

# Fikr-e-Raza

*A Voice of Ahlus-Sunnah Wal Jama'ah*

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رمضان كريم

Ramadan Kareem  
Ramadan Kareem

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa.

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# HOW TO PREPARE OF RAMADAN

In the Name of Allah, Most Gracious, Most Merciful  
All praise and thanks are due to Allah, and peace and blessings be upon His last Messenger)

Allah says: O you who believe! Observing al-sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious). (Quran al-Baqarah 2:183)

I would like to inform you all, my brothers and sisters, of the importance of this holy month in our lives, a month whose virtues have been mentioned by Allah Ta'ala and our Beloved Prophet (Peace be upon him). Remember, this is the month of achieving great heights rather than following the misconceptions that it is a month for feasting. It is a month of worship and piety that follows certain aspects that are exclusive to this month.

**To follow best practices and preparation for the month of Ramadan the following are useful tips to consider:**

1. Sincere Repentance: This is where you are required to follow all year round but when the month of Ramadan comes you are required to worship Allah (SWT) and repent from sins between you and your Lord. Start the month by getting busy in good deeds and worshipping refraining from other aspects which will contribute to unnecessary activities and all this is to be done by clean heart and peace of mind this is where Allah (SWT) says (interpretation of the meaning): "And all of you beg Allah to forgive you all, O believers, that you may be successful" [al-Noor 24:31].

2. Du'aa (supplication)

3. Rejoicing at the approach of the blessed month: Allah (SWT) says (interpretation of the meaning): "Say: 'In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); —therein let them rejoice.' That is better than what (the wealth) they amass" [Yoonus 10:58]

4. Discharging the duty of any outstanding obligatory fasts.

5. Seeking knowledge in order to be able to follow the rulings on fasting and to understand the virtues of Ramadan.

6. Hastening to complete any tasks that may distract the Muslim from doing acts of worship.

7. Sitting with one's family members – wife and children – to tell them of the rulings on fasting and encourage the young ones to fast.

8. Preparing some books which can be read at home or given to the imam of the mosque to read to the people during Ramadan.

9. Fasting some of the month of Shabaan in preparation for fasting Ramadan:

10. Reading the Quran.

For the Holy Month of Ramadan you are expected to prepare yourself with adequate knowledge which will help you to understand the true meaning of this special blessed month and thus the opportunity provided in the month of Ramadan is to be availed with full potential.

**Fasting an Important Pillar of Islam:** testifying that there is no god except Allah and that Muhammad is the Messenger of Allah, performing Prayer, paying the Zakah, making the pilgrimage to the Sacred House (Hajj), and fasting the month of Ramadan .(Reported by Al-Bukhari and Muslim)

**Benefits of Fasting In Ramadan:**

There is no doubt that there have been clear indications for the blessed month and there are some significant quotes in the Holy Quran and other authenticated sources of its importance to which can be understood from what Almighty Allah says: (The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desires not hardship for you; and (He desires) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.)(Al-Baqarah 2: 185)

**Blessed Month for All:**

This blessed month is a great opportunity for blessings, goodness, worship, and obedience to Allah. Yes, for sure this is the month of great rewards and those who worship Allah (SWT) and do good deeds should expect rewards, such rewards that shall overcome the year round bad deeds and wash them with the intention of following and practicing the good deeds for the time to come in which you are determined to be a sincere believer.

**What Does Taraweeh Mean?**

The word Taraweeh is the plural of the word Tarweeha which literally means 'to rest'. In the context of Salat Al-Taraweeh, it means to rest between every four raka'at. (Lisan Al-Arab) Looking at this meaning we can understand that if we perform eight raka'at followed by Witr, we get only two rest periods. One rest period we get after the first four raka'at and the second after the next four raka'at. This prayer according to the above definition cannot be called Taraweeh because we must have more than two rest periods for it to be called Taraweeh (according to the Arabic language less than three is not plural). It should also be noted that Salat Al-Taraweeh is not the same as Salat Al-Lail. The latter term is used for the Tahajjud prayer.

# TARAWEEH PRAYER

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## How Did Salat Al-Taraweeh Begin?

Once, in the holy month of Ramadan, the Prophet (PBUH) came out of his home and led Salat Al-Taraweeh. The Sahabah (may Allah be pleased with them) who were present at the time, prayed behind him in congregation. The second and the third nights, a larger number of Sahabah came and performed Salat Al-Taraweeh behind the Prophet (PBUH). On the fourth night, an even larger number of Sahabah showed up in the Mosuque expecting to pray this **new prayer** behind the Prophet (PBUH). But, he did not come out to lead Salat Al-Taraweeh that night. The Sahabah waited all night. When the Prophet (PBUH) finally emerged for the Fajr prayer he told them:

"I knew you were waiting for me, but I did not come out to lead Salat Al-Taraweeh last night because I was afraid it might become an obligation (Fard) on the Ummah which they might find difficult to fulfill." (Bukhari, H:872; Muslim, H:1271; Abu Dawood, H:1166)

In other words, if it were made obligatory like the rest of the five daily prayers, we would have to perform it even if we were traveling or ill. Since, then, Sahabah started to perform Salat Al-Taraweeh in small congregations in the Mosuque or in their homes.

## How Many Raka'at Did The Prophet (PBUH) Perform on Those Three Nights?

The great muhaddith, Hafiz Ibn Hajar (Mercy be upon him), who is well-known for his interpretation of *Sahih Al-Bukhari* has reported in his book *Al-Talkhees Al-Habeer* on the authority of 'Aisha (may Allah be pleased with her) that the Prophet (PBUH) performed twenty raka'at Taraweeh on those three nights (*Al-Talkhees Al-Habeer*, H:540).

Imam Ibn Habban (Mercy be upon him), on the other hand, has reported a hadith in which it is asserted that the Prophet (PBUH) performed eight raka'at of Taraweeh on those three nights. However, this hadith is extremely weak because one of the people in the chain of narrators is a person named Isa Ibn Jaariyah. Imam Nasa'i and Imam Abu Dawood have strongly questioned the authenticity of this narrator. Consequently, both of these Imams of hadith concluded that hadith narrated by Isa Ibn Jaariyah must never be accepted. However, even if the hadith narrated by Isa Ibn Jaariyah was not weak, it would *still* not be adopted because it goes against a clearly established practice and consensus of Sahabah (may Allah be pleased with them). As a rule of Islamic jurisprudence, any hadith that goes against the clearly established practices and consensus of Sahabah will not be adopted for practice.

Imam Abu Dawood asserts that if there were two apparently contradictory hadith, we would adopt the one that is confirmed by the established practices of Sahabah. (*Abu Dawood*, p263) Imam Malik says that if we come across two seemingly contradictory ahadith and if we know that Abu Bakr and 'Umar (may Allah be pleased with them) practiced one of them and left the other, then this would be proof enough for us for its authenticity. (*Al-Ta'leeq Al-Mumajjad*, p43)

Nonetheless, keep in mind that the above two ahadith narrated by 'Aisha ((may Allah be pleased with her) and Ibn Jaariyah are related only to those three particular nights.

## How Many Raka'at Did the Prophet (PBUH) Perform for Salat Al-Taraweeh in the Remainder of the Nights

Ibn Abbas (R A) narrated that the Prophet (PBUH) used to pray twenty raka'at followed by Witr in the month of Ramadan. (*Musannaf Ibn Abi Shaibah*, v2, p394; *Muntakhab Musnad 'Abd bin Humaid*, h653; *Al-Mua'jam Al-Ausat*, h802).

These ahadith very clearly prove that even though the Prophet (PBUH) did not continue to perform Salat Al-Taraweeh with the congregation because of the fear that it might become *Fard* on the Ummah. He regularly performed twenty raka'at of Salat Al-Taraweeh every night during the month of Ramadan. Sahabah also followed this practice in small congregations until the reign of 'Umar (may Allah be pleased with him)

## Consensus of Companions of the Prophet on Twenty Raka'at

During his reign, 'Umar (may Allah be pleased with him) once went to the mosque in the month of Ramadan and noticed that people were performing Salat (Al-Taraweeh)

in small congregations. He said to the Sahabah “Now that we do not have the fear that Salat Al-Taraweeh will become *Fard* on us, we can start performing it in congregation.” He then asked Ubaiy Ibn Ka’ab to lead Salat Al-Taraweeh - twenty raka’at followed by three raka’at Witr (*Sahih Bukhari*).

Sahabah (may Allah be pleased with them) welcomed ‘Umar’s direction and none of them objected to this move. From then on they used to perform twenty-three raka’at Salat Al-Taraweeh; including the Witr every night in congregation during the month of Ramadan. All of the Sahabah including ‘Uthman, ‘Ali, and even Ummahatul Mu’mineen ‘Aisha, Umm Salmah, and Safiyyah (may Allah be pleased with them) agreed with Umar. All of them used to perform these twenty three raka’at every night during the month of Ramadan in the mosque of the Prophet (PBUH). This clearly proves that indeed this is the sunnah of the Prophet (PBUH); otherwise, Sahabah would have never agreed to it.

It is narrated in *Kanz Al-Ummal*, a well-known book of hadith: Ubai bin Ka’ab (R A) narrated that Umar ordered him to lead Salat (Al-Taraweeh) during the nights of Ramadan; so, I led people (Sahabah and Tabi’een) in praying twenty raka’at. (*Kanz Al-Ummal*, v2, p284)

A great number of Islamic scholars have confirmed the Sahabah’s consensus of Salat Al-Taraweeh being twenty raka’at.

The following are a few examples of their writings:

In the famous book of Hanbali Fiqh, *Raudh Al-Riyadh*, it has been mentioned that:

Salat Al-Taraweeh is Sunnah Muakkadah and consists of twenty raka’at; based on the hadith narrated by Abdullah Ibn Abbas ((may Allah be pleased with them)) that the Prophet (PBUH) used to offer twenty raka’at during the month of Ramadan. (*Raudh Al-Riyadh*).

Imam Ghazzali has also confirmed that Salat Al-Taraweeh is Sunnah Muakkadah and consists of twenty raka’at and the method of offering (this Salat) is well known. (*IhyaAl-Uloom* v1, p208)

### **The Importance of Following Khulfa Al-Rashideen**

The Prophet (PBUH) on many occasions has reminded us to follow the Khulafa Al-Rashideen (R A). He stated with great advice and warning to the Ummah that:

“Whoever will live after me will see a lot of differences of opinions, so people should hold strongly to my sunnah and the sunnah of Khulafa Al-Rashideen who are on the straight path.” Then, he emphasized it again by repeating himself, “Hold strongly to it. Don’t let it go.” (*Abu Da-wood*, h3991; *Tirmidhi*, h2676; *Ibn Majah*, h42; *Musnad Ahmad*, h16521; and *Daarami*, h95)

Notice that the Prophet (PBUH) has very clearly told us to

hold strongly to the ways of the Khulafa Al-Rashideen (R A) when there is a difference of opinion in the matters of *Deen*. Following his Sunnah and that of the Khulafa Al-Rashideen (R A) was also made the sign of the one sect which would continue to be on the right path.

As for Salat Al-Taraweeh, we know now for sure that three of the four Khulafa Al-Rashideen – ‘Umar, ‘Uthman, and Ali (may Allah be pleased with them) performed twenty raka’at with the congregation in the mosque of the Prophet (PBUH) and in the presence of all of the other Sahabah. We, therefore, no longer need any other proof in the matter.

### **Consensus of the Four Great Imams of Fiqh**

This is the reason that all four Imams; Imam Abu Hanifah, Imam Shaf’i, Imam Malik, and Imam Ahmed bin Hanbal (mercy be upon them) have asserted that Salat Al-Taraweeh consists of twenty raka’at. In fact, Imam Malik insisted on thirty-six raka’at. He suggested to the people of Madinah to pray four extra raka’at individually during each Tarweeha (i.e. during the rest period between each of the four raka’at) to make up for the Tawaaf that people of Makkah used to perform during this rest periods. (*Al-Urf Al-Shadhi*, v1, p229)

It is also reported in *Tirmidhi*, one of the six most authentic books of hadith, that Imam Shaf’i had always seen people in Makkah performing twenty raka’at in Salat Al-Taraweeh. From the time of ‘Umar (R A) to this day, people have always prayed twenty raka’at in Taraweeh both in the Haram of Makkah and Madinah.

Al-Saaib bin Yazeed (R A) narrated that we used to offer twenty raka’at followed by Witr in the reign of ‘Umar and ‘Uthman. (*Sunan Al-Baihaqi*, v2, p496) Abi ‘Abdul Rahman Al-Salami narrated that ‘Ali called for the Huffaz Al-Qur’an in the month of Ramadan and asked one of them to lead people in offering twenty raka’at Salat (Al-Taraweeh) while he himself used to lead the Witr prayer. (*Ma’rifat Al-Sunnah* by Baihaqi, h 4396; *Sunan Al-Baihaqi*, v2, p496) Abi Al-Hasana’ narrated that ‘Umar (R A) ordered a person to lead twenty raka’at Salat (Al-Taraweeh) in the month of Ramadan. (*Musannaf Ibn Abi Shaibah*, v2, p393, *Sunan Al-Baihaqi*, v2, p496)

A’amash (R A) narrated that Abdullah Bin Mas’ud (R A) used to offer twenty raka’at Salat (Al-Taraweeh) followed by three raka’at of Witr. (*Umdat Al-Qari*, v1, p127)

From looking at the hadith, the practice of Sahaba, Tabieen, and the consensus of the four great Imams, it should now be very clear that:

It is the Sunnah of the Prophet (PBUH) to perform twenty raka'at Salah Al-Taraweeh.

Sahabah (R A) followed this practice throughout their lives in Masjid Al-Nabawi.

None of the Sahabah (R A) including 'Aisha (Radiallahu anhaa) opposed 'Umar (R A) in the establishment of twenty raka'at of Salat Al-Taraweeh in congregation.

The hadith in Bukhari narrated by 'Aisha (Radiallahu anhaa) is about Salat al-Tahajjud and not Salat Al-Taraweeh.

All four Imams have declared that Salat Al-Taraweeh consists of twenty raka'at.

Throughout the history, in the Haram of Makkah and Madinah, Taraweeh has never been performed less than twenty raka'at.

All of the great scholars used to perform twenty raka'at for Salat Al-Taraweeh. The hadith narrated by 'Aisha (Radiallahu anhaa) has never been applied to Salat Al-Taraweeh by any of the great scholars in the history of Islam.

Never in the history of Islam for 1400 years was there a disagreement among scholars about the number of raka'at in Salat Al-Taraweeh.

The assertion about the eight raka'at has begun by some in the last one hundred years only.

## EID-UL-FITR - DUTIES AND OBLIGATIONS

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Anas (may Allah be pleased with him), a companion of Prophet Muhammad (peace be upon him) reported that when the Prophet Muhammad (PBUH) migrated from Makkah to Madinah, the people of Madinah used to have two festivals. On those two days they had carnivals and festivity. Prophet Muhammad (PBUH) asked the Ansaar (the Muslims of Madinah) about it.

They replied that before Islam they used to have carnivals on those two joyous days. The Prophet Muhammad (PBUH) told them: 'Instead of those two days, Allah has appointed two other days which are better, the days of Eid-al-Fitr and Eid-al-Adha.' (Hadith)

Thus this is the true Thanksgiving Day in all sense where Muslims celebrate the joy and thanks ALLAH (SWT) to make it worth the month in their life time and bless them with the opportunity to take advantage of such a divine holy month.

### SUNNAH OF EID

Wake up early in the morning

Prepare your clothes and other aspects related to cleanliness

Have a shower before wearing new clothes.

Take special measures for the cleanliness such as brushing your teeth.

Put on those clothes which are the best you have, new are not necessary (should be clean)

Use perfume (used by men only).

Have breakfast before leaving for EID-UL-FITR.

On Eid-al-Adha, eat breakfast after Salaat or after sacrifice (if you are doing a sacrifice).

Pay Zakaat-al-Fitr before Salaat-al-Eid (on Eid-al-Fitr).

Try to reach the prayer ground early.

Offer Salaat-al-Eid in congregation in an open place except when whether is not permitting like rain, snow, etc.

Recite the following Takbir on the way to Salaat and until the beginning of Salaat-al-Eid:

الله اكبر الله اكبر لا إله إلا الله والله اكبر الله اكبر و لله الحمد

Meaning in English: (Allah is great, Allah is great. There is no god but Allah. Allah is great, Allah is great. And all praises are for Allah).

### OFFERING EID PRAYER:

Ibn Abbas reported: "I participated in the Eid-ul-Fitr prayer with the Messenger of Allah (PBUH), Abu Bakr Umar and Uthman (may Allah be pleased with them) (and all of them held Eid prayer before Khutbah, and then the Prophet Muhammad (PBUH) delivered the Khutbah (sermon)."

### WHO IS WITH AN OBLIGATION TO PRAY

Umm Atiyah reported: "The Messenger of Allah (PBUH) commanded us to bring out on Eid-al-Fitr and Eid-al-Adha, young women, hijab-observing adult women and the menstruating women. The menstruating women stayed out of actual Salaat but participated in good deeds and Duaa (supplication). I (Umm Atiyah) said to the Holy Prophet (saw): Oh! Messenger of Allah, one does not have an outer garment. He replied: Let her sister cover her with her garment." (Muslim)

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