

THE 20 RAKA'ĀT TARĀWĪH OF THE SALAF SĀLIHĪN

ما استخف رجل بالتطوع إلا استخف بالفريضة

Yunus bin Ubaid Rahimahullāh says: “The disregard for non-obligatory practices eventually leads to disregarding the Farā-idh (obligatory) actions.”

(Mukhtasar Qiyāmil Layl pg. 97)

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The authors, editors, typesetters and all those involved in making this publication possible humbly request your duas for them, their parents, families, Mashāyikh and Asātizah.

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FOREWORD BY HADHRAT MUFTI EBRAHIM SALEJEE SAHEB حفظه الله

(Principal and Sheikhul Hadith:

Madrassah Taaleemuddeen, Isipingo Beach)

The accepted standard in all eras of Islamic History was first the Qur-aan Shareef, then the Sunnah and then the consensus of the Sahaabah (radiyallahu anhum ajmaeen) and the senior, great, experienced Ulama-e-Kiraam. This procedure was indisputable in all eras.

In the first era we saw the compilation of the Qur-aan Shareef which was proposed by Hadhrat Umar (radiyallahu anhu). It was accepted by one and all and it became the standard up to this day whereas the Qur-aan Shareef being compiled in a book form was not in existence in the time of Rasulullah (sallallahu alayhi wasallam).

The 20 rakaats Taraaweeh Salaah was introduced in the era of Hadhrat Umar (radiyallahu anhu) and this was also accepted by the Sahaabah (radiyallahu anhum) that the khatam will be completed in 20 rakaats. All the Sahaabah (radiyallahu anhum) agreed on this and it is practiced upon up till this day.

It was also agreed upon that women will read their salaah at home due to the emerging fitnah. The Hara-main was made an exception because of Haj, Umrah, Tawaaf and ziyaarat in Madinah Munawwarah. This then became the standard in nearly all of the Islamic world.

In the era of Hadhrat Usmaan (radiyallahu anhu) the 2nd Azaan was introduced. This was also agreed upon and it became a norm and a standard ever since. No one disputes this. The obvious reason is that Hadhrat Irbaad bin Saariyah (radiyallahu anhu) reports from Rasulullah (sallallahu alayhi wasallam) that we should hold unto the Sunnah of the rightly guided Caliphs after him. Just as this Ummah does not dispute the Qur-aan being compiled in a book form and the second Azaan, there is no reason why the 20 rakaats should be disputed.

In the day of Hadhrat Usmaan (RA) it was agreed upon that the Qur-aan Shareef will be written in one script (rasmul khatt) although it was permissible to record the Qur-aan in different scripts. Owing to the need of the time, the Sahaabah (radiyallahu anhum) agreed on one script and this then became the norm.

Unfortunately, western secularism has opened the gates to liberalism and freedom of thought. In emulating the west, many of our people have been caught in this wave of liberalism and freedom of thought. Instead of holding onto the thought of the Sahaabah, Taabieen and righteous elders they find it better to hold onto the thought of Westernism.

May Allah Ta’ala give us the taufeeq to hold onto the thought of Rasulullah (sallallahu alayhi wasallam) and the Khulafaa-e-Raashideen and abandon the contaminated style of thinking that many people have been enmeshed into.



FOREWORD BY HADHRAT MUFTI
MUHAMMED SAEED MOTARA SAHEB حفظه الله
(Mufti and Senior Ustaadh of Darul Uloom Azaadville)

I have read through the booklet and Alhamdulillah have found it very helpful and appropriate for convincing the sceptics about the importance of upholding and maintaining the established Sunnah of 20 Rak'aat Taraweeh. A well written booklet in a concise form that compliments the many other lengthier and more detailed books on the topic available out there in the Muslim world.

May Allah Ta'aala reward the compiler/s abundantly for their research and efforts in highlighting this very important feature of Taraweeh and grant the Ummat the Taufeeq of upholding not only this Sunnah but every other Noble Sunnah of Rasulullah Sallallahu Alaihi Wasallam. Aameen

Wassalaam,
Muhammed Saeed,
Azaadville.
28 Shabaan 1443



FOREWORD BY HADHRAT MOULANA
ABDUL HAMID IS'HAQ SAHEB حفظه الله
 (Principal of Darul Uloom Azaadvile)

بسم الله الرحمن الرحيم
 الحمد لله وكفى وسلام على عباده الذين اصطفى، الحمد لله مُنْشَىء الخلق من عدم
 ثم الصلوة على المختار في القدم ، يا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا ابدًا على حبيبك
 على رسولك خير الخلق كلهم ، مولاي صَلِّ وَسَلِّمْ دَائِمًا ابدًا على بشير نذير
 محمدا ، مولاي صَلِّ وَسَلِّمْ دَائِمًا ابدًا على طه سَيِّد المرسلين بَلِّغْ سلامي
 روضة فيها النبي المحترم ، يا خير من دفنت بالقاع اعظمه ، فطاب من
 طيبهن القاع و الاكم ، روجي الفداء لقبر أنت ساكنه ، فيه العفاف و
 فيه الجود و الكرم هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال
 مقتحم يا رَبِّ بَلِّغْ بالمصطفى مقاصدنا و اغفر لنا ما مضى يا واسع الكرم

20 Rakats Taraaweeth is a Sunnat e Mu'akkadah for almost as long as Islam itself exists. How can it ever be denied or challenged?!

Its benefits, enjoyment, pleasure and closeness can't be surpassed! The person who is blessed to perform 2 rakats of Namaaz becomes the most noble and closest to Allaah ﷺ.

In Namaaz, the closest a person is to Allaah ﷻ is in Sajdah! In 20 rakats of Taraaweeh, we are blessed with 40 Sajdahs!!! So many more times to come so close to Allaah ﷻ, the Greatest, the Most Lovable, the Most Beloved, the Most Pure; clean and enjoyable intimacy, with the most wonderful, beloved Being of Allaah ﷻ! What a great ni'mat and favour from Allaah ﷻ. This is found only in the great, auspicious month of Ramadhaan; only in Taraaweeh!!! May Allaah ﷻ open our blind eyes of the heart to see and enjoy this Great, Great Gift of Allaah ﷻ!

May Allaah ﷻ fully reward the Ulama of Wifaqul Ulama SA who have very beautifully prepared and presented the clear and manifest proofs of 20 rakats of Taraaweeh and the amount of the beautiful and enjoyable recitation of the Qur'ān e Majied in Taraaweeh and the fervour, passion and enjoyment of the Sahabah e Kiraam Radiallaahu Anhum, Akaabir and Aslaaf Rahimahumullaah of the Ummat for Ramadhaan, 20 rakats of Taraaweeh and recitation of Quraan Sharief!!

May Allaah Ta'aalaa make it a means for the whole Ummat to realise and practice on this Great, Great Enjoyable Sunnat of Habib e Paak, Muhammadur Rasullah sallallaahu alaihi wa sallam!!! The 20 rakats of

Taraaweeh, recitation of Quraan Sharief and passion
and fervour for Ramadhaaul Mubaarak!!!

Aamien thumma Aamien!!

abdulHamid is'haq

Azaadville

3 Ramadhaanul Mubaarak 1443 (05/04/2022)



FOREWORD BY HADHRAT MOULANA
SHABIER AHMED SALOOJEE SAHEB حفظه الله
(Principal of Dārul Uloom Zakariyya)

Tarāwīh Salāh is a Sunnah Mustamirrah (continuous practice) from the time of the Sahābah Kirām ﷺ

Rasūlullah ﷺ also read Tarāwīh with the Sahābah Kirām ﷺ for three nights. Thereafter, out of compassion for the Ummah, Nabi ﷺ did not continue reading it with jamaat. Nabi ﷺ clarified the reason for this when he said: "I fear that it must not become Fardh (compulsory) on my Ummah."

There is a vast difference between Tarawih and Salātul Layl.

Regarding Tarawih, Nabi ﷺ said:

وَسَنَنْتُ لَكُمْ قِيَامَهُ

"I have made it Sunnah for you (to perform Tarāwīh)"

Regarding Salātul Layl, Allāh Ta'āla says in Surah Muzammil:

فُيْمِ اللَّيْلِ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا

“Stand up all night (in Tahajjud Salāh) except for a little while (to rest). (Stand in Salāh for) half the night or slightly less (than half the night)”

The time for Salātul Layl is the last part of the night, while it is Masnūn to perform Tarāwīh at the beginning of the night.

The narrations that mention eight Raka'āt actually refer to Salātul Layl (Tahajjud) and not Tarāwīh. Many Ulama have dealt with this topic in different Risālahs (booklets) written on the subject. The narration of Musannaf ibn Abi Shaybah is clear proof of 20 Raka'āt Tarawīh.

Ml Habibur Rahman Azmi رحمہ اللہ, in his kitaab, At-Tarāwīh, has proven that Nabi ﷺ performed 20 Raka'āt and that the Sahābah Kiraam رضی اللہ عنہم had Ijma' (consensus) upon this practice.

Nabi ﷺ wanted to do many actions but left them out due to his compassion for his Ummah. He ﷺ nevertheless encouraged the Sahābah رضی اللہ عنہم, particularly Shaykhayn (Abu Bakr and Umar رضی اللہ عنہما), to continue with

these actions. As a result, the Sahaabah understood the Mansha (desire) of Nabi ﷺ and practiced upon it. They, therefore, completed much of what Nabi ﷺ motivated and desired.

That is why Nabi ﷺ said:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، تَمَسَّكُوا بِهَا
وَعَضُّوا عَلَيْهَا بِالتَّوَّاجِدِ

“Hold firmly onto my Sunnah and the Sunnah of the rightly guided Khulafa-e-Raashideen! Hold firmly onto it. Hold onto it with your molars!”

The actions of the Khulafa-e-Raashideen are in reality the Sunnah of Nabi ﷺ.

In terms of classification, the Khulafa-e-Raashideen are far above the level of ijtiḥad but below the level of Nubuwwat. Allamah Shatbi رحمه الله has dealt with this matter in detail in his kitab, Al-Muwafaqaat.

Regarding Tarāwīḥ, Imaam Abu Hanifa رحمه الله says:

التراويح سنة مؤكدة ، ولم يتخرصه عمر من تلقاء نفسه ، ولم يكن فيه مبتدعا ،
ولم يأمر به إلا عن أصل لديه وعهد من رسول الله صلى الله عليه وسلم

Tarāwīḥ is Sunnah Muakkadah (an emphasized Sunnah).

Umar ؓ did not stipulate the number of Raka'āt himself, nor did he innovate this practice. Instead, he commanded people (to perform 20 Raka'āt Tarāwih) based on proof he had from Rasūlullah ﷺ (Al-Ikhtiyaar 1:68)

To attain the true Barakah (blessings) of the month of Ramadhān, we must first observe the fast while abstaining from every type of sin.

Secondly, we should perform the 20 Raka'āt of Tarāwih.

An Ālim mentioned: "If we perform less than 20 Raka'āt, we will be depriving ourselves of Qiyaam (standing in worship) during the month of Ramadhān."

Nabi ﷺ said:

من قام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه

"He who stands in the worship of Allah during the month of Ramadhān with true belief and hope for reward, his previous sins will be forgiven"

Do we wish to deprive ourselves of the maghfirat (forgiveness) that Allah Ta'āla and Nabi ﷺ promised in this particular Hadith?

May Allah Ta'āla allow us to benefit from the Saum (fasting) during the month of Ramadhān by enabling us to stay away from sin and attain the Nur of Qur'ān through Tarāwih. Āmīn



HADHRAT MOULANA FADHLUR RAHMĀN AZMI SAHEB حفظه الله

(Sheikhul Hadith of Darul Uloom Azaadville)

The contents of this booklet were presented to Hadhrat Moulana Fadhlur Rahmān Azmi Saheb.

Hadhrat Moulana emphasized the importance of performing the Tarawīh Salāh correctly. Huffāz should pay special attention to performing Qawmah and Jalsah with composure. The relevant Masnūn duas should be learnt and read as well. A moderate pace of recitation should be adopted, while applying the relevant rules of Tajwīd.



INTRODUCTION

الحمد لله رب العالمين وصلى الله على سيدنا ومولانا محمد وآله وأصحابه وأتباعه
إلى يوم الدين وبعد

All praise is due to Allāh Ta'ālā, who in His infinite mercy has granted us the great wealth of Īmān and Islām and made us from the Ummah of Rasūlul-lah Sallallāhu Alayhi wa Sallam. May Allāh Ta'ālā preserve and protect our Imān and our Dīn in this world until death and may He resurrect us on the Day of Qiyāmah with perfect Īmān and complete Dīn. Attachment to the Sunnah is a sign of a Mu'min's love for Nabī Sallallāhu Alayhi wa Sallam. A true Mu'min looks for all opportunities to adhere to and preserve the Sunnah. Discarding the material things of this world are easier for a believer than discarding a Sunnah.

For a Mu'min, every aspect of the life of Rasūlullāh Sallallāhu Alayhi wa Sallam is to be upheld. Rasūlullāh Sallallāhu Alayhi wa Sallam's Aqīdah (beliefs), Ibādāt (method of worship), monetary dealings, social etiquette, outer appearance and inner qualities are all worthy of emulation. Rasūlullāh Sallallāhu Alayhi wa Sallam is the possessor of the high rank, which has been mentioned in the Qur'ān, "He does not speak out of his own desire. It is only Wahy (Revelation)"¹. Hafiz Ibn Hajar Rahimahullāh says in Fathul Bārī, "Neither does Rasūlullāh Sallallāhu Alayhi wa Sallam speak out of his own desire nor does he do anything out of his own desire".² All these aspects are the manifestation of the Rahmah (mercy) with which Rasūlullāh Sallallāhu Alayhi wa Sallam was sent.

وما أرسلناك إلا رحمة للعالمين

"We have sent you only as a Mercy for the worlds"

A Mu'min firmly believes in the perfect Wisdom and Knowledge of Allāh Ta'ālā and in the perfection of the creation of Rasūlullāh Sallallāhu Alayhi wa Sallam. He has no doubt that even the minutest detail that emanated from Rasūlullāh Sallallāhu Alayhi wa Sallam cannot

1 وما ينطق عن الهوى ○ ان هو إلا وحي يوحى [سورة النجم] ٤-٣

2 قال الحافظ ابن حجر في فتح الباری [٥١١٣] إنه صلى الله عليه وسلم لا ينطق عن الهوى ولا يفعل عن الهوى

be surpassed till the end of time. There will never be a better, easier or more natural way of living than the Sunnah of Rasūlullāh Sallallāhu Alayhi wa Sallam.

One of the methods of protecting our Īmān in these times of trials and tribulations is to hold fast on to the Sunnah of Rasūlullah Sallallāhu Alayhi wa Sallam.

In a letter to one of his governors, the rightly guided Khalīfah, Umar bin Abdul Aziz Rahimahullāh, wrote: “Hold on to the Sunnah, for surely it will be a protection for you by the permission of Allāh Ta’ālā.... Verily the Sunnah has been ordained as the Sunnah by that Being [Allāh Ta’ālā] who is aware of the defects, errors, irrationality and excess in any other way”.

(Abu Dāwūd 4612)³

Imām Zuhri (d. 124) Rahimahullāh says, “The Ulamā of the past would say, “Adherence to the Sunnah is safety.”

(Dārami 96)⁴

كتب رجل إلى عمر بن عبد العزيز يسأله عن القدر فكتب أما بعد أوصيك بتقوى الله والاقتصاد في أمره واتباع سنة نبيه صلى الله عليه وسلم وترك ما أحدث المحدثون بعد ما جرت به سنته وكفوا مؤنته فعلبك بلزوم السنة فإنها لك بإذن الله عصمة ثم اعلم أنه لم يبتدع الناس بدعة إلا قد مضى قبلها ما هو دليل عليها أو عبرة فيها فإن السنة إنما سننها من قد علم ما في خلافها ولم يقل ابن كثير من قد علم من الخطأ والزلل والحق والتعمق فارض لنفسك ما رضي به القوم لأنفسهم

Imām Mālik Rahimahullāh said, “The Sunnah (of Rasūlullāh Sallallāhu Alayhi wa Sallam) is the Ship of Nūh Alayhis Salām. Whoever will board it will be saved and those who don't board it will drown”.

(*Tarikh Baghdād* 8/309)⁵

The performance of 20 Raka'āt for Tarāwīh Salāh is one of the Sunan of Rasūlullah Sallallāhu Alayhi wa Sallam that has been a point of consensus of the Ummah over the past centuries. This short booklet is not an academic treatise. Instead, it demonstrates the practice of the Sahābah Radiyallāhu Anhum and the pious predecessors and the great sacrifices they made to uphold it.

The Hadīth that establishes the performance of 20 Raka'āt by Rasūlullah Sallallāhu Alayhi wa Sallam may be deemed as weak by some. However, none can deny the fact that from the time of Sayyiduna Umar Radiyallāhu Anhu, the Ummah has been performing 20 Raka'āt. The clear and authentic Hadīth of Rasūlullah Sallallāhu Alayhi wa Sallam instructs us, “Hold firmly onto my Sunnah and the Sunnah of the Rightly Guided Khulafā. Hold onto it with your molars”.

(*Tirmidhi* 2676, *Abu Dāwūd* 4599)

The stipulation of the number of Raka'āt is *Tawqīfī*, i.e. it cannot be stipulated by anyone through the application of the mind. It can only be established from *Wahy* (revelation). These types of Ahādīth are considered *Marfū' Hukman*. In other words, it is understood that Sayyiduna Umar Radiyallāhu Anhu had learnt this directly from Rasūlullah Sallallāhu Alayhi wa Sallam, even though he did not specifically attribute it to him.

This is quite apparent in this instance as Sayyiduna Umar Radiyallāhu Anhu was present when Rasūlullah Sallallāhu Alayhi wa Sallam performed the Tarāwīh Salāh with the Sahābah Radiyallāhu Anhum.

(*Musnad Ahmad* 25954)⁶

Imām Abu Hanifah Rahimahullāh said: Tarāwīh is Sunnah Muakkadah (an emphasized Sunnah). Umar Radiyallāhu Anhu did not stipulate the number of Raka'āt himself, nor did he innovate this practice. Instead, he gave the directive (of performing 20 Raka'āt Tarāwīh) based on some proof he had from Rasūlullah Sallallāhu Alayhi wa Sallam.

(*Al-Ikhtiyār* 1:68)⁷

عَنْ عَائِشَةَ قَالَتْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ فِي الْمَسْجِدِ فِي شَهْرِ رَمَضَانَ وَمَعَهُ نَاسٌ ثُمَّ صَلَّى الثَّانِيَةَ فَاجْتَمَعَ تِلْكَ اللَّيْلَةَ أَكْثَرُ مِنَ الْأُولَى فَلَمَّا كَانَتْ الثَّالِثَةَ أَوْ الرَّابِعَةَ امْتَلَأَ الْمَسْجِدَ حَتَّى اغْتَصَّ بِأَهْلِهِ فَلَمْ يُخْرِجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ النَّاسُ ينادونه الصَّلَاةَ فَلَمْ يُخْرِجْ فَلَمَّا أَصْبَحَ قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ مَا زَالَ النَّاسُ يَنْتَظِرُونَكَ الْبَارِحَةَ قَالَ أَمَا إِنَّهُ لَمْ يُخَفِّ عَلَى أَمْرِهِمْ وَلَكِنِّي خَشِيتُ أَنْ تَكْتُبَ عَلَيْهِمْ

قال مجد الدين الموصلي في الإختيار ١: ٦٨ في فصل: التراويح سنة مؤكدة ، قال رحمه الله: روي أسد بن عمرو عن أبي يوسف 7

Another point that needs to be emphasized is those Ahādīth that mention 8 Raka'āt actually refer to the amount of Raka'āt that Rasūlullah Sallallāhu Alayhi wa Sallam performed in Tahajjud Salāh. The Sahābah, including Sayyidah Āisha Radhiyallāhu 'Anhā, did not see any conflict between what they had observed Rasūlullah Sallallāhu Alayhi wa Sallam doing and the practice of Sayyiduna Umar Radiyallāhu Anhu and the Sahābah Radiyallāhu Anhum. Had they seen any conflict between the two practices, they would have certainly brought it to the attention of Sayyiduna Umar Radiyallāhu Anhu.

This booklet - with the help of Allāh Ta'ālā - will show how the Ummah upheld this Sunnah during the era of the third and fourth Khulafā, the Sahābah and the Salaf Sālihīn Radiyallāhu Anhum. Their exertion in upholding this Sunnah and the increase in their Ibādāt in this month should inspire us to emulate them.

Besides the narrations regarding the amount of Raka'āt, a few narrations showing the amount of Qur'ān Sharīf read in the Tarāwīh Salāh have also been included. This shows that the completion of the Qur'ān in the Tarāwīh is also an established practice and Sunnah.

قال: سألت أبا حنيفة عن التراويح وما فعله عمر؟ فقال: التراويح سنة مؤكدة، ولم يتخصره عمر من تلقاء نفسه، ولم يكن فيه مبتدعاً، ولم يأمر به إلا عن أصل لديه وعهد من رسول الله صلى الله عليه وسلم

When Sayyiduna Umar Radiyallāhu Anhu asked Sayyiduna Ubayy bin Ka'b Radiyallāhu Anhu to perform the Tarāwīh Salāh, he said: “Verily the people are fasting during the day and do not know how to recite the Qur'ān. Why don't you recite for them at night!”. This shows that the reason for gathering the people to perform Tarāwīh in the Masjid was to make it easy for those who were not Hāfiz to hear the complete recitation of the Qur'ān.

When Sayyiduna Umar Radiyallāhu Anhu said: “They do not know how to recite the Qur'ān”, he meant that they were not Hāfiz. He did not mean that they did not know *any* portion of the Qur'ān. It is quite apparent that the people of that era would have known a sufficient amount of the Qur'ān to be able to perform Salāh.

The great Muhaddith, Hadhrat Moulāna Zafar Ahmad Uthmāni Rahimahullāh, after quoting the above says: “In this incident, it is understood that the reason for congregating for the Tarāwīh Salāh is for attaining (a complete) recital of the Qur'ān. It is incorrect to interpret the statement: “*they do not know how to recite the Qur'ān...*” to mean total negation of the proper recitation of the Qur'ān. Hence, it is necessary to interpret it to mean: “They cannot recite the whole Qur'ān individ-

ually, so if you recite for them at night, all the people will complete a Khatm of the Qur'ān.” (*I'lā-us-Sunan* 74:7)

This is also the reason for Sayyiduna Umar and Sayyiduna Ali Radiyallāhu Anhuma calling the Qurrā (those who were proficient in the recitation of the Qur'ān Sharīf) to perform the Salāh as will be seen in the forthcoming incidents.

Hasan Al-Basri Rahimahullāh said: “Whomsoever leads the congregation in the Tarāwīh Salāh should make it easy for those following him. If he is a slow reader, he should make one Khatm. If he is an average-paced reader, he should make one and a half Khatms. If he is a fast reader, he should make two Khatms”.

(*Musannaf ibn Abī Shaybah* 7761)

Ibn Wahab narrates that Imām Mālik Rahimahullāh was informed regarding the people reciting five Āyāt in every Rak'ah.” He said, “I would prefer something else (more).” He was asked, “Ten Āyāt in every Rak'ah?” He replied, “Yes, in the long Surahs.” Ibn Wahab says, “He (Imām Mālik) opined that more than ten Āyāt should be recited once the Surahs starting with Tā-Sīn and Sāffāt were reached.”

(*Al-Istidhkār* 177:5)

The Author of Al-Hidāyah - Imām Ali ibn Abi Bakr Al-Marghināni Rahimahullāh - writes, "Most of the Mashāyikh are of the opinion, that the Sunnah is to complete a recitation (of the Qur'ān) once in the Tarāwīh Salāh. It should not be discarded due to the laziness of the people."

Ibnul Humām Rahimahullāh writes in the commentary, "The majority are on the opinion narrated by Hasan from Imām Abu Hanifah Rahimahullāh that he should recite ten Āyāt in every Rak'ah. The number of Raka'āt in Tarāwīh will be six hundred or five hundred and eighty. The number of Āyāt in the Qur'ān is just over six thousand. Some have narrated from Hasan that he said, "Approximately ten Āyāt and that is good."

(Fathul Qadīr 409:1)

In Al-Mughnī (610:2), it is narrated from Imām Ahmad Rahimahullāh that he was asked regarding an Imām who misses out certain Āyāt from certain surahs in the month of Ramadhān. Should those who are behind him recite it? He replied, "Yes, they should do so. In Makkah, they would appoint someone to record the letters etc. that the Imām missed. They would then repeat it on the night of the Khatm."

Many Eminent Fuqahā of the different Mazāhib have mentioned the completion of the Qur'ān Sharīf in the Tarāwīh as Sunnah.⁸ Nevertheless, the incidents mentioned here show the practice of the Sahābah and the Salaf Sālihīn in this regard and also establish it to be a separate Sunnah.

May Allāh Ta'ālā accept this booklet and make it a means of the preservation of the Sunnah of Rasūlullāh Sallallāhu Alayhi wa Sallam in general and these two Sunan in particular.

May Allāh Ta'ālā reward all those who participated in preparing this booklet abundantly in both worlds. Āmīn.

⁸ Imām Subki Rahimahullāh mentioned some of their statements in his book, Dhaw ul Masābīh



CHAPTER ONE: THE NUMBER OF RAKA'ĀT

20 RAKA'ĀT OF TARĀWĪH PERFORMED DURING THE KHILĀFAH OF SAYYIDUNA UMAR RADHIYALLĀHU ANHU

Sā'ib bin Yazīd says: "During the reign of Sayyiduna Umar Radhiyallāhu 'Anhu the Muslims used to perform 20 Raka'āt of Tarāwīh Salāh in the month of Ramadhān."⁹

(*Al-Ja'diyyāt lil Baghawī 2825*)
(*This Hadīth has been rigorously authenticated by Imām Nawawī, Allāmah Taqīyyuddīn Subkī, Ibnul Mulaqqīn, Ibnul 'Irāqī, Allāmah 'Aynī and other great Imāms of Hadīth.*)¹⁰

9 عن السائب بن يزيد قال: كانوا يقومون على عهد عمر في شهر رمضان بعشرين ركعة، وإن كانوا ليقروءون بالمئين من القرآن. الجعديات للبغوي ٢٨٢٥

10 الخلاصة ٥٧٦/١، المجموع شرح المذهب ٣٢/٤، الحاوي للفتاوى ٣٥٠/١ - البدر المنير ٣٥٠/٤
طرح التثريب ٩٧/٣، عمدة القاري ١٧٨/٧ وغيرهم

Yazīd bin Rumān Rahimahullāh says: “During the Khilāfah of Sayyiduna Umar Radhiyallāhu ‘Anhu the Muslims used to perform 23 Raka’āt (20 Tarāwīh + 3 Witr) in Ramadhān.” (Mu’atta Imām Mālik 1:138)¹¹

Yayha bin Sa’id Rahimahullāh says: “Sayyiduna Umar Radhiyallāhu ‘Anhu ordered a person to lead the Muslims in Tarāwīh and to perform 20 Raka’āt.”

(Musannaf ibn Abī Shaybah 7764)¹²

Sayyiduna Ubayy bin Ka’b Radhiyallāhu ‘Anhu says: “Sayyiduna Umar Radhiyallāhu ‘Anhu ordered me to lead the Muslims in Tarāwīh Salāh. He said, “Verily the people are fasting during the day and do not know how to recite the Qur’ān. Why don't you recite for them at night!”¹³. Sayyiduna Ubayy Radhiyallāhu ‘Anhu said, “O Amīrul Mu'minīn! This is something that did not take place (in this form).” Sayyiduna Umar Radhiyallāhu ‘Anhu said, “I am aware of that but this is better”. So Ubayy Radiyallahu ‘Anhu performed 20 Raka’āt for them.” (Al-Mukhtārah - Ad-Dhiyā Al-Maqdisi 1161 - Graded as Authentic)¹⁴

11 عن يزيد بن رومان أنه قال: كان الناس يقومون في زمان عمر بن الخطاب بثلاثة وعشرين ركعة في رمضان. موطأ مالك مع تنوير الحوالك ١: ١٣٨

12 عن يحيى بن سعيد، أن عمر بن الخطاب أمر رجلا يصلي بهم عشرين ركعة. المصنف ٧٧٦٤

13 Refer to Page 21 for an explanation of this statement.

14 عن أبي العالية عن أبي بن كعب أن عمر أمر أبا أن يصلي بالناس في رمضان فقال إن الناس يصومون النهار ولا يحسنون أن (يقروا) فلو قرأت القرآن عليهم بالليل فقال يا أمير المؤمنين هذا (شيء) لم يكن فقال قد علمت ولكنه

Muhammad bin Ka'b Al-Quradhi Rahimahullāh says:
 “The people in the time of Sayyiduna Umar Radhi-
 yallāhu ‘Anhu would perform 20 Raka’āt Tarāwīh. They
 would lengthen the Qira'at and perform 3 Raka’āt of
 Witr.”
 (Mukhtasar Qiyāmil Layl pg. 95)¹⁵

أحسن فصلی بهم عشرين ركعة. المختارة للضياء المقدسي ١١٦١

15 قال محمد بن كعب القرظي: «كان الناس يصلون في زمان عمر بن الخطاب رضي الله عنه في رمضان عشرين ركعة يطيلون فيها القراءة ويوترون بثلاث. مختصر قيام الليل ٩٥»

20 RAKA'ĀT OF TARĀWĪH PERFORMED DURING THE KHILĀFAH OF SAYYIDUNA 'ALĪ RADHIYALLĀHU 'ANHU

Abu Abdur Rahmān As-Sulami Rahimahullāh says: “Sayyiduna Ali Radhiyallāhu ‘Anhu called various Ulamā who were proficient in the recitation of the Qur’ān and ordered one of them to lead the Muslims in 20 Raka’āt of Tarāwīh. Sayyiduna Ali Radhiyallāhu ‘Anhu himself used to lead the Witr Salāh.”

(As-Sunanul

Kubra – Bayhaqi 2/496)¹⁶

Abul Hasnā says: Sayyiduna Ali Radhiyallāhu ‘Anhu instructed a man to perform 20 Raka’āt Tarāwīh for the people.

(*Musannaf ibn Abī Shaybah 7763*)¹⁷

16 عن أبي عبد الرحمن السلمي، عن علي رضي الله عنه قال: دعا القراء في رمضان فأمر منهم رجلاً يصلي بالناس عشرين ركعة. قال: وكان علي رضي الله عنه يوتر بهم. «السنن الكبرى» للبيهقي ٢:٤٩٦

17 عن أبي الحسناء: أن علياً أمر رجلاً يصلي بهم في رمضان عشرين ركعة. «المصنف» ٧٧٦٣، والسنن الكبرى ٢:٤٩٧

20 RAKA'ĀT OF TARĀWĪH PERFORMED BY OTHER SAHĀBAH RADHIYALLĀHU ANHUM

SAYYIDUNA ABDULLAH BIN MAS'UD (RADHIYALLĀHU 'ANHU)
IN KŪFAH:

Zayd bin Wahb Rahimahullāh says: "Sayyiduna Abdullāh bin Mas'ūd Radhiyallāhu 'Anhu used to lead us in Salāh during the month of Ramadhān." A'mash says: "He used to perform 20 Raka'āt Tarāwīh and 3 Raka'āt Witr." (*Umdatul Qāri* 11:127, *Mukhtasar Qiyāmil Layl* pg. 95)¹⁸

SAYYIDUNA UBAYY BIN KA'B (RADHIYALLĀHU 'ANHU) IN
MADĪNAH MUNAWWARAH:

Abdul Aziz bin Rufay' Rahimahullāh says: "Sayyiduna Ubay bin Ka'b Radhiyallāhu 'Anhu used to lead the Tarāwīh Salāh in Madīnah Munawwarah; 20 Raka'āt of Tarāwīh and 3 Witr." (*Musannaf ibn Abī Shaybah* 7766)¹⁹

18 زيد بن وهب رحمه الله: كان عبد الله بن مسعود رضي الله عنه يصلي بنا في شهر رمضان فينصرف وعليه ليل قال الأعمش: «كان يصلي عشرين ركعة ويوتر بثلاث». مختصر قيام الليل ٩٥

19 عن عبد العزيز بن رفيع، قال: كان أبي بن كعب يصلي بالناس في رمضان بالمدينة عشرين ركعة ويوتر بثلاث المصنف ٧٧٦٦

20 RAKA'ĀT OF TARĀWĪH PERFORMED BY THE TĀBĪ'ĪN AND ATBA' TĀBĪ'ĪN

Ibrahīm Nakha'ī Rahimahullāh, a Tābi'ī (d. 96 A.H.) was one of the great Ulamā of Kūfah. Imām Abu Hanī-fah Rahimahullāh, also a Tābi'ī in Kūfah, narrates from his Ustadh Hammād Rahimahullāh the statement of Ibrahīm Nakha'ī Rahimahullāh regarding the Muslims of his era (the Sahābah and Tābi'īn): “The Muslims used to perform 20 Raka'āt of Tarāwīh in Ramadhān.”
(*Al-Āthār-Imām Abū Yūsuf-211*)²⁰

Hasan Basri Rahimahullāh, (d. 110 A.H.) the famous Tābi'ī who is known for his vast knowledge and piety, says regarding the practice of the people of his era (the Sahābah and Tābi'īn) in Basrah: “The Muslims would perform 20 Raka'āt Tarāwīh in Ramadhān.”
(*Fadhāil Ramadhān-ibn Abī Dunyā 53*)²¹

Atā bin Abī Rabāh (d. 114A.H.), a Tabi'ī, was the Mufti of Makkah Mukarramah. He says regarding the practice of the people of his era (the Sahābah and Tābi'īn)

20 عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، «أَنَّ النَّاسَ كَانُوا يُصَلُّونَ خُمْسَ تَرَوِيحَاتٍ فِي رَمَضَانَ». الْأَثَارُ لِأَبِي يُوسُفَ ٢١١

21 عن الحسن، قال: كانوا يصلون عشرين ركعة، فإذا كانت العشر الأواخر زاد ترويجة شفعين فضائل رمضان لابن أبي الدنيا ٥٣

in Makkah Mukarramah: "I found the people performing 23 Raka'āt." (20 Tarāwīh + 3 Witr)

(Musannaf ibn Abī Shaybah 7770)²²

Yunus says: "I witnessed the people of Basrah before the trial of Ibnul Ash'ath (81 A.H). They would be led in Salāh in the month of Ramadhān by:

- Abdur Rahmān Rahimahullāh, the son of the Sahābi Sayyiduna Abī Bakrah (d.96) A.H.
- Sa'id bin Abīl Hasan Rahimahullāh (d. 100 A.H), the brother of Hasan Basri Rahimahullāh
- Imrān Al-'Abdi Rahimahullāh. They would perform 20 Raka'āt. They would complete the Qur'ān twice in Tarāwīh." (Dhau'ul Masabih pg. 45 from Sunan Sa'id bin Mansūr, Tārīkh Dimashq 13:36, Fadhāil Ramadhān-ibn Abī Dunya 50, Muktasar Qiyāmī Layl pg. 95)²³

Suwayd bin Ghafalah Rahimahullāh was a Tābi'i. He arrived in Madīnah Munawwarah on the day Rasūlullah Sallallaahu 'Alayhi wa Sallam was buried. Ali bin Walīd says: Suwayd bin Ghafalah Rahmatullāhi 'alayh would lead us in Salāh in Ramadhān at the age of 120! Abul Khasib says: "Suwayd bin Ghafalah Rahimahullāh would lead us in Salāh in Ramadhān. He would

perform 20 Raka'āt!"²⁴

(*Musannaf ibn Abī Shaybah* 7784, *Al-Tārīkh al-Kabīr* 150:8 *Al-Kuna* [234], *Bayhaqī* 2:496; *Āthārus Sunan* pg. 253 *Isnāduhu Hasan*)

Hārith Al-Hamdānī Rahimahullāh was a student of Ali Radhiyallāhu 'anhu from Kūfah He used to lead the Muslims in Tarāwīh Salāh; 20 Raka'āt Tarāwīh and 3 Witr. He used to recite the Dua-e-Qunūt before going into Rukū'.
(*Musannaf ibn Abī Shaybah* 7767)²⁵

Ibn Abī Mulaikah Rahimahullāh, a Tābi'i, (passed away in 117 A.H.), used to be Imām for the entire 20 raka'āt. He would recite as long as Surah Fātir in one raka'āt.
(*Rigorously authenticated-Musannaf ibn Abī Shaybah-7756/7765*) *Bi-sanad Sahīh-Āthārus Sunan* pg.254)²⁶

Shutayr bin Shakal Rahimahullāh was a senior Tābi'i and also a student of Ali and Ibn Mas'ūd Radhiyallāhu 'anhuma in Kūfah. Abdullah bin Qays says: "Shutayr used to perform 20 Raka'āt of Tarāwīh Salāh."
(*Musannaf ibn Abī Shaybah* 7762)²⁷

عن الوليد بن علي عن أبيه قال: كان سويد بن غفلة يؤمنا فيقوم بنا في شهر رمضان وهو ابن عشرين ومئة سنة 24 المصنف [٧٧٨٤] والتاريخ الكبير للبخاري ١٥٠:٨ والكني [٢٣٤]. وعن أبي الخصيب قال: كان يؤمنا سويد بن غفلة في رمضان فيصلي خمس تروجات عشرين ركعة. السنن الكبرى للبيهقي ٢:٤٩٦ وأثار السنن للنيموي وحسن إسناده

عن الحارث: أنه كان يؤم الناس في رمضان بالليل بعشرين ركعة ويوتر بثلاث ويقنت قبل الركوع. المصنف ٧٧٦٧ 25

عن نافع بن عمر قال: كان ابن أبي مليكة يصلي بنا في رمضان عشرين ركعة ويقرأ بمحمد الملائكة في ركعة. المصنف ٧٧٦٥ 26

عن عبد الله بن قيس، عن شتير بن شكل: أنه كان يصلي في رمضان عشرين ركعة والوتر. المصنف ٧٧٦٢ 27

Ali bin Rabī'ah Rahimahullāh was a Tābi'ī in Kufah who narrated Hadīth from Sahābah like Sayyiduna Ali, Sayyiduna Ibn Umar, Sayyiduna Samurah, Sayyiduna Salmān Fārsi and Sayyiduna Mughīrah (Radhiyallāhu 'anhum). Sa'īd bin Ubayd says that Ali bin Rabī'ah was their Imām in Tarāwīh. He used to read 20 Raka'āt Tarāwīh and 3 Witr. *(Musannaf ibn Abī Shaybah 7772)*²⁸

Abul Bakhtarī Rahimahullāh was one of the senior companions of Sayyiduna Ali (Radhiyallāhu 'anhu) in Kūfah. He passed away in 83 A.H. Rabī' says: "Abul Bakhtarī used to perform 20 Raka'āt Tarāwīh and 3 Witr." *(Musannaf ibn Abī Shaybah 7768, 7776)*²⁹

Imām Tirmidhi Rahimahullāh says, "Most of the Ulamā are on the opinion that is narrated from Umar, Ali and other Sahābah Radhiyallāhu 'anhum of Nabī Sallallāhu Alayhi wa Sallam: that Tarāwīh is 20 Raka'āt. This is also the view of Sufyān Thawri (d. 161 A.H.), Ibnul Mubārak and Shāfi'ī Rahmatullāhi 'alayhim.

28 عن سعيد بن عبيد؛ أن علي بن ربيعة كان يصلي بهم في رمضان خمس ترويعات ويوتر بثلاث. المصنف ٧٧٧٢

29 عن ربيع وأثنى عليه خيرا، عن أبي البختري: أنه كان يصلي خمس ترويعات في رمضان ويوتر بثلاث. المصنف ٧٧٦٨

Imām Shāfi'ī Rahimahullāh (d. 204 A.H.) says: “I found the people of Makkah Mukarramah performing 20 Raka'āt of Tarāwīh Salāh.” *(Sunan Tirmidhi 3:170)*³⁰

قال الإمام الترمذي رحمه الله تعالى: وأكثر أهل العلم علي ما روي عن عمر وعلي وغيرهما من أصحاب النبي صلى الله عليه وسلم، عشرين ركعة، وهو قول الثوري وابن المبارك والشافعي قال الشافعي: وهكذا أدركت ببلدنا بمكة يصلون عشرين ركعة. سنن الترمذي ١:١٧٠



CONSENSUS OF THE ULAMĀ AND FUQAHĀ ON 20 RAKA'ĀT OF TARĀWĪH

20 Raka'āt Tarāwīh is the correct, established amount narrated from the Sahābī, Sayyiduna Ubayy bin Ka'b Radhiyallāhu 'Anhu, without any difference of opinion amongst the Sahābah. (*Ibn Abdil Barr-Istidhkār* 5:157; *Umdatul Qārī* 11:127)

Among the Ulamā who have quoted **Ijmā'** (consensus) on 20 Raka'āt are: Allāmah Kāsāni Al-Hanafi, Ibn Qudāmah Al-Hambali, Taqiyyuddīn Subki As-Shāfi'i, Ibnul Irāqi As-Shāfi'i, Mulla Ali Al-Qārī, Allāmah Mur-tadhā Al-Zabīdi Rahmatullāhi 'Alayhim.³¹

وروي عشرون ركعة عن علي، وشتر بن شكل، وابن أبي مليكة، والحاتم الهمداني، وأبي البختري. وهو قول جمهور العلماء 31
وبه قال الكوفيون، والشافعي، وأكثر الفقهاء. وهو الصحيح عن أبي بن كعب من غير خلاف من الصحابة. الاستذكار لابن
عبد البر ١٥٧:٥
والصحيح قول العامة لما روي أن عمر - رضي الله عنه - جمع أصحاب رسول الله - صلى الله عليه وسلم - في شهر رمضان
على أبي بن كعب فصل بهم في كل ليلة عشرين ركعة، ولم ينكر أحد عليه فيكون إجماعاً منهم على ذلك. بدائع الصنائع
١:٢٨٨

عن يزيد بن رومان، قال: كان الناس يقومون في زمن عمر في رمضان بثلاث وعشرين ركعة. وعن علي، أنه أمر رجلاً يصلي
بهم في رمضان عشرين ركعة. وهذا كالإجماع. المغني لابن قدامة ٢:٦٠٤
ولكننا نختار الأخذ بثلاث وعشرين؛ للإجماع عليها، وأنها من قسم الحسن الذي أطبق الناس على فعله، تقريباً به إلى الله
تعالى من زمان عمر بن الخطاب إلى اليوم. ضوء المصابيح للسبكي ق. ٤/٤
قال الإمام السبكي رحمه الله: وأما اليوم فلا يعرف بلد من البلاد، لا المدينة ولا غيرها حتى بلاد المغرب الذين هم مالكية
إلا على ثلاث وعشرين، لا يزيدون عنها ولا ينقصون. اه من ضوء المصابيح ق. ٧٤/ب
وعتدوا ما وقع في زمن عمر رضي الله كالإجماع. طرح التثريب لابن العراقي ٣:٩٧
وبالإجماع الذي وقع في زمن عمر أخذ أبو حنيفة والثوري والشافعي وأحمد، واختاره ابن عبد البر، ورواه ابن أبي شعبة في

CHAPTER TWO - COMPLETION OF ONE OR MORE KHATMS OF QUR'ĀN

Abu Uthmān Rahimahullāh narrates that Sayyiduna Umar Radhiyallāhu 'Anhu summoned the Qurrah in Ramadhān and instructed them to recite 30 Āyāt if they were fast readers, 25 Āyāt for the average paced reader and 20 Āyāt for the slow reader.

(*Musannaf ibn Abī Shaybah* 7754)³²

Hasan Al-Basri Rahimahullāh says: "Whomsoever leads the congregation in the Tarāwīh Salāh should make it easy for those following him. If he is a slow reader then he should make one Khatm, and if he is an average paced reader then he should make one and a half Khatms, and if he is a fast reader then he should make 2 Khatms."

(*Musannaf ibn Abī Shaybah* 7761)³³

LENGTHY QIRĀT

Sā'ib bin Yazīd Rahimahullāh says: In the days of Sayyiduna Umar Radhiyallāhu 'Anhu, the Tarāwīh Salāh

مصنفه عن عمر، وعلي، وأبي بن كعب، وشعير بن شكل، وأبي البختري، وابن أبي مليكة، والحارث الهمداني. إتحاف السادة المتقين ٤٢٢: ٣

32 عن أبي عثمان، قال: دعا عمر القراء في رمضان فأمر أسرعهم قراءة أن يقرأ ثلاثين آية والوسط خمسة وعشرين آية والبطيء عشرين آية. المصنف ٧٧٥٤

33 عن الحسن قال: من أم الناس في رمضان فليأخذ بهم اليسر، فإن كان بطيء القراءة فليختم القرآن ختمه، وإن كان قراءة بين ذلك فختمه ونصف، فإن كان سريع القراءة فمترتين. المصنف ٧٧٦١

used to be so lengthy that some of us had to take support from our walking sticks to remain standing! He adds: The Tarāwīh used to terminate in the early hours of the morning, just a little before Subh Sādiq (dawn)!

(*Al-Ja'diyyāt* 2826, *Mukhtasar Qiyāmil Layl* pg. 96)³⁴

Abu Bakr Al-Ansāri An-Najjāri Rahimahullāh, who passed away around 120 A.H., says: "Upon completing Tarāwīh, we used to return home and rush the servants to bring the food for sehri, since very little time was left before Subh Sādiq!"

(*Mu'atta Imām Mālik* 1:137)³⁵

+ - 2 JUZ (PARAS) PER NIGHT

This was the amount recited by 'Abdurrahmān bin Abī Bakrah, Sa'id bin Abīl Hasan and 'Imrān 'Abdi Rahmat-ullāhi 'Alayhim. They used to complete 2 Khatms in the Tarāwīh Salāh. (*Dhau'ul Masabīh* pg. 45 from *Sunan Sa'id bin Mansūr, Tārīkh Dimashq* 13:36, *Fadhāil Ramadhān-ibn Abī Dunyā* 50, *Mukhtasar Qiyāmil Layl* pg. 95)³⁶

34 السائب بن يزيد: أمر عمر بن الخطاب رضي الله عنه أبي بن كعب رضي الله عنه وتمامه الداري رضي الله عنه أن يقوموا للناس في رمضان فكان القارئ يقرأ بالمئين، حتى كنا نعتد على العصي من طول القيام وما كنا ننصرف إلا في فروع الفجر. مختصر قيام الليل ٩٦، الجعديات ٢٨٢٥/٢٨٢٥

35 عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: كُنَّا نَتَصَرَّفُ فِي رَمَضَانَ، فَتَسْتَعِجِلُ الْحَدَمُ بِالطَّعَامِ مَخَافَةَ الْفَجْرِ. موطأ مالك مع تنوير الحوالك ١:١٣٧

36 وروى سعيد بن منصور في "مصنفه": عن هشيم، أخبرنا يونس بن عبيد قال: "شهدت الناس بالبصرة -قبل فتنه ابن الأشعث- وعبد الرحمن بن أبي بكرة صاحب رسول الله صلى الله عليه وسلم يؤمهم في شهر رمضان وسعيد بن أبي الحسن وعمران العبيدي. فكانوا يصلون خمس تروجات، وكانوا لا يوترون إلا في النصف الثاني. وكانوا يجتنبون القرآن مرتين". ضوء المصباح ٤٠ ب/ عن سنن سعيد بن منصور، تاريخ دمشق ١٣: ٣٦، فضائل رمضان لابن أبي الدنيا ص ٥٠ ومختصر قيام

Imām Al-Bukhāri Rahimahullāh would gather his companions on the first night of Ramadhān, and would lead them in Tarāwīh Salāh reciting 20 Āyāt in each Rak'ah.
(*Taqyīdul Muhmal* 1:16)

+ - 3 JUZ (PARAS) PER NIGHT

This was the approximate amount recited daily in Tarāwīh by the famous Tābi'ī, Sa'īd bin Jubayr Rahimahullāh, who was made Shahīd (martyred) by Hajjāj bin Yūsuf in 95 A.H. He would recite 25 Āyāt in each Rak'ah. This amounts to completing approximately 3 Khatms in the Tarāwīh Salāh. (Musannaf ibn Abī Shaybah 7757)³⁷

Ibn Shawdhab Rahimahullāh narrates that Ayyūb Al-Sakhtiyāni (passed away 130 A.H.) was the Imām of his masjid for Tarāwīh, He would recite 30 Āyāt in every Rak'ah. (Shu'abul Īmān 3275)³⁸

Abu Rajā 'Utaridī Rahimahullāh was a Tābi'ī. He accepted Islām in the time of Nabī Sallalāhu alaihi wasallam even though he did not see Nabī Sallalāhu alaihi wasallam. He passed away at the ripe old age of 130

الليل ص ٩٥

37 عن وفاة قال: كان سعيد بن جبيرة يقرأ في كل ركعة بخمسة وعشرين آية. المصنف ٧٧٥٧

38 عن ابن شاذب، قال: كان أيوب السخيتاني يؤم أهل مسجده في شهر رمضان، وكان يصلي في كل ركعة بثلاثين آية ويقوم فيما بين الترويعتين لنفسه بثلاثين آية. فضائل رمضان لابن أبي الدنيا ٥١، شعب الإيمان ٣٢٧٥

according to this narration. He himself says: "People used to carry me like a sack (probably due to old age and weakness) and place me in the Imāms position! I would then lead the Salāh, reciting about 30 Āyāt in each raka'āt.

(*At-Tārīkh of Al-Fallās* pg. 316;

Mukhtasar Qiyāmī Layl pg. 96)³⁹

If multiplied by 20, this will equal to about 3 juz (paras) of the Qur'ān Karīm! This has also been narrated explicitly regarding him. Abul Ash-hab says: Abu Rajā would complete a khatm for us in Tarāwīh Salāh every ten nights.

(*Al-Zuhd of Imām Ahmad* pg. 383)⁴⁰

+ - 4 ¼ JUZ (PARAS) PER NIGHT

Abu Mijlaz Rahimahullāh, a Tābi'i, (passed away around 106 A.H.) used to make a Khatm of the Qur'ān in Tarāwīh Salāh once every 7 nights!

(*Musannaf ibn Abi Shaybah*[7759], [8671];

Mukhtasar Qiyāmī Layl pg. 96)⁴¹

39 عن أسماء بن عبيد قال: دخلنا على أبي رجاء العطاردي قال سعيد: زعموا أنه كان بلغ ثلاثين ومائة، فقال: يأتوني فيحملوني كأني قفة حتى يضعوني في مقام الإمام فأقرأ بهم الثلاثين آية، وأحسبه قد قال: أربعين آية في كل ركعة، يعني في رمضان. مختصر قيام الليل ص ٩٦، وينظر كتاب التاريخ للفلاس ص. ٣١٦ . وينظر أيضا غريب الحديث لابن قتيبة ٢: ٢٤٧، والغريبين لأبي عبيد الهروي ٥: ١٥٧١، والنهاية لابن الأثير مادة: ق ف

40 حدثنا أبو الأشهب قال: كان أبو رجاء يهتم بنا في قيام رمضان في كل عشرة أيام. الزهد للإمام أحمد (٣٨٣)، وحلية الأولياء ٢: ٣٠٦، وذكره الحافظ ابن حجر في نتائج الأفكار بسنده عن كتاب الزهد ٣: ١٤٩ وقال بعده: أخرجه ابن أبي داود. وقال قبل ذلك ص ١٤٥: ويسند صحيح عن أبي الأشهب قال: كان أبو رجاء يهتم في شهر رمضان في كل عشر ليال ختمة

عن عمران بن حدير قال: كان أبو مجلز يقوم بالحي في رمضان يهتم في كل سبع. المصنف ٨: ٧٧٥٩ [٨٦٧١] مختصر قيام الليل ٩٦ 41

Another Tābi'i, Bashīr bin Nahīk Rahimahullāh, (passed away 105 A.H.) had the same practice of completing a Khatm once every 7 nights in Tarāwīh Salāh!
(*Mukhtasar Qiyāmil Layl* pg. 97)⁴²

+ - 5 JUZ (PARAS) PER NIGHT

During the days of the famous Sahābi, Sayyidunā Abdullāh bin Zubair Radhiyallāhu 'Anhu, Umar bin Munzhir Rahimahullāh used to be the Imām. He would recite about 50 Āyāt in every Rak'ah of the Tarāwīh Salāh! When multiplied by 20, it equals to approximately 5 paras (juz) daily!
(*Mukhtasar Qiyāmil Layl* pg. 96)⁴³

Maymūn bin Mihrān Rahimahullāh, a Tābi'i, (passed away 117 A.H.) says: The day the Imām recited only 50 Āyāt in each rak'ah of Tarāwīh, (which when multiplied by 20, equals to about 5 paras), the people used to say that today the Imām read a short Tarāwīh!

(*Mukhtasar Qiyāmil Layl* pg. 97)⁴⁴

This roughly amounts to completing 5 Khatms during the month of Ramadhān.

42 عن أبي مجلز رحمه الله: أنه كان يقرأ بهم سبع القرآن في كل ليلة، وكان بشير بن نهيك يفعل ذلك. مختصر قيام الليل ٩٧

43 عمر بن المنذر: كنت أقوم للناس في زمان عبد الله بن الزبير رضي الله عنه فكنا نقرأ بخمسين آية في كل ركعة مختصر قيام الليل ص ٩٦

44 ميمون بن مهران رحمه الله: أدركت القارئ إذا قرأ خمسين آية قالوا: إنه ليخفف. مختصر قيام الليل ص ٩٧

+- 5¾ JUZ (PARAS) PER NIGHT

Ibn Abī Mulaikah Rahimahullāh, a Tābi'ī, (passed away in 117 A.H.), used to be the Imām for the entire 20 raka'āt. He would recite as long as Surah Fātir in one rak'ah. The amount recited in one rak'ah by Ibn Abī Mulaikah, when multiplied by the 20 raka'āt he used to perform, amounts to approximately 5¾ paras!

(Musannaf ibn Abī Shaybah-7756/7765);
bisanad Sahīh-Āthārus Sunan pg.254)⁴⁵

Imām Abdur Rahman Al-A'raj Rahimahullāh, a Tābi'ī, (passed away in 117 A.H.) says: The Imām used to recite the entire Surah Baqarah over 8 raka'āt, (which amounts to approximately 5¾ paras over 20 raka'āt). He adds: This was the normal practice. The day the Imām spread Surah Baqarah over 12 Raka'āt, (which amounts to approximately 4 paras over the 20 raka'āt) the people would say that the Imām read a short Tarāwīh today!

(Mu'atta Imām Mālik 1:138)⁴⁶

This roughly amounts to completing 6 Khatms during the month of Ramadhān.

45 عن نافع بن عمر، قال: سمعت ابن أبي مليكة يقول: كنت أقوم بالناس في شهر رمضان فأقرأ في الركعة: {الحمد لله فاطر} ونحوها وما يبلغني أن أحدا يستقل ذلك. المصنف ٧٧٥٦. ونقله الإمام السبكي في ضوء المصابيح بلفظ: "يستقل" وعن نافع بن عمر قال: كان ابن أبي مليكة يصلي بنا في رمضان عشرين ركعة ويقرأ بحمد الملائكة في ركعة. المصنف ٧٧٦٥. وصححه النيسوي في آثار السنن ص. ٢٥٤

46 عن داود بن الحصين، أنه سمع الأعرج يقول: «ما أدركت الناس إلا وهم يلعنون الكفرة في رمضان» قال: «وكان القارئ يقرأ سورة البقرة في ثمان ركعات فإذا قام بها في اثنتي عشرة ركعة رأى الناس أنه قد خفف. الموطأ مع تنوير الحوالك ١:١٣٨

+ - 7½ JUZ (PARAS) PER NIGHT

Imām Masrūq Rahimahullāh, a Tābi'i, (passed away in 62 A.H.) recited the entire Surah 'Ankabūt in one rak'ah. When multiplied by 20 raka'āt, it amounts to + - 7 ½ paras! This roughly amounts to completing almost 8 Khatms during the month of Ramadhān.

(*Musannaf ibn Abī Shaybah* 7755)⁴⁷

Laith Rahimahullāh narrates that Bilāl Al-'Absi Rahimahullāh would lead them in Tarāwīh Salāh in Ramadhān, and he would read a quarter of the Qur'ān (+ - 7 ½ paras). Upon completing, people would say (to him): "You took it easy today". (*Al-Tahajjud Wa Qiyāmil*

Layl by ibn Abī Al-Dunyā 189)⁴⁸

10 JUZ (PARAS) PER NIGHT

Khālīd bin Duraik narrates, "We had an Imām in Basrah who would lead us in Tarāwīh Salāh, and would complete a Khatm every three nights. Once when our Imām fell ill, another person lead the Tarāwīh Salāh and completed the Qur'ān in four nights. We felt that the Imām made it easy". (*Shu'abul Īmān*, 3276)⁴⁹

47

عن علي بن الأقرع أن مسروقاً قرأ في ركعة من القيام بالعنكبوت. المصنف ٧٧٥٥

48

عن ليث أن بلالا العبسي كان يقوم في شهر رمضان فيقرأ بهم الربع من القرآن ثم ينصرف فيقولون قد خفت بنا الليلة. التهجد وقيام الليل لابن أبي الدنيا ١٨٩. وينظر نتائج الأفكار ٣:١٥٠

15 JUZ (PARAS) PER NIGHT

Aswad Rahimahullāh would complete the Qur'ān every two nights in Ramadhān.

(*Musannaf ibn Abī Shaybah*, 8667)⁵⁰

ONE KHATM OF QUR'ĀN EVERY NIGHT

Ali bin Abdillāh Al-Azdi Rahimahullāh would complete the Qur'ān every night in Ramadhān.

(*Musannaf ibn Abī Shaybah*, 8684)⁵¹

CONCLUSION

From the various narrations quoted above, we understand the importance of performing twenty Raka'āt of Tarāwih, as well as completing a minimum of one Khatm of Qur'ān in our Tarāwih Salāh. Allah Ta'āla has kept success in the Sunnah of Nabi Sallallāhu 'Alayhi Wa Sallam and the Sahābah Radhiyallāhu 'Anhum. We really have no option but to follow their practice.

May Allāh Ta'āla grant us the ability to adhere unflinchingly to the Sunnah of our Beloved Master Nabi Muhammad Sallallāhu 'Alayhi Wa Sallam. Āmīn

49 عن خالد بن دريك قال: كان لنا إمام بالبصرة يحتم بنا في شهر رمضان في كل ثلاث فمريض فأما غيره فحتم بنا في كل أربع فرأينا أنه قد خفف. شعب الإيمان ٣٢٧٦

50 كان الأسود يقرأ القرآن في شهر رمضان في ليلتين . المصنف ٨٦٦٧

51 كان علي الأزدي يحتم القرآن في رمضان في كل ليلة . المصنف ٨٦٨٤

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