In those days) people used to pray in the early part of the night."

{ Sahi Bukhari, Book of Taraweeh, Vol : 3 , book number : 32 , number : 227. }

Note : Is Hadees se saaf pata chalta hy ke Umar(r.a) ne Taraweeh namaz ko Tahajjud ke wakt me padna Afzal karke faramay. iste pata chalta hy Tarweeh aur tahajjud aek hi namaz hain

Agar Taraweeh Namaz sirf pehle Raat ka hissa hain...? Yani Taraweeh sirf Raat ka pehle wakt ka hain? Toh Umar r.a ne kyun kehte hain ke Tarweeh tahajjud ke wakt me padna Afzal hain karke. Isse pata chalta hain. Umar r.a ke Nazdeek Taraweeh aur Tahajjud aek hi namaz hain.

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