

"Future generations must know the truth".

From the same author

- *Islam made in France*
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The TARAWIH prayer
التراويح



Contre Offensive edition

The Tarawih prayer according to the "official version".

1-Assertion that: The Prophet صلى الله عليه وسلم, during the month of Ramadan, prayed a few days (three or four) at the mosque with his companions.

2-Assertion that: The Prophet stopped praying with his companions because he, and I quote: "*feared that this prayer would become an obligation*¹ ...". Therefore, I quote: "*When the Prophet died, things were like that and they continued in the same way under the Caliphate of Abu Bakr until the beginning of the Caliphate of Omar*²".

3-Since the Prophet prayed for a few days with his companions, *Tarawih* is therefore not only a **Sunna**, but more, we are told, a **Sunna Mouwakadat** مؤكدة, i.e. **a confirmed Sunna**. That's why some "scholars" say that, "*Omar رضي الله عنه only reactivated what the Prophet had once deactivated*³" or as the saying goes, "*Omar only revived a neglected Sunna*". In other words, **Omar revived practices that the Prophet had decided to abolish...**

4-During his Caliphate, one night during the month of Ramadan, Omar ibn Khattab, passing in front of the Prophet's mosque, noticed that a number of companions were each praying on their own. The idea then came to him to bring them together under the direction of a single reader, in this case, *Obayy ibn Ka'b* رضي الله عنه. **This will be the starting point for what will be known as the Tarawih prayer.** A prayer which, on Omar's orders, **would be imposed** on the entire Muslim empire⁴.

5-If it's true that Omar exclaimed, and I quote: *نعم البدعة هذه* "*What a good innovation*", "scholars⁵" explain to us that it is certainly an innovation, however, that it should be understood in the **linguistic** sense, i.e. something, in this case, a prayer, that has no **precedent** and **in no way an innovation in the theological sense**. As we know, according to a famous hadith, "**all innovation is**

¹ "Sahih Mouslim - Volume 1"; Book 6 Chapter XXIV: Hadith n°318; page 190

² "Sahih El-Boukhari - Volume 1. Hadith n°3; page 639.

³ Most often made by "scholars" such as **Ibn Taymiya, Albani, Fawzan...** etc.

⁴ **Tabari**'s story

⁵ Of course, these are not all scholars, but a certain number, most of them of the Wahabi persuasion.

*misguidance and all misguidance is in hellfire*⁶ ". It should be pointed out that a number of " scholars " dispute that Omar is the creator of this prayer. In fact, they believe that it was the Prophet himself who created *Tarawih*.

6-We are told that we can now **perform *Tarawih* in the mosque**, since the Prophet is dead. Therefore, I quote: "**The Prophet's fear that *Tarawih* would become an obligation no longer exists**⁷ ". Indeed, only the Prophet or Allah through his Messenger have the power to legislate in this sense. It is interesting to note, however, that if indeed, as they claim, only Allah or the Prophet have the power to make such and such a practice obligatory, then **only Allah and his Messenger have the power to legislate a religious practice, in other words, a prayer**. Obviously, this second point seems to have escaped them...

7-Scholars add that since Omar is a **rightly-guided Caliph**, he must be followed in the name of the hadith according to which the Prophet is said to have said, and I quote: "**To follow his Sunna and the Sunna of the rightly-guided Caliphs after him**⁸ ". In other words, Omar, like the Prophet, has his own Sunna which, like that of the Prophet, must be followed. On this subject, Omar's "Sunna" has prevailed over that of the Prophet, who, as we know and as Imam Malik points out⁹ : "**the Prophet kept watch only at home**¹⁰ !"

8- "Scholars" affirm that there is consensus on the legality of *Tarawih*, and that **no one among the Prophet's companions, the *Tabiris*¹¹ and the scholars, opposed the practice of *Tarawih***. And that **only the Shiites, for reasons that have nothing to do with theology**, do not perform *Tarawih*.

We learn, however, that there is disagreement as to **whether it is preferable to pray *Tarawih* at the mosque or at home**¹² , **and** also as to the number of genuflections to be performed. I'd like to point out that according to what I've read, the overwhelming majority of opinion is that it's **preferable to**

⁶ Hadith often quoted as an introduction to preaching on the day of Friday prayer.

⁷ These are the words, among others, of **Ibn Taymiya**, but more generally, of a large number of "scholars".

⁸ **What is Bid'a?** By AbdAllah Ibn As-Siddiq Al-Ghumâriyy, Page 24.

⁹ **Mâlik ibn Anas** (Arabic: مَالِكُ بْنُ أَنَسٍ), was an Arab-Muslim imam, theologian and jurist, traditionalist, born between 708 and 716 and died in 796¹. Referred to by Sunni Muslims as **Imam Malik**, he is also known as Imam dar al-Hijrah or the Imam of Medina. His teachings form the legal and dogmatic foundation of the Malikite school, one of the four major schools of jurisprudence in Sunni Islamic law.

¹⁰ Book abstract: **Divergence entre savants**. Page : 250

¹¹ Succeeding generation to that of the companions.

¹² In this video: <https://youtu.be/HXdEv-LyLfe> Sheikh **Fawzan** says it's best to perform *Tarawih* in the mosque.

pray at the mosque. I think there're at least two reasons for this. We know that the dominant religious ideology in Saudi Arabia is Hanbalite, which has spread thanks in part to petrodollars, but also to the diffusion of "scholars" from that country. This ideology is characterized, among other things, by a blind following of Islam's second Caliph. But above all, the texts evoking divergence, or even opposition to *Tarawih*, have been carefully concealed. Not least by the followers of the same ideological current.

I invite you, through this book, to discover a certain number of them.

The Muslim world has been led to believe that there is a consensus on the need to perform *Tarawih* in the mosque, and **that absolutely no one has disagreed on this point**, except of course the Shiites, who more often than not are not even considered Muslims, particularly by this same ideological current. Finally, we are told that the Shiites' hatred of Omar is at the root of the failure to respect the "consensus".

Now that we've given you **all the "official" explanations for the *Tarawih*** prayer, we will now analyze the veracity and coherence of these statements.

We will conclude this work with a few questions addressed to the doctors of the law, but also to all those whom Allah calls upon in these terms: **اولي الالباب** *the endowed with intelligence*.

1 - During the month of Ramadan, the Prophet prayed for a few days (three or four) with his companions at the mosque.

Quotations from all the texts relating to Tarawih in the Sahih of Bukhari and Muslim.

According to Zaid ben Thabit: "**During Ramadan, the Prophet made himself a cell. I believe so,**" says Bosr, reporting this hadith, which Zaid added, "with a mat. He prayed for a few nights. When a number of the Prophet's companions followed his prayer, **the Prophet, as soon as he noticed, remained seated (and stopped showing himself). Then he went to his companions and said to them: "I am well aware of the feelings that your conduct has shown me. Henceforth, O devotees, pray in your homes, for the best prayer for a man is the one he makes at home, unless it is the canonical prayer"**".

Aicha said, "Allah's Messenger صلى الله عليه وسلم - may Allah pray upon him and greet him - used to pray during the night, in his room which had **a low wall. Seeing the silhouette of the** Prophet- may Allah pray upon him and greet him- people began to follow his prayer and the next morning **people began to talk about the thing.** The second night, he prayed and some people came to pray behind him, and this was repeated two or three nights. After that, Allah's Messenger stayed at home and didn't go out. Then the next morning, people mentioned the matter and the Prophet said: "**I feared that night prayer would be considered obligatory**".

Aisha related: "The Messenger of God went out once in the middle of the night and prayed in the mosque. Other people prayed the same prayer as him. **In the morning, the worshippers talked about this event,** and (the following night) more of them prayed with the Prophet. In the morning, **the congregation discussed the matter again,** and on the third night more of them went to the mosque. The Prophet went among them, and the faithful followed his prayer. When the fourth night came, the mosque could barely contain the faithful. **But the Prophet only went out for the morning prayer.** When he had finished the dawn prayer, he turned to the faithful, made the profession of faith and then said: "**I was not unaware of your presence, but I feared that this prayer would become an obligation for you that you would not always be able to fulfill**".

Aisha, the mother of believers, reports that: "One night, the Envoy of God prayed in the mosque. Some of the faithful prayed the same prayer. The following

night, he repeated the prayer and the faithful (who imitated him) became more numerous and came to the mosque in great numbers on the third and fourth nights, even though the Envoy of God was no longer with them.

The next day (of the fourth night), he said to them: ***I have seen what you have done. What prevented me from going to you was that I feared it would seem an obligation to you. This story takes place during Ramadan.***

Zaid ben Thabit - may Allah be pleased with him - said: "The Messenger of Allah - may Allah pray upon him and greet him - placed a mat separating him from the people. As he prayed on it, some men ***tried to imitate him and began to follow him in his prayers.*** One night, they gathered together, but the Messenger of Allah - may Allah pray upon him and greet him - did not come out to see them. They raised their voices and knocked on the door with a few pebbles. The Envoy of Allah - may Allah pray upon him and greet him - went out to see them in anger and said: "***Your insistence (on these prayers) leads me to believe that they will become obligatory. So pray in your homes! For the best of prayers is the one you make at home, except for the obligatory ones***".

Zaid ben Thabit reports the following: "The Prophet - may Allah pray upon him and greet him - placed (in a corner of the mosque) ***a mat that separated him from the people.*** As he prayed there (for some nights), some men ***tried to imitate him*** and began to follow him in his prayers. ***One night, they didn't hear his voice, thinking he had fallen asleep.*** Some of them had the idea of making their voices heard by coughing, so that the Prophet would come out to see them. (The Prophet) said: Your insistence (on making these prayers) made me fear that they would become obligatory. If they became obligatory, you would not observe them. ***O people! Pray in your homes! For the best prayer is the one done at home, except for the obligatory prayers***".

Zaid ben Thabit reports this: "The Messenger of Allah - may Allah pray upon him and greet him - used a room (for prayer) - (the reporter) says: I think he said: of matting - during the month of Ramadan. He prayed in it (this room) several nights. Some of his companions came to pray behind him. ***When the Prophet was informed, he prayed while seated,*** came out and said: "***I am aware of what you have done. O people, perform your prayers in your homes, for the best prayer is the prayer performed by a man in his home, except for the obligatory prayer***".

"Allah's Messenger صلى الله عليه وسلم was praying during Ramadan. When I arrived and stood next to him, another man came and also stood... So that we formed a group. When the Prophet صلى الله عليه وسلم ***felt our presence behind him, he shortened the prayer. He then entered his home*** and performed a prayer of which he made no parallel in our presence. The next morning we

asked him: **You realized our presence the day before ? Yes, he declared. This is what pushed me to act as I did "**.

"The Messenger of Allah went out in the middle of the night and prayed at the mosque. Some men followed him in prayer. The next day, people began to talk about it, and a greater number of worshippers gathered. The Messenger of Allah went out the second night and they followed him in his prayer. The next day, **people talked about this fact**. On the third night, the mosque's congregation grew in number. The Prophet came out and they followed his prayer. On the fourth night, the mosque overflowed with worshippers, but Allah's Messenger صلى الله عليه وسلم did not come out. Some of the men in the group cried out, Prayer! Now, the Messenger of Allah hardly went out until the fajr prayer. When he finished the fajr, he turned to the people, pronounced the attestation of faith and said: **In fact, your situation did not escape me last night, but I fear that the night prayer will be imposed on you, then you will be unable to perform it.**"

"Allah's Messenger صلى الله عليه وسلم carved out a small corner (of the mosque) for himself with a mat made of leather or palm fiber. He would go there to pray. Men observed him and came to pray behind him. One night they came and stood waiting for him, but Allah's Messenger صلى الله عليه وسلم delayed. When he did not come out to find them, they raised their voices and threw small stones at his door. Allah's Messenger صلى الله عليه وسلم came out in **anger** and said to them, **You have not ceased your practice, so much so that I thought it would be forced upon you! Pray, then, in your dwellings! For a person's best prayer is the one performed at home, except for the prescribed prayer.**"

Aisha reported: "One night, the Prophet went out in the middle of the night to pray in the mosque. Some of the faithful prayed the same prayer as him. The next morning, **the story was told**; a larger number of worshippers gathered, and when the Prophet prayed, they prayed with him. The next morning, the story was **told**, and by the third night, the faithful were in the mosque in large numbers. In the evening, the Prophet went to the mosque; he prayed and the faithful prayed with him. On the fourth night, the mosque was too small to hold the faithful. The Prophet came to perform the morning prayer, and when he had finished, he turned to the faithful, made the profession of faith and then said: **"I was not aware that you were here, but I feared that this communal prayer becoming**

obligatory for you, you would not be able to perform it¹³. When the Prophet died things were in the same state ¹⁴ ".

As mentioned above, we have **extracted** and **set out** **all the¹⁵ texts** relating to "Tarawih" from the Sahih of **Bukhari** and the Sahih of **Muslim**. On reading these texts, we can see quite **clearly** that the Prophet **never prayed with his companions**, and that, if we look at these same texts with any degree of seriousness, we will quickly realize that the companions followed the Prophet's prayer **without his knowledge**¹⁶. Indeed, how else could we explain these sentence segments taken from the aforementioned texts?

He said: "**I saw what you did. Nothing stopped me from going out to meet you.**"

"When the Prophet صلى الله عليه وسلم **sensed our presence behind him, he cut short the prayer. He then went home.** The next morning, we asked him: **Did you become aware of our presence the day before? Yes," he said. In fact, that's what prompted me to do what I did**".

"When he finished the fajr, he turned to the people, pronounced the attestation of faith and said: **In fact, your situation did not escape me last night, but I feared that the night prayer would be imposed on you, and then that you would be unable to perform it.**"

"As soon as **he saw this, he remained seated** (and stopped showing himself). **Then he went to his companions and said to them: "I was well aware of the feelings that your conduct showed me"**.

"[...] Some men **tried to imitate him** and began to follow him in his prayers. **One night, they couldn't hear his voice, thinking he had fallen asleep.**"

¹³Excerpt from "Islamic Traditions - Volume 1" El Boukhâri. "Common prayer during the nights of Ramadan"; Chapter I: "On the merit of him who prays (at night) in Ramadan"; hadith no. 3; page 639.

¹⁴ Extract from "**Les Traditions Islamiques Tome 1" El Boukhâri**. "Common prayer during the nights of Ramadan"; Chapter I: "On the merit of him who prays (at night) in Ramadan"; hadith n° 3; page 639.

¹⁵ It's important to read the texts in their entirety, so as to be aware of all the information on the subject, and thus draw a conclusion in line with reality. A method which is precisely the opposite of what I denounce.

¹⁶ **Unbeknownst to him:** Even if the Prophet was not unaware of the presence of the Companions, the fact remains that it was performed without the Prophet's knowledge. In fact, the companions **entered the Prophet's prayer without his knowledge**, and the Prophet never included the companions in his prayer. So, contrary to what they claim, the Prophet **never prayed with his companions**.

Some had the idea of making their voices heard by coughing, so that the Prophet would come out to see them".

Aicha said: "The Messenger of Allah - may Allah bless him and pray for him - used to pray at night in his room, which had a low wall. When people saw the silhouette of the Prophet - may Allah bless him - they began to follow his prayer.

[...] Then he said: "**Having said that, it was not unknown to me that you were here, but I feared that this prayer would become obligatory for you and that you would then be unable to perform it**".

"[...] Allah's Messenger صلى الله عليه وسلم did **not come**. The next day, he declared, "**I did see what you did**".

"**In the morning, the faithful discussed this event**, and (the following night) a greater number of them performed the prayer with the Prophet. In the morning, the faithful discussed the matter again".

"[...] **The story was told**; more of the faithful gathered, and when the Prophet prayed, they prayed with him. The next morning, the story was **told**.

"**A mat that separated him from the people**. A few men **tried to imitate him** and began to follow him in his prayers. **One night, they did not hear his voice, believing he had fallen asleep**".

"**Informed, the Prophet made (the prayer) while seated**, then said: **I am aware of what you have done. O people, perform your prayers in your homes, for the best prayer is the prayer performed by man in his home, except the obligatory prayer**."

"He faced the people and pronounced the tachahoud, then said: **That said, it was not unknown to me that you were here...**".

It seems quite clear to me that the Prophet **never prayed with his companions**, and that in reality the companions followed the Prophet's prayer **without his knowledge**. Indeed, the Prophet, who was performing the prayer alone, realized that a number of companions were **imitating his prayer**. At first, the Prophet did not react, or more precisely, he was content to express his displeasure, such as by cutting short his prayer. As we have seen, **the Messenger of Allah refused to introduce the companions into his prayer**. However, when the companions insisted on praying with him, he finally put an end to his prayer by no longer going to the place where he had been praying on previous days. The

following night, the Prophet's companions went to the same place and found that the Prophet was not there, so they decided to fetch the Prophet from his home.

They announced themselves by throwing small pebbles at one of the walls of the house of the Messenger of Allah. We then learn the following: The Messenger of Allah **came out in anger** and said to them, " **You have not stopped your practice, so much so that I thought it would be imposed on you! So pray in your homes! Because the best prayer of a person is the one performed at home, except the prescribed prayer**¹⁷". And we know, **without absolutely any discrepancy, that the story ended there**¹⁸; in any case, until the beginning of the Caliphate of Omar ibn Khattab.

How can one then say, for example, "*The same is true of the Tarawih prayers. Indeed, **the Prophet performed them some nights with his companions, but absent himself during certain nights, lest his prayers become obligatory***"¹⁸.

Or: "*The companions continued to pray them individually, both during the Prophet's lifetime and after his death, until Caliph Omar united the Muslims behind a single imam, as they had done behind the Prophet. **Nor is this heresy***"¹⁹.

Or again: "*All these hadiths clearly prove the legality of the collective Tarawih prayer. Now, **the Prophet performed it for three nights and the fact that he left it on the fourth night does not detract from its legality, but he explained this by saying: I left it for fear that it would be imposed on you!***"

"*This fear disappeared with the death of the Prophet and after all the rules of Islam were known. **So Omar saw fit to institute this prayer officially as a collective prayer, and scholars agree on this fact***"²⁰.

النوافل فكل النوافل ان تكون في البيت الا قيام رمضان فان الافضل ان يكون في المسجد لفعلي النبي²¹

¹⁷Sahih of Bukhari and Muslim 18 On this point, there is consensus.

¹⁸ This is the most widespread explanation notably of Sheikhs Fawzan, Otheimine, Ibn Taymiya, el'Albani. *الفقهي الشيخ الفوزان المرخص* Page 132

¹⁹ **Heresy**. Sheikh Salih b. Fawzan. Editions : Assia, Pages 17-18.

²⁰ Sheikh Albani **The Tarawih Prayer**.

²¹ *شرح البخاري محمد بن صالح العثيمين* page 318 volume 2

"Supererogatory prayers should all be performed at home, except for Tarawih, which is best performed at the mosque in accordance with what the Prophet did".

When, in fact, the Prophet not only **never performed Tarawih, the** name of which he did not know, but also **clearly forbade "Tarawih"**. What's more, I note that Shaykh *Othaymine*, who is not unaware of the constant rule of jurisprudence requiring Muslims to perform only obligatory prayers in the mosque, has flouted this rule by introducing a non-compulsory prayer, namely *Tarawih*.

Thus, for the first time in the history of Islam, a supererogatory prayer is now performed in communion at the mosque, year after year. More shockingly, he states, and I quote: "... **Except for Tarawih, which is best performed in the mosque in accordance with what the Prophet did.**" But which Prophet is he talking about? Because, as we've just seen, the Prophet never, ever prayed with his companions!

Furthermore, he tells us: "**It is better to perform in the mosque in accordance,** he adds, **with the Sunna**". Once again, he openly and radically contradicts the Prophet, who said: "**Pray in your homes! For a person's best prayer is that performed at home, except for the prescribed prayer**". The Prophet says that **the best prayer is the one performed at home,** and "Sheikh" Othaymine tells us "**it is preferable to perform in the mosque**". **SHOCKING!** On my YouTube account, in a video entitled: *Does anyone have an explanation?* Sheikh *Fawzan* states that **praying Tarawih at the mosque is better and preferable...**

Note that he not only says the exact opposite of what the Prophet said, but also, among others, of Shafiri and Malik, who say: "**Prayer alone at home during Ramadan is preferable**".

22 فقال مالك و الشافعي : في صلاة المنفرد في بيته برمضان افضل

When I affirm that this ideology considers that the "Sunnah" of Omar prevails over that of the Prophet, I am absolutely not inventing anything.

It's clear that his comments are inaccurate, not to say clearly misleading, insofar as they do not reflect, to say the least, the reality of the historical facts.

The question is: is **it ignorance or concealment?**

As far as I am concerned, I consider this to be a cover-up. Indeed, I cannot in any way conceive that “scholars” would be ignorant of the facts that I am exposing to you in this present document.

I believe there are at least five reasons why they chose to silence the truth, namely:

- 1-** Protect their ideological current.
- 2-** Preserving Omar's image in the Sunni Muslim world.
- 3-** Don't create a theological tsunami.
- 4-** Above all, don't give the Shiites the stick to beat themselves with.
- 5-** Above all, **don't** let Omar fall foul of the hadith reported by Bukhari and Muslim, according to which the Prophet invoked Allah's curse on anyone who innovates in Medina²³ .

²³ I'd like to make it clear that I don't consider Omar to fall under the scope of this hadith, since I consider that this hadith applies to the person who voluntarily innovates. Even so, I think Omar has a very heavy responsibility.

2 - The Prophet nevertheless stopped praying with his companions only because, and I quote: "I feared that this prayer would become obligatory..."

Indeed, as we know, "scholars" tell us that the one and only reason why the Prophet stopped praying with his companions was because he feared that this prayer would become an obligation not only for the companions, but for Muslims as a whole. An obligation, moreover, that they could only bear with difficulty.

Referring to the following hadith: "*I was not unaware that you were here, but I feared that as this communal prayer became obligatory for you, you would not be able to perform it*"²⁴ ", "scholars" assert that: **It was for this reason, and this reason alone, that the Prophet stopped praying with his companions.**

And it is also from this hadith that "scholars" later tell us: "**That now, the Prophet is dead, therefore, this prayer can no longer become obligatory, so we can perform it**"²⁵ ".

As for me, I affirm that they are committing, at best, a huge mistake, and at worst, a particularly perverse manipulation. Concerning the majority of them, I lean, as I stated previously, towards the second hypothesis and explain it to myself. To be completely clear, the vast majority of Muslims are content to repeat what anyone wants to say or write to them. She does not know. Therefore, it validates systematically the theories that are presented to him, which at first glance, seem to hold water. The rest, those who know the truth, have unfortunately for the most part preferred, for a certain number of reasons previously mentioned, to keep quiet about this truth.

Braving this particularly eloquent hadith on the subject.

²⁶من سئل عن علم فكتمه الجم يوم القيامة بلجام من نار

"Whoever is asked about a science and hides it will be held by a bridle of fire on the Day of Resurrection".

²⁴ Extract from "Les Traditions Islamiques Tome 1" **El Boukhâri**. "De la prière en (commun) pendant les nuits de Ramadân"; Chapter I: "Du mérite de celui qui prie (la nuit) en Ramadân"; hadith n° 3; page 639.

²⁵ This is the position of **Ibn Taymiya** or **Albani** and a large number of "scholars" of the same obedience.

²⁶ جامع المسانيد و السنن ~ ابن كثير

Still others have said it in a roundabout way, such as *Shafirie, Malik or Hassan el-Basri*. As for those who have said it very clearly, see for example, Shafirie *Al-Aziz*'s book of fiqh, as well as Abu Douhya's book *Popular Science*, or the text on page 63 volume 3 & 4 which has the title: *ة اتاف السادة المهرمختصر*. Unfortunately, their number remains, to my knowledge, insignificant.

You should know that the simple fact of criticizing Omar, even in a completely constructive manner, will make you a suspect brother in the eyes of the majority of "Sunni" Muslims. It will then be absolutely impossible for you to escape the accusation of Shiism except to have similarities, or even to practice Takya (Dissimulation). A perfectly identical accusation against a person who criticizes Israeli policies; she would, we know only too well, inevitably be accused of being anti-Semitic. The unstated goal is, we understand, to silence any criticism, whether well-founded or not. And it works pretty well...

Any Sheikh or scholar who says what I say will immediately lose his status as a Sheikh or scholar. He will go from being a great and respectable Sheikh or scholar, to an ignoramus and heretic, and perhaps even a... Meccrite! It's worth noting that many scholars have preferred, on this or that subject, to remain silent about the substance of their thoughts, in order to avoid getting into trouble, or even being labelled heretics. This is, for example, the case, we are told, with Imam Malik on the subject of whether faith rises or falls. I quote Imam Nawawi in his explanation of the Sahih of Muslim: "**Some claim that Malik refrained from considering the decrease of faith for fear that he would be accused of agreeing with the Kharijites**²⁷".

You don't criticize anything Omar did, you either agree or shut up! And by extension, this applies to the rest of the Prophet's companions. Even if the term "companion of the Prophet" remains to be clarified. Nevertheless, it has to be said that there are a large number of texts, including *Sahih*, which inform us of the, to say the least, dramatic conduct of a certain number of companions. These include the text reported in the *Sahih* of Bukhari and Muslim, in which we learn that a certain number of the Prophet's companions were turned away from the pool and taken to hell. But also, the text reported in the *Sahih* of Bukhari where a companion who had taken the oath of allegiance under the tree laments because of the innovations and other transgressions they committed after the Prophet's death. The list is relatively long. In the final analysis, the title of companion is in no way a guarantee of piety, let alone holiness. To criticize this or that act, or even Omar's words, is tantamount to criticizing the Prophet or the Koran. Indeed,

²⁷ **Sahih Muslim** tome 1 page 268.

in terms of status, there is absolutely no difference. This is why *Ibn Abbas*²⁸ said, and I quote, "*I fear stones falling from the sky, I tell you the Prophet said, and you, you tell me Abu Bakr and Omar said*²⁹ ..." So, even at the time of the Prophet, a number of people **were opposing the opinion of Abu Bakr and Omar to that of Allah's Messenger** **صلى الله عليه وسلم!**

Exactly as it is today. When we tell them that the Prophet said: "**Pray at home**", they reply: "**Certainly... But Omar said to pray at the mosque**" or again, the Prophet said: "**Give me something to write with**" They retort: "**Certainly... But Omar said not to give him...**" But then again, as we saw earlier, the Prophet said that: "**the best prayer is the one performed at home**", Shaykh Otaymine and Fawzan tell us the exact opposite, namely that: "**the best prayer is the one performed at the mosque...**"

You should know that many, for X or Y reasons, have been branded Shiites. For example: Imam *Bukhari, Chafirie, Tabari, Nissa'i, Mawdoudi, Wakidi, Yarkoubi* and, unfortunately, many others, including myself. Indeed, history teaches us that many great men who, for example, criticized *Murawiya son of Abu Sofiane*, were imprisoned, tortured or killed. What then of those who would dare criticize Omar ibn Khattab? For those who want to experience this for themselves, I invite them, for example, to go to social networks and, no more and no less, relay what **our own books** teach us. Then you'll see how accurate my words are.

Our books teach us, for example, that *Muawiya son of Abu Sofiane* had *Abderrahmane ibn Khalid ibn Walid* poisoned³⁰. This text is found notably, and among others, in the book by Tabari, but also by the scholar ibn Kathir, *Al Bidaya wa Al Nihaya*³¹ *البداية والنهاية*. Paradoxically, this did not stop the same ibn Kathir, concerning the same Muawiya, from saying, "**May Allah be pleased with him**", whereas Allah says in the Qur'an, "**Whoever intentionally kills a believer, his retribution then will be Hell, to dwell there eternally. Allah has smitten him with His wrath, cursed him and prepared for him an enormous punishment**" (s4v93). Ibn Kathir rejects Muawiya's accusation of murdering Hassan son of Fatima and Ali, as well as Abderrahmane ibn Khalid ibn al-Walid. Both died of

²⁸ **Abd Allâh ibn Abbas** (Arabic: **عبد الله ابن عبا**), born around 619 and died around 687-688, was the son of Al-'Abbas ibn 'Abd al-Muttalib and a paternal cousin of the Prophet. He is respected by Muslims for his knowledge. He was one of the first experts on the Koran, as well as the Sunna. Early in his life, he gathered information from other companions of the Prophet and wrote commentaries. He is sometimes regarded as the father of Quranic exegesis.

²⁹ Hadith **Al Moktahr** volume 9 & 10 page 357

³⁰ Son of the famous warrior and companion of the Prophet **Khalid ibn Walid**.

³¹ Edition Dar Kotob Al-ilmia, DKi, Tome 7-8, page 33

poisoning. This is the story as told by *Ibn al-Athîr* in his book *The Lions of the Forest*³², and by *Tabari*, among others.

Abderrahmân ibn Khâlid ibn al-Walid

Abderrahmane was one of the knights and braves of Quraysh. He was a man of good sense, generous and charitable. But he also distanced himself from Ali and the Bani Hâchim, unlike his brother Al-Muhâjir ibn Khâlid. The latter was very close to Ali: he fought alongside him at the battles of the Camel and Siffin, while Abderrahmane fought alongside Muawiya, at Siffin. He lived in Homs. At the battle of Yarmûk, he was by his father's side. Muawiya sent him on several expeditions against the Romans. When Al-'Abbâs ibn al-Walid was appointed governor of Homs, he said to the city's notables: "O people of Homs, how is it that you do not mention any of your governors with as much regard as Abderrahmane ibn Khâlid?" Some replied: "He brought our virtuous men closer to him, forgave our mistakes, sat in our patios, strolled through our souks, visited our sick, attended our funerals, and rendered justice to our offended."

It is said: When Muawiya sought to obtain the oath of allegiance for his son Yazid, he addressed the Châmîs (people of Al-Châm) in a speech as follows: "O Châmîs, I am old, and I feel my hour coming. I would like a man to be appointed as my successor who will ensure the stability of order for you. I am just one of you. They agreed to appoint Abderrahmane ibn Khâlid ibn al-Walid. This decision greatly displeased Muawiya, who could not resign himself to it, but he said nothing about it. When Abderrahmane fell ill, Ibn Uthâl al-Ansârî visited him and administered poison. He died. It is said: Muawiya ordered him to do it. This was in the year forty-seven. Subsequently, Al-Muhâjir ibn Khâlid entered the city of Damascus clandestinely, in the company of one of his servants. He began to watch for the doctor. When he saw him leaving Muawiya's house at night, he attacked and killed him ()³³

This story is famous among biographers, says Abû Omar. Al-Zubayr ibn al-Baccâr says: Khâlid ibn Al-Muhâjir ibn Khâlid accused Muawiya of sending his uncle a charlatan pretending to be a doctor, whose name was ibn Uthâl. The latter injected him with poison in the medicine. He died as a result. That's why he found Abû Uthâl and killed him (³⁴); but God is the best judge.

³² Excerpt from : **Usd al-Ghâba fî ma'rifat assahâba** From: 'Izeddine **ibn al-Athîr Abî al-Hasan Ali ibn Muhammad al-Jazrî** Dâr al-fîkr. Beirut 1995. Volume III. From page 335 to 337

³³ In **al-istî'âb**, the text reads (830): "**Al-Muhâjir kills him**".

³⁴ See: **kitâb nasab quraysh**: 327.

Until proven otherwise, poisoning a man is not only intentional homicide, but more seriously, murder, i.e. premeditated homicide. This verse therefore applies without a doubt: "*Whoever intentionally kills a believer, then his retribution will be Hell, to dwell there eternally. Allah has smitten him with His wrath, cursed him and prepared for him an enormous punishment*" (s4v93). While it is true³⁵ that *Ibn Kathir*, who, as previously mentioned, reports this historical fact, he nevertheless rejects this accusation. Just as he rejects the accusation that Muawiya was behind the poisoning of Hassan son of Ali and Fatima, daughter of the Prophet صلى الله عليه وسلم.

But what is *Ibn Kathir* basing his denial of these historical facts on? Since he offers absolutely no explanation, contenting himself with a... *It's not true...* or else, *it can't be true*. Whereas a large number of his predecessors, some of the most reliable and recognized historians, have confirmed this³⁶. *Ibn Kathir* studied under *Ibn Taymiya*, a pupil so close to his master that he is buried beside him.

Finally, for *Ibn Kathir* to contest the accusation against Muawiya concerning the poisoning of *Abderrahmane ibn Khalid ibn Walid and Hassan*, grandson of the Prophet, this in reality only shifts the problem. Because we know that Muawiya committed countless crimes, exactions and innovations. Among them, the execution of *Hujr ibn Adi*³⁷, which *Ibn Kathir* acknowledges... At last! Did he have a choice? Yet this does not prevent him from saying of Muawiya: May Allah be pleased with him! Once again, this seems particularly contradictory. Indeed, since when do we ask Allah's approval of a criminal?

Let us cite some historical facts in this sense.

Muawiya had ordered that Ali be insulted during the calls to prayer from the minarets in all the country's mosques. All Muslims felt the humiliation and pain, but no one dared to speak out, except Hajar, who lost patience and roamed the streets of Kufa praising Ali and insulting Muawiya. Al-Mughira, governor of Kufa, had let him, as he was one of the great companions. But when Kufa was

³⁵ In the previous version, I had stated that **Ibn Kathir** recognized the crime imputed to **Murawiya**, which is inaccurate, although of no consequence whatsoever.

³⁶ Notably *الغاية في معرفة الصحابة ابن الاثير* راسد

³⁷ **Hujr ibn 'Adī al-Kindī** (Arabic: *ألكندي حُر بن عدي*), who died in 660 CE, was a companion of the Prophet. He was sentenced to death by the Umayyad caliph Muawiyah for his unwavering support and praise for Ali, the fourth caliph Rashidun for Sunni Muslims and the first imam for Shi'ite Muslims, when he opposed the tradition of publicly cursing Ali... For fear that death would terrify him (his son) and thus accede to the condition of cursing Ali.

annexed to Basra, Hajar directly opposed Ziad, the new governor. The latter insulted Ali, and Hajar, in response, insulted Muawiya.

One day, Ziad lost patience, so he arrested Hajar with twelve of his men and sent them to Muawiya with a letter of accusation: **"He insults the Caliph publicly, incites people to rebel against him and fight him. He even claims that the Caliphate is legitimate only for the family of Abi Taleb. He says that Ali was right and that he was innocent of Otman's assassination"**. Among the testimonies Ziad had collected against him was one from a judge named Shourayh, who sent another letter, separately, to Muawiya saying, **"I have learned that Ziad has written a testimony in my name. I personally say that Hajar is a pious person, who makes Prayer, performs Charity, performs the Pilgrimage and who orders the suitable and forbids the blamable. Killing a person unjustly is forbidden. You are free to kill him or leave him."**

Muawiya therefore ordered their execution. Before executing them, the guards told them: **"We have received orders to invite you to insult Ali. If you do, we let you live; otherwise we will kill you."**

Hajar and his men replied: **"Never! We won't!"**

Then he was killed along with seven of his friends. Muawiya sent one of the others (Abdel Rahmane Ben Hassan) back to Ziad and said: **"Give him one of the most horrible deaths". Ziad buried him alive!** This event shook the spirits of Muslims everywhere. Abdallah Ben Omar was deeply moved, as was Aïcha. Aïsha had written to Muawiya to forbid such an act, but afterwards he came to her and she said: **"O Muawiya! Didn't you fear God when you killed Hajar and his companions?"**

And when Al Rabi' Ben Ziad Al Harithi, governor of Khourasane, heard what had happened, he turned to God and said, **"O Allah! If you have a little love for me, take my life as soon as possible"**.

Hassan Al Basri³⁸ says: "Muawiya committed four things, if he had committed only one of them, he would be in hell:

³⁸ Al-Hassan al-Basrî (Arabic: البصري الحسن), real name Abu Sa`îd al-Hassan ibn Abi al-Hassan Yassar al-Basrî, born in 642 in Medina under the caliphate of Omar ibn al-Khattab was one of the most important Muslim scholars of the Islamic classical age. His parents were of Persian origin. He is known for his learning, his asceticism, and for having transmitted a number of *ḥadīths*. He died in 728 (110 A.H.), or according to another version in 737.

- *The seizure of power by the sword and without consulting the nation, which still contained some great companions.*
- *The appointment of his son, an alcoholic and womanizer, as his successor.*
- *The appointment of Ziad as governor.*
- *The execution of Hajar and his companions."*

After this event, no one dared to open their mouth, and no one wanted to give their opinion³⁹. It is said: When Muawiya was seeking the oath of allegiance for his son Yazid, he addressed the Châmîs (people of Al-Châm) in a speech as follows: O Châmîs, I am old, and I feel my hour coming. I would like a man to be appointed to succeed me, to ensure the stability of order for you. I'm just one of you. They agreed to appoint Abderrahmane ibn Khâlid ibn al-Walid. This decision greatly displeased Muawiya, who could not resign himself to it, but he said nothing about it. When Abderrahmane fell ill, ibn Uthâl al-Ansârî visited him and administered poison. He died of it. It is said: Mu'awiya ordered him to do it. This was in the year forty-seven.

Muhammad ibn Saad says: Abderrahmane ibn Khâlid left no offspring.

Later, Al-Muhâjir ibn Khâlid sneaked into Damascus with one of his servants. He began to watch for the doctor. When he saw him leaving Muawiya's house at night, he attacked and killed him. (40) This story is famous among biographers, says Abû Omar. Al-Zubayr ibn al-Baccâr says: Khâlid ibn Al-Muhâjir ibn Khâlid accused Muawiya of having sent to his uncle a charlatan pretending to be a doctor, whose name was: ibn Uthâl. The latter injected him with poison in the medicine. He died as a result. That's why he found Abû Uthâl and killed him (41); but God is the best scholar⁴².

The death of Al-Hasan ibn Ali.

The narrator says: in the year fifty-one (43), Al-Hasan ibn Ali succumbed to the evil that would eventually kill him. The governor of Medina wrote a

³⁹ Sayyid Abul Ala Mawdudi's **Caliphate and Kingship**

⁴⁰ In **al-istî'âb**, the text reads (830): "Al-Muhâjir kills him".

⁴¹ See: **kitâb nasab quraysh**: 327.

⁴² Excerpt from : **Usd al-Ghâba fî ma'rifat assahâba** From: 'Izeddine ibn al-Athîr Abî al-Hasan Ali ibn Muhammad al-Jazrî Dâr al-fikr. Beirut 1995. Volume III.

⁴³ In **Târîkh Khalîfa ibn Khayyât**, p.128, in al-Bidâya wal nihâya: 8/34, in al-Kâmil by ibn al-Athîr: 3/315, and in **Siyar a'lâm al-nubalâ'**: 3/186: he died in the year forty-nine, when his wife Ja'da bint al-Ach'ath poisoned him. In **Târîkh al-islâm by Al-Dhahabî**: 2/220 (assa'âda printing house) and in annujûm azzâhira: 1/183: he died in the year fifty.

message to inform Muawiya. Muawiya replied: **"If you can see to it that not a single day goes by without informing me of the progress of his condition, do so. This he did, indeed, right up to the day of his death. When he informed him that Al-Hasan had died, he was overjoyed and rejoiced, to the point of prostrating himself, imitated by those in his company. The story falls on the ears of Abdallâh ibn 'Abbâs, who is then in Al-Châm. He goes to see Muawiya. When he sat down, Muawiya said to him: "O ibn 'Abbâs! Al-Hasan ibn Ali has perished." Ibn 'Abbâs says: "Yes, he has perished (we are all God's, and to God we shall return) - he repeats it several times. I also knew that **you showed your joy and rejoicing over his death. By God, his body did not block your grave, and the brevity of his fate in no way prolongs your life.** He is dead, even though he is better than you. And if his death reaches us, the death of those better than him has preceded: his grandfather, the Messenger of God. May God console us for his loss, and lavish upon us after him the best of successors. I have not seen a day with more tears than this. Muawiya said, "I knew he leaves little children." Ibn al-'Abbâs said, "We were all small, and grew up." Muawiya said, "How old was he?" Ibn 'Abbâs said, "Al-Hasan is too important for anyone to be truly ignorant of when he was born." For a moment, Muawiya is silent. Then he resumes: "O ibn al-'Abbâs! You have become the lord of your clan, after him." Ibn al-'Abbâs says: "No, not as long as God keeps Abû Abdallâh Al-Hussein alive." Muawiya said, "May God have the soul of your father, son of 'Abbâs! I ask nothing of you without finding that you are already prepared for it!"⁴⁴**

Al Zouhri relates that in the time of the Prophet صلى الله عليه وسلم and the orthodox Caliphs, the rule was that a disbeliever (atheist) cannot inherit from a Muslim, nor can a Muslim inherit from a disbeliever. Muawiya changed this rule during his reign: an unbeliever could now inherit from a Muslim. Omar Ben Abdel Aziz abolished this change, but Hicham Ben Abdel Malek reinstated it.

Ibn Kathir reported that Muawiya had changed the rule established by the Prophet and applied during the orthodox Caliphate, concerning the indemnity (Diyat)⁴⁵ of the conventional. This was equal to that of a Muslim, Muawiya had reduced it to half and kept the other half for himself.

Muawiya also invented a rule and forced others to follow it. He ordered all his governors, all the imams of all the mosques in the state, to insult and curse Ali during the calls to prayer. This order was generalized and imposed on everyone, yet Ali was the Prophet's cousin and one of the men closest to him and one of the men the Prophet particularly liked. Even in the Prophet's mosque, Ali was insulted in a way that his family and close friends heard five times a day.

⁴⁴ **Al-Imamatu wa al-Siyâsatu.** Abû Muhammad Abdallâh ibn Muslim ibn Qutayba al-Daynûrî

⁴⁵ **Diyat** is an indemnity paid to a man's family by his murderer.

Insulting someone after their death is in itself an act contrary to the law, religion and morality in general. What's more, insulting someone in a Friday speech is a clear violation of all the rules of Islam. So what if that person is Ali Ben Abi Taleb?

*When Omar Ben Abdel Aziz came to power, he ordered an immediate end to such practices, and replaced the insults directed at Ali at the end of the Friday speech with the following verse: "**Allah commands equity, benevolence and assistance to relatives. And He forbids turpitude, wrongdoing and rebellion. He exhorts you that you may remember.**" (An Nahl, Verse 90)*

Muawiya transgressed the Book of God and the rules of the Prophet in an insolent manner, regarding the sharing of goods acquired and seized during conquests. The Qur'an and the Sunnah (the Prophet's teachings and rules) state that one-fifth of this property must imperatively be donated to the House of Patrimony, and the remaining four-fifths must be shared between the men who waged war during this conquest.

Muawiya had ordered that everything in gold and silver be brought back to him to keep for himself, and the rest would be shared among the military.

*Muawiya placed his governors above the law and categorically refused to allow them to be judged or punished according to God's law for their injustices and violations. Once, his governor in Basra, Abdallah Ben Amro Ben Ghilane, was giving his speech at the mosque when a man threw a stone at him. He then ordered the man arrested and his hand cut off, despite the fact that Islam does not see a crime in the poor man having his hand cut off. The man went to complain to Muawiya, who replied, "**There is no way you can call my representatives to account, you shall have Diyyat,**" and he paid him a diyyat from the Heritage House.*

When Muawiya appointed Ziad as governor of Kufa and Basra, he wanted to make his first speech at the Mosque of Kufa. Some people threw stones at him, so he ordered his guards to close the doors of the mosque and sequester all those present, who numbered between seventy and eighty men, and he ordered them all to have their hands cut off! It was so done that no one dared complain about the governor's action. What's more, he had ordered this punishment without any trial, judgment or witnesses. There were five or six stone-throwers, but he cut off the hands of a few dozen. What is also scandalous is what Bichr Ben Abou Art'a did, whom Muawiya had sent to fight Ali and raise his hand from Hijaz and Yemen, then from Hamdan. So what did Bichr do?

He grabbed two small children from among the children of Obeidallah Ben Abbass, the Ali-appointed governor of Yemen, and killed them. Their mother has lost her mind since that day. A woman saw the scene and shouted: "O you! You killed the men, but what do you blame these kids for? Even during the Jahiliya, no one did it! I swear to you that our nation will only see grace if we exterminate the old and the young and tear out the hearts and stomachs of the entire family of your cursed king."

After all this, Muawiya sent the same man to Hamdan, which was under Ali's direct control. Then, in addition to all these injustices, he committed other injustices which consisted in raping the Muslim women of this town, something which is strictly forbidden. All this was like a visa or a carte blanche given by Mu'awiya to his rulers and governors to violate all the laws they wanted with impunity.

In addition, during Muawiya's reign, there was the new fashion of cutting off people's heads and moving them from one place to another. But also, to humiliate corpses, things that were frequently done during the Age of Ignorance and that Islam abolished and strictly forbade.

The first head to be cut off in Islam was that of Ammar Ben Yasser⁴⁶. Ahmed Abu Hanbal says his Hadiths like Ibn Saad in his book "At Tabaqat", that Ammar's head was cut off during the battle of Siffine and was brought to Mu'awiya by two men who fought to claim each other as the authors.

The second head was that of Amro Ben Al Hamaq, one of the Prophet's companions, but he had taken part in the assassination of Othman. This was during Ziad's reign over the government of Iraq. The latter tried to arrest him, but he fled and hid in a cave, where he was bitten by a snake and died. The guards following him cut off the corpse's head and took it to Ziad. Ziad sent the head to Mu'awiya in Damascus. The King then ordered that people go through the city to show his head to everyone, and finally, this head was thrown into his widow's room⁴⁷.

By extension, we could ask ourselves the following question: We are told that the chains of transmission of the two Sahihs, namely Bukhari and Murim, are made up only of perfectly reliable and trustworthy men and sometimes women, on whom there is no suspicion of hypocrisy or heresy. And yet, in these

⁴⁶ This is the great companion to whom the Prophet had said: "**You will be killed by the unjust rebels**".

⁴⁷ Sayyid Abul Ala Mawdudi's **Caliphate and Kingship**

same Sahihs, we find, for example, not only this same Murawiya, but also Abu Horeira, from whom we learn, and I quote:

2589 - According to Abû Bakr: "I heard Abû Hurayra give exhortations and say: ***Let no one fast who finds himself in a state of janâba at dawn.*** I mentioned this to 'Abd al-Rahmân Ibn al-Hârith - Abû Bakr's father - who disapproved. 'Abd al-Rahmân then left. I followed him until we arrived at the home of 'Âisha and Um salama. 'Abd al-Rahman asked them about it, and they both replied: ***Sometimes in the morning the Prophet would be in a state of janâba, without it being due to a dream. Then he would fast.*** We then went to Marwân's house and 'Abd al-rahman informed him. Marwân said: ***I beseech you to go to Abû Hurayra and refute what he has said!*** So we went to see Abû Hurayra. Abû Bakr was present the whole time. As 'Abd al-Rahmân shared the information with Abû Hurayra, he asked: Did ***they tell you?*** He replied: ***Yes. - They know better,***" he declared. Subsequently, ***Abû Hurayra attributed what he had said to al-Fadl ibn 'Abbas: I heard it from al-Fadl, but not from the Prophet. Thus, Abû Hurayra retracted this hadith***⁴⁸ .

In more explicit terms, Abu Horeira attributed the following words to the Prophet: "***Whoever finds himself in a state of janâba at dawn should not fast***", except that in reality, these words were not from the Prophet but from *al-Fadl ibn 'Abbas!* A little research, including the book *Al'ijabat* by *Zalakachi*⁴⁹ , reveals that Abu Horeira, before his death, retracted his statement and gave the true origin of his words.

But still.

Ibn Hatim and Ibn Mardawayh mentioned the following hadith, reported by Muslim and An-Nasa'i, according to Ibn Jurayj, who quotes Abu Hurayra: ***The Messenger of Allah took me by the hands and said: 'God created the earth on Saturday; from the earth HE created the mountains on Sunday; HE created the trees on Monday, the unpleasantness on Tuesday and the light on Wednesday. Then HE scattered the animals over the earth on Thursday, and finally, HE created Adam in the afternoon of Friday, at the end of creation, during the last hour of the day, between the time of 'Asr and the coming of night.'*** This hadith is one of the gharib texts⁵⁰ in Sahih Muslim. ***It has been criticized by Ali Ibn al Madini, Al Bukhari, among other traditionalists; they***

⁴⁸ **Sahih of Muslim** tome 3

⁴⁹ الاجابة - الزركشي

⁵⁰ Strange, suspicious, bizarre.

attribute it to Ka'b Al Ahbar and consider that Abu Hurayra only heard it from the latter⁵¹ ".

Finally... things have been made clear!

But still. In Imam Tabari's commentary on the Qur'an, verse 96 of Sura 5 states: "***What you catch at sea is declared lawful for you***", i.e. all fresh products from fishing and its food, i.e. food that comes from the sea but is different from what is caught. These are all the things that the sea throws up alive or dead and that we pick up on the shore. Abu Horaira reports that the Prophet said of this passage, "***what the sea rejects dead, that is the food that comes from it.***" Tabari notes, and I quote, "***that some consider these words to have been said by Abu Horaira himself.***"⁵² " And therefore not those of the Prophet!

"But we won't say more about their identities. In any case, they are credible enough for Tabari to mention them in his Tafsir. **Some** believe that Abu Horeira is lying, since they say that the following "Hadith": "***what the sea rejects dead is the food that comes from it***" **are not the words of the Prophet but of himself!**

وقد وقف هذا الحديث بعضهم على ابي هريرة

Yazid ibn al-Asamm said that he heard Abu Horaira say, "***One of you sees the mote in his brother's eye and forgets the beam or trunk in his own eye.***"⁵³ " As everyone knows, this saying was not uttered by Abu Horaira, but by the Prophet Jesus, peace be upon him. *Indeed, the parable of the mote and the beam was spoken by Jesus Christ in his Sermon on the Mount, as recorded in the Gospel according to Matthew. The speech is quite brief, and begins by warning his disciples of the dangers of judging others, declaring that they too would be judged by the same standard. The Sermon on the Plain has a similar passage in the Gospel according to Luke; this parable also appears in the Gospel of Thomas.*⁵⁴

This is no more and no less than plagiarism, since Abu Horeira does not specify that this parable comes not from him, but from the Gospel. Once again, this tends to prove only the accusation that Abu Horeira was so close to the Jews

⁵¹ Ibn Kathir. **L'authentique de l'exégèse** tome 1 page 80

⁵² **Tafsir of the Koran.** Volume 4 page 218.

⁵³ **True education.** Bukhari. Number 603

⁵⁴ Wikipedia

of Medina that he would not have hesitated to attribute to the Prophet words that were actually those of rabbis.

1589: Hajib (i.e. ibn Omar) said: *Accompanied by al-Hakam ibn al-A'raj, I went to see Bakr ibn Abdallah. During the conversation, the subject of the dead man being tormented by the tears of his family was brought up. Bakr reported to us that one of the Prophet's companions had a dispute with Abu Hurayra over this matter... The latter said: By Allah! If a man goes off to fight for the cause of God, is killed somewhere as a martyr, and a woman, out of hypocrisy or ignorance, begins to weep for him, well, that martyr will be tortured by that hypocrite weeping over him! The man says: **The Messenger of God spoke the truth, but Abu Hurayra lies. The Messenger of God spoke the truth, but Abu Hurayra lies.***⁵⁵

عن منصور، عن إبراهيم، قال: ما كانوا يأخذون من حديث أبي هريرة إلا ما كان حديث جنة أو نار.
(سَيْرُ أَعْلَامِ النَّبَلَاءِ- الإمام شمس الدين محمد بن أحمد عثمان -الذهبي الجزء الرابع)⁵⁶

"They took from Abu Horeira's hadiths only those hadiths that evoked paradise and hell".

قال يزيد بن هارون: سمعت شعبة يقول: **كان أبو هريرة يدلس**⁵⁷

According to Chorba: Abu Horeira performed the **Tadliss**⁵⁸

عن أبي سلمة، عن أبي هريرة، قال: ما كنا نستطيع نقول: **قال رسول الله** حتى قبض عمررضى الله عنه
كنا نخاف السياط.⁵⁹

Abu Horeira said, *"I couldn't say the Prophet said once Omar was dead because I feared his whip."*

⁶⁰ يحيى بن سعيد عن ابن المسيب قال ابو هريرة اذا اعطاه معاوية سكت فاذا امسك عنه تكلم

"When Murawiya gave (money) to Abu Horeira, he was silent, and when he did not give him money, he spoke". That is, when Murawiya gave money to Abu Horeira, the latter was, most likely, silent about Murawiya's unjust acts. Conversely, when Murawiya didn't give him money, Abu Horeira would obviously denounce... in the name of Islam, Murawiya's actions. In other words, Murawiya had bought Abu Horeira's silence.

⁵⁵ Musnad Abi Ya'la al-Mawsili. Volume 2 Page 109

⁵⁶ Syrat Al'lam Al-Nubala by Imam Dhahabi.

سَيْرُ أَعْلَامِ النَّبَلَاءِ- الإمام شمس الدين محمد بن أحمد عثمان -الذهبي الجزء الرابع

⁵⁸ Tadliss means at once: deception, duplicity, deceit, fraud, etc.

⁵⁹ -النَّبَلَاءِ الإمام شمس الدين محمد بن أحمد عثمان الذهبي سَيْرُ أَعْلَامِ

⁶⁰ ذكره ابن كثير في البداية

يحيى بن ابيوب عن ابن عجلان ان ابا هريرة كان يقول اني لاحديث احاديث لو تكلمت بهافي
61 زمن عمر لشج راسي

Abu Horeira used to say: **"I am reporting hadiths to you. If I had reported them at the time of Omar, he would have smashed my skull.**

Or this warning from Aicha to Abu Horeira:

يا ابا هريرة اذا حدثت عن رسول الله فانظر كيف تحدث 62

"O Abu Horeira, be very careful when you evoke the words of the Prophet (to be accurate)".

The following can be read in Imam Bukhari's Sahih⁶³ :

Abu Horeira - may Allah be pleased with him - said: The Prophet - may Allah bless him and grant him salvation - said: "The best alms are those given out of one's wealth, and the upper hand is better than the lower. Start spending for those under your care. "The wife said, "Either provide me with a living or grant me a divorce", and the slave said, "Provide me with a living! To whom would you leave me?" They said, **"O Abu Horeira! Have you heard this from the mouth of Allah's Envoy?"** Abu Horeira said, **"This is from the kaisi (bag) of Abu Horeira."**

You can see that Abu Horeira said, **"The Prophet said,"** except that when asked, **"O Abu Horeira, did you hear this from the Prophet?"** he replied, **"It's from my bag!"** Incredible! **If it didn't come from the Prophet, but from his bag, then why did he say "the Prophet said"?!**

Now take a look at the same text, but in its original version. In Arabic, that is. Let's focus on the part of the text in red, which corresponds to Abu Horeira's reply.

حدثنا عمر بن حفص: حدثنا ابي: حدثنا الأعمش: حدثنا أبو صالح قال: حدثني أبو هريرة رضي الله عنه قال: النبي ﷺ: أفضل الصدقة ما ترك غنى، واليد العليا خير من اليد السفلى، وابدأ بمن تعولتقول المرأة: إما أن تطعمني، وإما أن تطلقني، ويقول العبد أطمعني واستعملني، ويقول الابن: اطعمني إلى أن تدعني. فقالوا: يا أبا هريرة، سمعت هذا من رسول الله ﷺ؟ قال: لا، هذا من كيس أبي هريرة

ابن كثير في البداية ورجاله ثقافت 61

الزرركشي- الاجابة 62

63 Sahih Bukhari number 5355

Abu Horeira replies: "**NO, it came from my bag**".

قال: لا، هذا من كيس أبي هريرة

Now, let's reread the aforementioned text from Bukhari, translated by *Abdel'hafid Guettache in the Dar-koutoub-Ralmiya* edition *in Lebanon*, page 754, numbers 5355. Once again, I ask you to focus **only on the part of the text in red that corresponds to Abu Horeira's reply.**

Abu Horeira - may Allah be pleased with him - said: The Prophet - may Allah bless him and grant him salvation - said: "*The best alms are those given out of one's wealth, and the upper hand is better than the lower. Start spending on those under your care. The wife says: Either you provide me with a livelihood or grant me a divorce, the slave says: Provide me with a livelihood! To whom would you leave me? They said: O Abu Horeira! Did you hear that from the mouth of Allah's Envoy?*" Abu Horeira said, "***This is from Abu Horeira's kaisi (bag).***"

Abu Horeira said, "***This is from the bag (kaisi) of Abu Horeira.***"

But... Where has the particle **NO** gone!!!! Since in the original Arabic version, Abu Horeira responds: قال: لا، هذا من كيس أبي هريرة

But in the French version, the **Non** has... Disappeared!

قال: لا، هذا من كيس أبي هريرة (Original Arabic version)

"***This is from the kaisi of Abu Horeira.***" -(Translation)

The point of this falsification, since it is obviously a falsification, is to make the text, I would say, ordinary, classic. Since the answer, "***it comes from my bag***", seems somewhat evasive, but that doesn't necessarily mean that Abu Horeira didn't hear it from the Prophet. On the other hand, "***NO, it's from my bag***" necessarily means he didn't hear it from the Prophet. Perhaps, and in the best case, from another person; in the worst, he's telling stories.

In any case, the person who gave him the hadith was not the Prophet. In that case, **why did he say the Prophet said!**

To say that **the Prophet said** when he didn't hear it from the Prophet is a lie. This would partly explain why Abu Horeira, who only knew the Prophet for about three years⁶⁴, strangely reported a very large quantity of hadiths⁶⁵. Most

⁶⁴ According to the text of **sahih** Boukhari

⁶⁵ 5374 about

probably, because he attributed to the Prophet words he heard here and there. Exactly what he did with the following hadith.

2589 - According to Abû Bakr: " I heard Abû Hurayra giving exhortations and saying: *Let him who finds himself at dawn in a state of janâba not fast.* I mentioned this to 'Abd al-Rahmân Ibn al-Hârith - Abû Bakr's father - who disapproved. 'Abd al-Rahmân then left. I followed him until we arrived at the home of 'Âisha and Um salama. 'Abd al-Rahman asked them about it, and they both replied: *Sometimes in the morning the Prophet would be in a state of janâba, without it being due to a dream. Then he would fast.* We then went to Marwân's house and 'Abd al-rahman informed him. Marwân said: *I beseech you to go to Abû Hurayra and refute what he has said!* So we went to see Abû Hurayra. Abû Bakr was present the whole time. As 'Abd al-Rahmân shared the information with Abû Hurayra, he asked: Did *they tell you?* He replied: *Yes. - They know better,"* he said. Later, *Subsequently, Abu Hurayra attributed what he had said to al-Fadl ibn 'Abbas: I heard it from al-Fadl, but not from the Prophet. Thus, Abu Hurayra retracted about this hadith* ⁶⁶ .

In more explicit terms, Abu Huraira attributed the following words to the Prophet: "*Whoever finds himself in a state of janâba at dawn should not fast*". Except that, in reality, these words were not from the Prophet but from *al-Fadl ibn 'Abbas!* And that's exactly what he did with the **bag hadith**. So this is not an isolated case, but rather a *modus operandi*.

We know that holding hadiths, i.e. the word of the Prophet, was considered a treasure. Indeed, in the eyes of the people, it gave you considerable importance. A status that could be exchanged for power, insofar as the holder of these hadiths could support, or not, such and such an authority. This would explain how Abu Hurayra, who didn't have a "euro" in his pockets, had become so wealthy that we learn the following: "*One day, Abu Hurayra blew his nose in his habit and said: Formidable, formidable, Abu Hurayra blowing his nose in linen. I remember being seized with convulsions between Aicha's room and the minbar; people thought I was possessed, when in reality I was gripped by hunger*" ⁶⁷ .

Indeed... formi... Formidable...

What's more, this finding calls the *isnad*, or chain of transmission, into serious question. Indeed, what makes the chains of transmission of the two

⁶⁶ Sahih of **Muslim** tome 3

⁶⁷ **Adab moufrad** - True education. **Bukhari** number 1312.

Sahihs, Bukhari and Muslim, so special is that they are, we are told, made up of perfectly reliable people, among others. Now, if Abu Horeira attributes statements to the Prophet that are not actually from the Prophet, at best they come from someone else, at worst Abu Horeira is making them up. This means that the chain of transmission is shattered. Indeed, if Abu Horeira is reliable in the eyes of Bukhari and Muslim, is the "other person", whose identity is ultimately unknown, reliable? **How can we be sure, since no one but him knew the identity of this person, if anyone?** How then can we be sure that this person, or these persons, meet the criteria of reliability demanded by Bukhari and Muslim?

Ultimately, all the chains of transmission in which Abu Horeira is found are subject to the same question: Did he hear the Prophet directly, or did he get the "hadith" from someone else? Who is this person? Is he reliable or not? Is he a companion or a member of the People of the Book? Again, this corroborates the accusation that Abu Huraira attributed words to the Prophet when he had heard them from notables among the People of the Book, in particular from Jewish rabbis.

Bukeer bin al-Ashaj reported from Busar bin Saeed, who said, "Fear Allah and be careful in spreading hadith. By Allah, I saw you sitting with Abu Huraira. He would tell us sayings from the Messenger of Allah, then he would tell us some from Ka'b. Then he'd get up, and I'd hear some of those with us attributing a word from the Messenger of Allah to Ka'b and a word from Ka'b to the Messenger of Allah."

بكير بن الأشج، عن بسر بن سعيد، قال: اتقوا الله، وتحفظوا من الحديث، فو الله لقد رأيتنا نجالس أبا هريرة، فيحدث عن رسول الله ويحدثنا عن كعب، ثم يقوم، فاسمع بعض من كان معنا يجعل حديث رسول الله عن كعب، ويجعل حديث كعب عن رسول الله⁶⁸.

The demonstration could have ended there, but I've saved the best for last.

How can we reasonably explain that in Bukhari's chains of transmission we find a certain *Imran ibn Hittan* who was not only a Kharijite extremist, but also, mind you, the one who wrote a poem in praise of another Kharijite by the name of *Abd-al-Rahman ibn al-Muljam Muradi*⁶⁹, who was none other than the assassin of Ali ibn Abi Talib?

الإمام شمس الدين محمد بن أحمد عثمان الذهبي الجزء الرابع سير أعلام النبلاء⁶⁸

⁶⁹ On the 19th of Ramadan 40 A.H. (January 26, 661), Ali prayed in the Great Mosque of Kufa; during the Fajr prayer prostrations, he was attacked by Abd-al-Rahman ibn Muljam and wounded by his poison-coated sword.³

How can we then say, affirm, that the people who make up the chains of transmissions in **Bukhari's Sahih** are all people of the highest reliability and trustworthiness? You've got to believe that you can be a Kharijite heretic, pious and trustworthy all at the same time! Although we know that the Prophet is said to have called the Khawarijes... **Hell's dogs. So you can be pious and trustworthy and still be a Hellhound!** One can be pious and trustworthy, and at the same time write verses in praise of a criminal who shed the blood of believers, and of an exceptional believer in the person of Ali ibn Abi Talib!

It's a fact, Omar is part of the belief. And in the eyes of the Sunni, I'd say, ordinary, you can't be an accomplished Muslim if you don't believe in the "impeccability" of Omar. Not accepting Tarawih makes you, according to certain "Sheikhs" of this famous ideological current that I call the "**Sect of sleight of hand and dubious schemes**", a *kafir*, a miscreant⁷⁰. And when, as in my case, the threat of being branded a Shiite leaves you completely indifferent, they threaten to cut off your head and turn your family and possessions into booty. We also learn that many Salafs taught their children to love Abu Bakr and Omar just as they taught them the Koran. Or that the Tafsîr of the verse اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ "**Guide us in the Straight Path**⁷¹", **the straight path being, according to them, the Prophet, Abu Bakr and 'Umar!**

Consequently, Abu Bakr and Omar are, like the Prophet, uncriticizable, since they are, like the Prophet, the straight path! However, on reading this verse, we can only conclude that **the straight path** cannot be the Prophet, and even less so Abu Bakr or Omar.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

"Verily We have granted you a dazzling victory, that Allah may forgive you your sins, past and future, that He may complete His benefaction upon you and guide you on a straight path".

Undoubtedly, the Prophet guides on the right path, but he is not the right path. As for Abu Bakr and Omar, they are both, like the rest of the Muslims, invited to take the straight path. Or, according to Malik ibn Anas, the *Salafs* **taught their children to love Abu Bakr and Omar just as they were taught a sura from the Koran**⁷²! Under these conditions, it seems more than complicated to me to be able to criticize Abu Bakr and Omar in a completely constructive

⁷⁰ <https://www.youtube.com/watch?v=dd-tONfVdZ4>: Whoever does not perform Tarawih is a: misguided, innovator and disbeliever.

⁷¹ السنة - المروزي - Book title : **Al-Sunnat** by Imam **El'Marwazi**.

⁷² الرد على المبتدعة page 251

way. I should point out that Omar himself has openly admitted that he was mistaken on one subject or another.

Let's return to the subject. If the hadith that actually appears in both Sahih, namely: Aisha related that: "*The Messenger of God went out once in the middle of the night and went to pray in the mosque. Other people prayed the same prayer as him. **In the morning, the worshippers talked about this event**, and (the following night) more of them prayed with the Prophet. In the morning, **the congregation discussed the matter again**, and on the third night more of them went to the mosque. The Prophet went among them, and the faithful followed his prayer. When the fourth night came, the mosque could barely contain the faithful. **But the Prophet only went out for the morning prayer**. When he had completed the dawn prayer, he turned to the faithful, pronounced the profession of faith and then said: "**I was not unaware of your presence, but I feared that this prayer would become an obligation for you that you would not always be able to fulfill**".*

This hadith cannot, under any circumstances, be understood in the way we have been told. Because, firstly, the Prophet **never prayed with his companions**. Secondly, if the Prophet stopped going to **the mosque, rather than praying with his companions**, it was in no way, as we're led to believe, because **he feared it would become an obligation**. And this for at least two reasons, namely:

- **Firstly**, this hadith is **incomplete**. More precisely, it is **amputated**, as are many others, notably in the two Sahih. In other words, "scholars" have not based themselves, as they **should have done, on the entirety of what the Prophet said, but only on... part of what the Prophet said**. Obviously, the part that suited them!

And this, obviously in **order to avoid drawing the necessary conclusions**, i.e.: **to condemn this innovative practice, in total contradiction not only with the Prophet's will, but also, as we shall see, with his teaching**.

This hadith is amputated: "***I was not unaware that you were here, but I feared that as this communal prayer became obligatory for you, you would not be able to perform it***"⁷³ .

⁷³ Extract from "Les Traditions Islamiques - Tome 1" **El Boukhâri**. "*De la prière en (commun) pendant les nuits de Ramadân*"; Chapter I: "*Du mérite de celui qui prie (la nuit) en Ramadân*"; hadith n° 3; page 639.

I quote, or rather, recite the full hadith: "*The Messenger of Allah set aside a small corner (of the mosque) with a mat made of leather or palm fiber. He would go there to pray. Men observed him and came to pray behind him. One night, they came and waited for him, but the Messenger of Allah was late. When he didn't come out to find them, they raised their voices and threw small stones at his door. The Messenger of Allah came out in anger and said to them: **"You have not ceased your practice, so much so that I thought it would be imposed upon you! Because the best prayer of a person is the one performed at home, except the prescribed prayer"***".

As you can see, the Prophet's words do **not end with the words: "You have not ceased your practice, so much so that I thought it would be imposed upon you"**. He goes on to say: "**Pray in your homes! For a person's best prayer is the one performed at home, except for the prescribed prayer"**".

The question we must ask ourselves is: **since when do we draw a lesson, a piece of knowledge, a conclusion, a reflection or an analysis from a fragment of text?** Reason, normality, would obviously have us draw a lesson, a piece of knowledge or a conclusion from the entire text, but never from a fraction of it. **Yet, incredible as it may seem, this is exactly what has been done!** This is what "scholars" have done, because if they had done what any, I would say, normal person would have done, i.e. thought of the text in its entirety, then they would never, ever have been able to make *Tarawih* lawful. Since the hadith in its entirety tells us the following: "[...] **you have not ceased your practice, so much so that I thought it would be imposed upon you! So pray in your homes! For a person's best prayer is the one performed at home, except for the prescribed prayer"**".

"So pray in your homes! For a person's best prayer is that performed at home, except for the prescribed prayer". This, it should be noted, is not only a continuation of what the Prophet said, but also an order. An order followed by his explanation: "***For the best prayer for a person is the one performed at home, except for the prescribed prayer"***". So the claim that the Prophet put an end to his companions' willingness to pray with him, because he **feared that this prayer would become an obligation**, is perfectly fallacious. In any case, if we use the Prophet's words in their entirety, **do we have the choice of doing otherwise?**

In conclusion: We have at least two indications that it is formally forbidden to perform *Tarawih*:

1-The Prophet's words: "**Pray at home**", which is neither a recommendation nor a piece of advice, but in fact an order - which was, moreover, as we learn from the texts - expressed in a **tone of anger**. I'll leave you to imagine the following scene. One night in Ramadan, some of the Prophet's companions

approached his house and threw small stones at the wall of his house to make him leave. The Prophet then left his house in anger and said to them: "**Pray in your homes! For a person's best prayer is that performed in his own home, except for the prescribed prayer**".

The order: "**Pray at home**", exclaimed in an **angry tone**, is so clear that the companions understood it perfectly. Indeed, we learn that: "**When the Prophet died, things were in the same state**"⁷⁴ ", until the Caliphate of Omar. They, like me, understood and obeyed the Prophet when he said to them: "**Pray at home**". What's more, we all know that the Prophet must be obeyed, and that disobeying the Prophet is a sin.

Doesn't the Koran say: "**Say: Obey Allah and the Messenger. And if you turn your backs, then Allah does not love the disbelievers**"!

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ
ذَلِكَ بِأَنَّهُمْ شَاقَرُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"This, because they disobeyed Allah and His Messenger. And whoever disobeys Allah and His Messenger Allah is certainly harsh in punishment!"

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

"It is not up to a believer, once Allah and His Messenger have decided on one thing, to still have a choice in the way they act. And whoever disobeys Allah and His Messenger, he has certainly gone astray, with obvious error".

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

"O you who believe! Obey Allah and His Messenger and do not turn away from him when you hear him (speak)".

Moreover, it would be absolutely no surprise if the following verse: "**Those who call loudly to you from behind the apartments, most of them do not reason. And if they waited until you came out to them, it would certainly be better for them. Allah, however, is Oft-Forgiving, Most Merciful**" (Sura-49/4) was revealed against those who "[...] raised their voices and knocked on the door with a few stones. The Envoy of Allah - may Allah pray upon him and greet him - in anger, went out to see them and said: "**Your insistence (on doing**

⁷⁴ Extract from "Les Traditions Islamiques - Tome 1" **El Boukhâri**. "De la prière en (commun) pendant les nuits de Ramadân"; Chapter I : "Du mérite de celui qui prie (la nuit) en Ramadân"; hadith n° 3 ; page 639.

these prayers) *leads me to believe that they will become obligatory. Pray, then, in your homes! For the best of prayers is the one performed at home, except for the obligatory ones".*

2-The second reason is that the Prophet taught us that prayer performed at home is better than prayer performed at the mosque. In that case, why go to the mosque to perform a prayer that is inferior in merit? I confess I don't quite understand the meaning of this choice!

Furthermore, it's important to understand that the term "*better*" (أفضل)) doesn't mean having a choice between two things, one good and one better. The term "*better*" refers to the idea, that this is how we should act and not otherwise. Indeed, the injunction "**PRAY AT HOME**" which precedes the sentence "*The best prayer for a man is the one he makes at home*" closes off the possibility for the faithful to act otherwise. And if one does otherwise, then one has disobeyed the Prophet, which constitutes a sin, especially when one knows that he himself never performed this prayer. This is not the case when we read the hadith which states: "**The best prayer for a woman is the one performed in her own home**". The fundamental difference is that, according to this hadith, the woman commits no sin if she nevertheless wishes to go to the mosque, insofar as this hadith does not include **an injunction** such as **PRAY AT HOME**. The hadith simply states that *the best prayer for a woman is the one she performs at home*. If, notwithstanding this hadith, the woman still wishes to go to the mosque to perform a **lesser** prayer, she is free to do so.

However, it is still legitimate to question the sanity of the person who, with full knowledge of the hadith, makes this choice. As far as I'm concerned, I've never met anyone who would choose the least best, the least meritorious, the least good, whatever the subject, except of course an unbalanced person.

Amputated version :

Aisha related: "*The Messenger of God went out once in the middle of the night and prayed in the mosque. Other people prayed the same prayer as him. In the morning, the worshippers talked about this event, and (the following night) more of them prayed with the Prophet. In the morning, the congregation discussed the matter again, and on the third night more of them went to the mosque. The Prophet went among them, and the faithful followed his prayer. When the fourth night came, the mosque could barely contain the faithful. But the Prophet only went out for the morning prayer. When he had completed the dawn prayer, he turned to the faithful, pronounced the profession of faith and then said: "I was not unaware of your presence, but I feared that this prayer would become an obligation for you that you would not always be able to fulfill".*

Aicha said: "The Messenger of Allah - may Allah bless him and pray for him - used to pray at night in his room, which had **a low wall. When they saw the silhouette of the Prophet** (PBUH), people began to follow his prayer, and the next morning **people began to talk about it**. The second night, he prayed and some people came to pray behind him, and this was repeated two or three nights. After that, the Messenger of Allah - may Allah pray upon him and greet him - stayed at home and didn't go out, and the next morning people mentioned the thing, and the Prophet said: **I feared that night prayer would be considered obligatory.**"

Full version :

"Allah's Messenger صلى الله عليه وسلم set aside a small corner (of the mosque) for himself with a mat made of leather or palm fiber. He went there to pray. Men observed him and came to pray behind him. One night, they came and waited for him, but the Messenger of Allah delayed. When he didn't come out to find them, they raised their voices and threw small stones at his door. The Messenger of Allah **came out in anger and said to them: "You have not ceased your practice, so much so that I thought it would be imposed upon you! Pray in your homes! For a person's best prayer is the one performed at home, except for the prescribed prayer"**.

Zaid ben Thabit - may Allah be pleased with him - said: "The Messenger of Allah - may Allah pray upon him and greet him - placed a mat separating him from the people. As he prayed on it, some men **tried to imitate him and began to follow him in his prayers**. One night, they gathered together, but the Messenger of Allah - may Allah pray upon him and greet him - did not come out to see them. They raised their voices and knocked on the door with a few stones. The Envoy of Allah - may Allah pray upon him and greet him - went out in anger and said to them: **"Your insistence (on these prayers) leads me to believe that they will become obligatory. So pray in your homes! For the best prayers are those performed at home, except for the obligatory ones"**.

Zaid ben Thabit reports: "The Prophet - may Allah pray upon him and greet him - placed (in a corner of the mosque) **a mat to separate him from the people**. As he prayed there (for some nights), some men **tried to imitate him** and began to follow him in these prayers. **One night, they didn't hear his voice, thinking he had fallen asleep**. Some of them had the idea of making their voices heard by coughing, so that the Prophet would come out to see them. (The Prophet) said: "Your insistence (on making these prayers) led me to fear that they would become obligatory. If they became obligatory, you would not observe them.

O people! Pray in your homes! For the best prayer is the one done at home, except for the obligatory prayers".

We are forced to note that some "scholars" have preferred to take the amputated version, whereas in the same works by Bukhari and Muslim, sometimes on the same page, which is even more shocking, it is actually a complete variant of the same text!

Allah says in His Book: "*Woe to those who pray...*". If we don't read the rest of this verse, will our conclusion be the same, when the rest says: "... neglecting their prayer". Or: "**Do not approach prayer...**" - ... while you are drunk". But then again: "**We have indeed configured in the sky the signs of the zodiac and made it beautiful to behold**" and then Allah says: "**We have preserved it from every banished demon...**". If we were to stop at these verses, we'd understand that the sky is **totally preserved**, except that in the next verse, Allah says: "... **Unless one of them has managed to slyly tune in, he is immediately pursued by an obvious meteor**" (S/15v16 to 18).

In any case, I am certain that I am not teaching anyone anything by saying that one cannot, and under no circumstances, draw a conclusion from a part of a sentence or a statement.

Still, it would be interesting to know what the scholars did with the rest of the statement?

Is this the famous goat that once ate the verse about stoning and titties and also tasted: "*O people! Pray in your homes! For the best prayer is the one done at home, except for the obligatory prayers*"! Clearly, the phrase: "***Pray in your homes! For the best prayer is the one done at home, except for the obligatory prayers***", greatly disturbs some "scholars". And we can easily understand why, given the ultra-sectarianism of these people.

To assert that *Tarawih* is an innovation, and a **blamable one** at that⁷⁵, would mean incriminating Omar Ibn Khattab, and then... I cringe. Although we are told, and I quote: "*He who rejects the Prophet's hadith is on the verge of perdition*"⁷⁶. Yet this is exactly what they do when they reject the Sahih hadith in favor of a hadith that is certainly Sahih but incomplete, and therefore altered, and therefore invalid.

⁷⁵ Assuming there is such a thing as a good innovation.

⁷⁶ **L'innovation et son effet néfaste sur la communauté** by Abou Oussâma Salîm ibn 'Îd al-Hilâlî, Editions Al-Hadîth, page 77

The Prophet said: "**Pray at home**". Omar said: "**Pray at the mosque**". And... **they prayed at the mosque!** The dying Prophet asked for, and I quote: "*Something to write so that I can write you a text that will prevent you from going astray*", Omar then interjected sharply and exclaimed thus: "*We have the Koran and that's enough for us! **And they didn't give it to him!***" The Prophet would never have forbidden praying after the Asr prayer; Omar would obviously have been mistaken in forbidding it. Today, they tell us, they affirm, that it is formally forbidden to perform supererogatory prayers after the Asr prayer.

When Allah says of the Prophet: "*He utters nothing under the influence of passion; It is nothing but a revealed revelation*", according to them, *it is certainly, nothing but a revealed revelation...* Except when he says: "*Give me something to write with*" and "*Pray at home*"! Or more precisely, whenever Omar puts his "veto".

I'd like to draw your attention to the fact that, while some hadiths are indeed amputated - which can mislead the most inexperienced - a contrario, as we've seen, there is no amputation when it comes to texts that clearly indicate that the Prophet did **not pray with his companions. Yet this has not prevented scholars from saying the exact opposite! The fact is that** not only did we prefer to perform an inferior prayer by going to the mosque, but above all we openly disobeyed the Prophet by refusing to submit to this injunction: **PRAY AT HOME!** An injunction, let me remind you once again, **that all the Companions** - I repeat, **all the Companions** - understood and respected, until the Caliphate of Omar, when he decided otherwise.

Regrettably, in the name of the cult of Omar's personality, they led hundreds of millions of people to **disobey the Prophet and practice this blasphemous innovation.**

Before closing this chapter, I'd like to cite a few examples of amputated hadiths. I leave it to you to imagine what the damage would be if we proceeded in the same way as these "scholars" did with the Tarawih.

2443-Anas ibn Malik - may Allah be pleased with him - said: "*The Messenger of Allah – may Allah pray upon him and salute him – said: Support your brother whether he is oppressor or oppressed*" **end of hadith** (Sahih Boukhari).

2444-Anas - may Allah be pleased with him - said: "*The Messenger of Allah - may Allah pray upon him and greet him - said: Support your brother, whether he is oppressor or oppressed. They said: O Messenger of Allah! We will certainly support him when he is oppressed, but how will we support him when*

he is oppressed? (The Prophet) said: **By preventing him from oppressing.** (Sahih Boukhari)

If we were to take only hadith number **2443**, we could then understand that we must **support our brother in both cases, whether oppressed or oppressor, without any other consideration.** However, hadith number **2444** provides us with a vital piece of information. In no case should we support our brother even if he is an oppressor, by helping him in his oppression. On the contrary, it's about preventing him from being oppressive.

Additional information would still have to be added up, exactly as the scholars should have done for Tarawih?

Another example:

This hadith is mentioned in both Sahihs. El-Aswad reports: "The Messenger of God said: ***I have been ordered to fight people until they confess that there is no god but God. Whoever confesses this has nothing to fear from me: he cannot be struck in his person, in his property, except in accordance with the law of Islam, and it is God who takes care of his account***⁷⁷".

When we read this sahih hadith, we understand that, as soon as a person attests to the oneness of Allah, his life and property are sacred and inviolable. However, we can read in the same sahihs the following hadith: "Ibn Omar reported that the Messenger of Allah - may Allah pray upon him and greet him - said: *He ordered me to fight the people (polytheists) until they attest that there is no God but Allah and that Muhammad is the Messenger of Allah and **that they perform the prayer and pay the Zakat. Having done this, their lives and property will be respected by me, except in the case of the law of Islam, and their accounts will be Allah's alone***".

Thus, if we stop at the first hadith, that of El-Aswad, the person of the Muslim is sacred and his property inviolable, as soon as he attests to the oneness of Allah. Whereas the second hadith, that of ibn Omar, imposes **three** conditions, and it is only after these three conditions have been met that the person's life and property will be considered sacred, namely:

- 1-** Attestation of faith.
- 2-** Fulfillment of prayer.
- 3-** Payment of zakat.

⁷⁷ **El Boukhâri**; Title LVI: "De la guerre sainte" ; Chapter CII : hadith n°6 ; page 331.

Which of the two sahih hadiths is right? Both of them! Or everyone can choose what suits them!

In fact, all you need to do is refer to the Quran, since the Book of Allah expresses itself on this point, "*After the sacred months expire, kill the associators wherever you find them. Capture them, besiege them and lie in wait for them in any ambush. If they then repent, perform Salât and pay Zakat, then let them have their way, for Allah is Forgiving and Merciful*⁷⁸ ", "**But if they repent, perform Salât and pay Zakat, they will become your brothers in religion**". "*We intelligibly expound the verses for people who know*⁷⁹ ".

It is undoubtedly the hadith that contains the three conditions that is authentic.

392- Anas ibn Malik said: "*The Messenger of Allah - may Allah pray upon him and greet him - said: I have been ordered to fight the people until they say: There is **no god but Allah and if they say this formula, make our prayer, adopt our qibla and slaughter (animals) in our way, if they do all this, their blood and property will be respected by us, except in the case of a right. As for their account, it will be Allah's***".

393- Homyayd says: "*Maymoun ibn Siyah questioned Anas ibn Malik, saying: O Abu Hamza! What makes a man's blood and property sacred? Anas said: **Whoever testifies that there is no God but Allah and adopts our qibla and performs our prayer and eats animals butchered in our way, he is a Muslim. He has the same rights and obligations as any other Muslim.** These two hadiths add an additional condition, that of **eating animals slaughtered in our own way**, and subtract a condition, **that of zakat!** It gets very complicated indeed, especially as all these hadiths are taken from the Bukhari sahih! Ultimately, the authentic hadith is the one that evokes three conditions: repentance, prayer and zakat.*

According to Ibn 'Omar, the Prophet said: "*A woman should not travel for more than **three days** unless she is accompanied by someone with whom she is legally forbidden to marry*⁸⁰ ".

Abu Sa'îd El-Khodry, known as Qaza'a, reported four sayings from the Prophet that pleased and delighted me. The Prophet said: "*Let a woman not travel*

⁷⁸ Koran 9-5

⁷⁹ Koran 9-11

⁸⁰ **Sahih El-Boukhâri** - Tome 1, page 357

two days without being accompanied by her husband or a relative of the prohibited degree⁸¹ (for marriage)".

According to Abu Horeira, the Prophet said: "*It is not lawful for a woman who believes in Allah and the Last Day to travel a distance of a day and a night when she does not have with her a person with whom marriage is forbidden*"⁸² .

What do we find? We find that sometimes it is not permissible for a woman to travel alone for, and I quote: - three days (Sahih El-Boukhâri - Tome 1, page 357) - sometimes two days (Sahih El-Boukhâri - Tome 1, page 384) - and sometimes more than one day and one night (Sahih El-Boukhâri - Tome 1, page 357).

If I understand correctly, all the hadiths of Bukhari are authentic and it is enough to specify "**Reported by Bukhari or by Mouslim**" to enter execution? So, I want to say... And what execution!

All this is to explain the obvious: that you cannot, under any circumstances, simply open a sahih, take a hadith and then draw a teaching from it or develop an ijihad. This would inevitably lead to theological disasters similar to those of Tarawih. It should be pointed out, however, that when it comes to Tarawih, we're far more concerned with manipulation than error, insofar as the texts are easily decipherable. There was, for example, no need to add up the hadiths, since the complete hadith appears, among others, in the two Sahih.

It should also be noted that, even when the texts are perfectly clear, **such as the one relating to the fact that the Prophet never prayed with his companions, "the scholars" nevertheless assert the exact opposite!**

⁸¹ Sahih El-Boukhâri - Tome 1, page 384

⁸² Sahih El-Boukhâri - Tome 1, page 357

3 - Insofar as the Prophet prayed with his companions, Tarawih is a Sunna Mouwakadat (confirmed).

Except that, as we have seen very clearly, the Prophet **never prayed with his companions**. Consequently, we cannot - under any circumstances - speak of a Sunna, let alone a Sunna Mouwakadat. The only Sunna that can and must be validated is that of individual prayer, exactly as the Prophet did, on and off the nights of Ramadan. This prayer, unlike *Tarawih*, has a name inscribed in the Qur'an and Sunna, Qiyam lil, **قيام الليل** night vigil.

It's then up to everyone to manage the evening as he or she sees fit, whether through prayer, reading or other activities.

The Muslim will manage his night vigil according to his family and professional life, his age, his health, etc. Since nowhere is it mentioned that we are required to perform during the nights of Ramadan. In fact, we are only asked to be vigilant during this blessed month, and even more so on the night of destiny. Notably, through this hadith: According to Abu Huraira, the Prophet (PBUH) said: "*Whoever prays at night during Ramadan with faith and hope for reward, his previous sins are forgiven*"⁸³ ".

من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه

This hadith is often used to highlight Tarawih. **But what does this hadith have to do with Tarawih?**

It seems important to me to say that if the Prophet had recommended that the companions keep watch behind an imam during the month of Ramadan, how is it then that no **one has ever kept watch with an imam in the mosque since that famous day when the Prophet ordered praying at home?** Are we to believe that no one among the Prophet's companions wanted to obtain significant rewards in terms of *hassanate*, or are we rather to think that the Prophet never requested that we watch behind an imam during the month of Ramadan in the mosque? **So, if I've understood correctly, sometimes the Prophet orders Muslims to pray at home, sometimes he asks them to pray with the Imam at the mosque! In fact, the Prophet would say everything and its opposite!**

⁸³ Reported by **Bukhari** in his Sahih n°37 and **Moulim** in his Sahih n°759

I would add that they present this hadith: "*Whoever prays at night during Ramadan with faith and in the hope of reward, his previous sins will be forgiven*" as being an exceptional hadith in terms of reward, whereas we can read, among others, in the *Mosnad* of *Hamed ibn Hanbal*⁸⁴, the following: "*The Prophet said that whoever performs ablutions well and then performs two genuflections will then be forgiven his previous sins*". We can see from this hadith that those who act in this way will have **exactly the same reward** as those who watch with faith and conviction during the month of Ramadan. The only difference is that the reward is easier to obtain. All that's needed is to perform the ablutions and two genuflections correctly.

Firstly: The Tarawih did not exist during the life of the Prophet. Therefore, there is no connection between this Hadith and *Tarawih*.

Secondly: Reading this Hadith does not encourage believers to stay up in the **mosque** during the nights of Ramadan. Yet this hadith is always used to make people believe that *Tarawih* must be performed! At the same time, it obscures the **authentic, contextual and most recent** hadith, which instructs us to pray at home.

What's more, according to Bukhari and Mouslim, we learn from our mother Aicha, and I quote: "*The Prophet never exceeded 11 rakaats, both during and outside the month of Ramadan*". This, too, underlines the innovative nature of this prayer. Since this number **11**, not only was clearly exceeded to allow prayers to take more frequent breaks during the performance of *Tarawih*. It has also been constantly modified to take account of the difficulty of adapting to the arduous nature of this prayer.

“Ibn Shihâb said: *The Messenger of God died leaving things in this state*: In al-Kachmayhani's account, "*Leaving this state of affairs*", **meaning that when he died, no one performed Tarawih.**

Ahmed reports, in ibn Abi Dhib's version of this hadith, according to Azzuhri, the following: "*The Messenger of God had by no means gathered people for the vigil* (qiyam)".

According to him, Abu Hurayra said, "*The Messenger of God went out during Ramadan, and saw people praying in a corner of the mosque. He said: - What are they doing? He was told: - They are people praying behind Ubay ibn Ka'b. He said: - They have done well. This hadith was reported by ibn Abdel Barr, according to Muslim ibn Khalid. It is considered weak (dha'îf), because*

⁸⁴ **Mosnad of Imam Ahmed** volume 7 number 17517

what is known is the fact that it was rather Omar who gathered the people behind Obayy ibn Ka'b." (Fath al-Bâri' Fi charh sahih al-Boukhari - Ibn Hajar al-'Asqlâni - Dar Misr littibâ'a, 2001). As well as : الامتجرب .

عن ابي هريرة قال: سمعت رسول الله يرغب في قيام رمضان و لم يكن رسول الله جمع

الناس على القيام⁸⁵

According to Abu Horeira: "*I heard the Prophet urge people to keep vigil during the month of Ramadan, however, he did not gather people for night watch.*"

Moreover, even if the Prophet had prayed with his companions and then decided, for one reason or another, to put an end to this or that practice – moreover, in a perfectly explicit way – by inviting by example, the companions **pray at home**. Can we then still speak of Sunna when praying in groups at the mosque, on the pretext that the Prophet did so before "retracting"? Since we know that no one but Allah and His Messenger has the right to institute a prayer. The Prophet's refusal to do so implies either the abrogation or non-instatement of this practice. In either case, it becomes law. What's more, how can it be said that *Tarawih* is a Sunna, when the Prophet **never performed it and never even knew its name, any more than he knew the codification of this prayer?**

If I understand correctly, a prayer that the Prophet never performed in his life, the name of which he never heard, nor the codification of which he never knew, can nevertheless be a Sunna, moreover, a Sunna Mouwakadat!

A Sunna is, as we know, an act performed by the Prophet. Which requires, as a sine qua non, that it be performed **exactly as the Prophet taught it**. Nothing must be **subtracted, added or modified**. And I understand that we are, to say the least, a long way from that... A long way...

In fact, Sheikh Albani⁸⁶ tells us: "*We will content ourselves with saying that we must follow the Prophet in his teachings and regulations without adding or subtracting. And we have already said that we must not seek to be more religious than the Prophet*"⁸⁷ .

⁸⁵27 غاية المقصد :ص

⁸⁶ **Muhammad Nasir-ud-Din al-Albani** (ناصر الدين الألباني محمد), born in 1914 in Shkodër (Albania) and died stateless on October 2, 1999 in Amman (Jordan), was a theologian, jurist and scholar of Islam, specializing in Islamic jurisprudence and the authentication of hadith.

⁸⁷ Sheikh Albani's **Tarawih prayer**

Obviously, except for *Tarawih*...

Yet there is a clearly established rule, namely that one of the conditions for a practice to be considered a Sunna is that it in no way involves a provisional aspect, as Ibn Omar reminds us.

و الله انها لبدعة ما قنت رسول الله صلى الله عليه و سلم الا شهرا واحدا

"By Allah this is an innovation since the Prophet only performed Qonut during one month"⁸⁸ "

Through this text, Ibn Omar teaches us that for a practice to be considered a Sunna, and therefore to be imitated, it **must**, among other conditions, have been **established definitively by the Prophet himself**. Consequently, and under no circumstances, can a practice that the Prophet performed provisionally, let alone one that he abandoned, be presented as a Sunna.

According to ibn Omar, qonout was a practice that only lasted a month. What about Tarawih, which never existed!

The "scholar" *Salih Fawzan* and many others claim that Tarawih is a Sunna Mouwakadat. If Tarawih is a Sunna Mouwakadat, **then why is it that no companion or scholar is able to tell us how many genuflexions (rakaats) the companions performed with the Prophet?** And that they were obliged, as I said earlier, to go to Aicha to find out how many genuflexions the Prophet performed! She replied: **"The Prophet never exceeded 11 rakaats, both during and outside the month of Ramadan.**

Then they transposed Aicha's answer to *Tarawih*! In the end, they kept revising their "copies", since the number indicated by the Prophet's wife did not fit in with *Tarawih*. This is logical, since the Prophet's prayer during the month of Ramadan at home in no way corresponds to the *Tarawih* prayer performed in a group at the mosque. The fundamental difference is that some people are bound by a timetable to complete the reading of the entire Koran during the month of Ramadan, while the Prophet was not. In his book "*Al Hawi*⁸⁹", *As Souyouti* says: **"The scholars are not at all unanimous on the number of Rakaat of the Tarawih prayer. This proves that no proof exists to certify the fact that the Prophet performed this prayer in eleven Rakaat, because otherwise everyone would have been certain and doubt would have been abolished!"**.

⁸⁸ ذخيرة الحفاظ - page 109 volume 3

⁸⁹ Page 74.

So, if I understand correctly, it is affirmed that the Tarawih is a Sunna **Mouwakadat**, **but we are unable to say how many Rakaat the Prophet would have done with his companions!** But tell me, does a Sunnah, moreover Mouwakadat, which goes from three or four days to a month under the pretext that Ramadan lasts one month, still remain a Sunnah?! And this even if it has been completely transformed!

"Blamable innovation is only that which opposes the Sunna or *leads to changing it*". (Ghazâli)

By going from "three" or "four nights" to a month, isn't that the case?

I think we're being openly mocked when some, including Sheikh Albani, dare to quote texts such as: Noumane Ibn Bachir who says: ***"We prayed with the Prophet on the night of the twenty-third Ramadan until a third of the way through the night, then on the night of the twenty-fifth Ramadan until halfway through the night, and finally on the night of the twenty-seventh Ramadan until dawn, and we thought we'd missed the Suhur meal"*** and concludes with these words: **"So this is a Sunna"**.

- So, not satisfied with having disregarded the sahih hadiths, some "scholars" quote us a text whose authenticity remains to be determined and which is contrary to both sahihs, making it even more fragile.

Suddenly, the two sahihs, which say exactly the same thing, take a back seat! What am I saying... They're not even taken into account... Sorry... They're not even taken into account... **Except for the part of the hadith, "What prevented me from joining you was that I feared this prayer would become an obligation..."**. As for the rest, ***"Henceforth, O faithful, pray in your homes, for the best prayer for a man is the one he makes at home, unless it is the canonical prayer"***, it is not quoted!

It's simply... **Spectacular!**

This is undoubtedly tantamount to lying about the Prophet by attributing to him words that he did not say, with the obvious aim of not having to denounce this innovation invented by Omar ibn Khattab. It should be noted that Sheikh Albani, in his book: *The Tarawih Prayer*⁹⁰, never once quotes the hadith: ***"Henceforth, O faithful, pray in your homes, for the best prayer for a man is the one he performs at home, unless it is the canonical prayer"***.

⁹⁰ 1985- 1405 الطبعة الثانية المكتبة الاسلامي

It's simply **mind-boggling!**

Especially as this passage is the central element of the *Tarawih* subject. It's a bit like writing a book on Islam and not mentioning the Prophet, the Koran or Mecca! Or writing a book about the monuments of Paris and not mentioning the Eiffel Tower or the Arc de Triomphe!

- Not satisfied with ignoring specific texts, in this case those we've cited throughout this book, we're quoted an irrelevant text, the use of which teaches us absolutely nothing.
- Clearly, our "scholars" are ignoring the Prophet's command: "**Pray at home**", in order to tell Muslims to **pray at the mosque! In other words, to disobey the Prophet and do... the exact opposite!**
- Not content to ignore this order, which put an end to the Companions' willingness to pray with the Prophet until the Caliphate of Omar.
- Not satisfied with quoting a text whose dating and context we know absolutely nothing about.

-Not satisfied with ignoring the fundamental fact that only the Prophet or Allah can legislate an act of worship, prayer to boot.

We then dare to use as an argument a text according to which the Prophet prayed only on the 23rd, 25th and 27th, and we are then told, this is the Sunna of Tarawih!

And yet, I had understood that the Sunna was an act performed by the Prophet that we must perpetuate, **obligatorily, in the Prophet's manner, without adding, subtracting or modifying anything!** "*Blamable innovation is only that which opposes the Sunna or leads to changing it*". (Ghazâli) "**We must follow the Prophet in his teachings and regulations without adding or subtracting**".

(Sheikh Albani)

The Sunna would therefore consist, in the end, in praying only on the ***twenty-third, twenty-fifth and the night of the twenty-seventh!*** And if we consider that it is not, that it is licit to modify the Sunna, then we should not reproach anyone who, for example, fixes his or her prayer not with two but with twelve or seventy-eight prostrations! And why not? Once you've integrated a part of the Sunna into your practice - I'd imagine at least 1% - you can then add 99% of anything and everything. Subtract, add or modify as you wish!

The Prophet is said to have prayed on the 23rd, 25th and 27th. They pray for a month. And then we are told: **This is the Sunna of the Prophet! The Prophet would have prayed only once, and they do it for a whole month, every year, and have done so for some fourteen centuries!**

"It is clear from several hadiths of the Prophet the principle known by Muslim scholars, that it is forbidden to perform an act in excess of the way the Prophet and his Companions performed it, especially for physical acts such as prayer."

Except, of course, for *Tarawih!*

Question: Does an abrogated or abandoned Sunnah still remain a Sunnah?

The Prophet is said to have prayed on the 23rd, 25th and 27th, and then nothing further until his death. Can we then say, for example: **We're going to perform this prayer that was once "performed" but "neglected" by the Prophet, and of course, by completely transforming it from the 23rd, 25th and 27th to a month!**

In the name of this text in particular: *"The Prophet went out one night in Ramadan and saw people praying in a corner of the mosque. Then he asked: What are these people doing? He was told: O Prophet! These are people who don't have the Qur'an, so they stood behind Obayy ibn Ka'b to listen to him read the Qur'an and pray like him. The Prophet said: "They have done well".* Some "Sheikhs" see in this text the origin or, at any rate, the legality of *Tarawih*... It's incredible! Not only do they turn away from the two sahihs, specific and regular texts, to quote a text whose authenticity, dating and regularity are lacking!

More seriously, we learn that: *"As for what ibn Wahb reports, according to Abu Horeira, he said: 'The Messenger of God went out during Ramadan and saw people praying in a corner of the mosque. He said, 'What are they doing? He was told: They are people praying behind Obayy ibn Ka'b. He said: They have done well.' This hadith was reported by ibn Abdel Barr, according to Muslim ibn Khalid. It is considered weak (dha'if), because what is known is the fact that it was rather Omar who gathered the people behind Obayy ibn Ka'b⁹¹".*

Suddenly, as if by magic, we no longer refer to the two Sahih!

⁹¹ **Fi charh sahih al-Boukhari** Ibn Hajar al-'Asqlâni Dar Misr littibâ'a, 2001. Pages: 357 to 363

Let's not forget that the Sahih of Bukhari is, according to their own ideological current, the most authentic book after the Koran! So much so that Sheikh Fawzan states, and I quote: "*Anyone who doubts that Bukhari and after him Muslim are the most authentic books after the Koran is a disbeliever*"⁹² ". Obviously not always, only when it doesn't bother them...

Just as they integrated Omar into the belief, they also integrated Bukhari and Muslim into the belief!

I testify that, regarding the subject of Tarawih, "scholars" have flouted all the rules and principles, going so far as to ignore the most elementary evidence and elements!

They brazenly claim that Tarawih is a Sunna Mouwakadat. But then, **how to explain that a number of companions and great scholars have turned away from this so-called Sunna Mouwakadat!**

Indeed, since when have people known for their knowledge and piety turned away from a Sunna, and a confirmed Sunna at that?

⁹² Tiktok video in my possession. Title : **Un Omeyyade à Paris.**

4 - Some "scholars" assert, and I quote: "Omar only revived what the Prophet had once abandoned".

Indeed, a good number of "scholars" talk to us about revivification. Omar would only have revived what the Prophet had once neglected. Whereas as we have clearly seen, not only did the Prophet never pray with his companions, he also **ordered them to pray at home**. So what could Omar have **revived**?

Beyond this historical reality, the very concept of **revivification** leaves me, to say the least, particularly perplexed. Indeed, since when and in the name of what science and authority can one revive a practice abandoned by the Prophet? Indeed, if the Prophet decides, for reasons of his own, to abandon such and such a practice, then who has the right to revive it?

In their view, Omar had merely revived a neglected Sunna.

Is there a Sunna that was neglected by the Prophet and still remains a Sunna?

Apart from Tarawih, are there any other Sunnahs neglected by the Prophet, but revived by this or that companion? To my knowledge, there are absolutely none. The reason is, in my opinion, quite simple: **if a Sunna is abandoned, then it can no longer be considered a Sunna**. Consequently, it is strictly forbidden to... Revive it, what's more, to impose it in any way whatsoever on Muslims.

*"The realization of Sunnah observance is therefore to **forsake that whose forsaking has been reported and to perform that whose action has been reported, otherwise the door of innovation will not close**"⁹³ .*

Indeed, the scholars teach us that the **Prophet's abandonment of a practice is in itself a Sunna**, and that we must therefore respect this Sunna just as we would respect an unabandoned Sunna. How can they then tell us that Omar never stopped reviving a Sunna abandoned by the Prophet! **Isn't this an obvious contradiction?** Besides, what a strange idea to want to revive a Sunna! In any case, whoever has this strange idea of wanting to revive a Sunna, let him or her revive it, but then on his or her own account and without imposing it in any way whatsoever on the rest of Muslims. **If the Prophet himself does not legislate a practice of worship, then no one can.**

⁹³ **L'innovation et son effet néfaste sur la communauté** by Abou Oussâma Salîm ibn 'Îd al-Hilâlî, Editions Al-Hadîth, Page 27.

Or, should we rather think that the Prophet no longer knows very well what is right or wrong for his Ummah?!

The Prophet leaves things behind and we go behind him to revive, considering that the Prophet leaves good things behind for Muslims!

Az-Zohry says: "We must comply with the orders of the Messenger of Allah - may Allah pray upon him and greet him - always keeping to the **latest**⁹⁴".

In the year of the conquest, Allah's Messenger صلى الله عليه وسلم traveled during Ramadan. "He fasted until Kadîd¹, then he ate. Now, the companions of the Messenger of Allah referred to the **most recent practices of the Prophet**⁹⁵". "Not fasting while traveling was the latest practice. However, it is to the last practice of the Messenger of Allah that we refer⁹⁶". In this case, the Prophet's last practice was to say: "**Pray at home**" and from then on, everyone prayed at home... until the Caliphate of Omar.

4986- Zaid ben Thabit - may Allah be pleased with him - said: "*During the events that saw the death of many of the people of al-Yamâma, Abu Bakr sent someone to fetch me while Omar ibn al-Khattab was with him. Abu Bakr - may Allah be pleased with him - said: "Omar has just told me that in the battle of al-Yamâma, several Reciters of the Qur'an died, and that he fears that death will claim (the other) Reciters of the Qur'an in other battles, and that a large part of the Qur'an will be lost. I think you give the order to start gathering the Koran. I said to Omar: **But how can we do something that the Messenger of Allah - may Allah pray upon him and greet him - had not done**⁹⁷ ?"*

Abu Bakr's exclamation: "*But how can I do something that the Messenger of Allah - may Allah pray upon him and greet him - did not do?*" perfectly illustrates the question of Tarawih. **How can we do something the Prophet didn't do?** What's more, in the realm of prayer, which, as we know, is a domain reserved exclusively for Allah and His Messenger. Every good Muslim must always ask himself this question: **how can I do something that the Prophet did not do?** Then, think sincerely and scientifically before doing or not doing.

Unlike Tarawih, the compilation of the Qur'an was in no way illicit, since although the Prophet did not compile the Qur'an, he did not forbid it. Moreover,

⁹⁴ Sahih **Boukhari**

⁹⁵ Sahih **Boukhari**

⁹⁶ Sahih Boukhari

⁹⁷ Sahih **Bukhari** Chapter 67: "**The Book of the Virtues of the Qur'an**

compiling the Qur'an does not contradict any teaching, whether Qur'anic or prophetic. This is not the case, as we have perfectly demonstrated with Tarawih.

Abu Wa'il said: "As I sat with Shayba inside this mosque, he said: Omar sat in the same place and said: **I almost left neither gold nor silver there, and distributed all** (the goods of the Ka'aba) **among the Muslims.** Then I said to him: *You can't do that!*" Omar said: *"And for what reason?"* I said: **"Your two predecessors did not do that!** He (Omar) replied: **"They were truly men; we must follow their example⁹⁸."**

On reading this passage, once again, Omar is determined to do something **that neither the Prophet nor Abu Bakr** did. To which Abu Wa'il replies: **"Your two predecessors did not do this!"**. Omar then changed his mind and praised the two predecessors.

Your two predecessors didn't do Tarawih either, and yet Tarawih is well and truly here!

"The Prophet صلى الله عليه وسلم wanted to forbid that names such as Ya'lâ, Baraka, Aflah, Yasâr, Nâfi' and others should be given. But I saw that afterwards he was silent about it and said nothing. Then the Messenger of Allah صلى الله عليه وسلم passed away without forbidding them. Subsequently, **'Umar wanted to forbid them, then refrained from doing so⁹⁹**".

Decidedly...

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

"Today I have completed your religion for you, I have completed my benefit to you and I have accepted Islam as your religion".

We must believe not! That Allah would not have completed anything at all, since about a decade after the revelation of this verse and the death of the Messenger of Allah, a new prayer was born! **And it would also be necessary, according to "scholars", to include it in the list of prayers legislated by the Prophet and to consider that it is a Sunna Mouwakadat... In the same way, we say of the prayer of rain, of eclipse, the greeting of the mosque or even the two Eid...Just that!**

⁹⁸ Sahih **Boukhari** tome 5 page 402 number 7275

⁹⁹ **Sahih Muslim** volume 8 Page 130

They say: *"Thus, to celebrate such anniversaries means that Allah has not completed the religion of this community and that the Messenger of Allah did not transmit to the community what it should have accomplished¹⁰⁰".* "The verses and hadiths on this subject are numerous and clearly prove that Allah has completed for this community its religion and fulfilled His benefit upon it. Likewise, Allah did not call his Prophet back to him until after he had fully conveyed the message and shown the community all the words and deeds that had been prescribed by Allah. The Prophet explained innovation as anything that people introduce (into the religion) after him, as words and deeds claiming to be part of the Islamic religion. These innovations will be rejected, even if they are done with good intention¹⁰¹". Strangely enough, this applies not only to birthdays, but to all matters except... *Tarawih!*

"Whoever innovates a worship in the religion of Allah declares, in a way, that the religion is not complete, since he feels that he still has to innovate this worship to get closer to Allah¹⁰²".

Except, of course, **for Tarawih!** While there is no doubt that this is not only an innovation, but also a flagrant disobedience of the Prophet's **command to pray at home**.

Some Jews said to Salman: "Your Prophet has certainly taught you everything, even how to satisfy your natural needs". Should we say NO, except *Tarawih!*

"According to Ghudayf ibn al-Hârith, 'Abd al-Malik ibn Marwân summoned me and said: 'O Abu Asmâ! We have gathered the people about two things.

I say, what are they?

He replied: Raising hands on pulpits on Fridays and telling stories after al-Subh and al-'Asr.

I say: They are the best of your innovations for me, but I won't respond favorably to either of them.

He asked: Why?

I replied: Because the Prophet said: "A people does not invent an innovation unless a comparable Sunna is raised. Sticking to the Sunna is better than instituting an innovation¹⁰³".

¹⁰⁰ **Warning against Innovations** Written by His Excellency Sheikh Abdul Azîz Ibn Bâz, Page 8

¹⁰¹ **Warning against Innovations** Written by His Excellency Sheikh Abdul Azîz Ibn Bâz, Pages 26-27.

¹⁰² **The danger of innovation** By Muhammad ibn Salih al-Uthaymin, page 16.

¹⁰³ **Innovation and its harmful effect on the community** by Shaykh Salîm Al-Hilâlî, page 130.

*"Say: If you truly love Allah, **follow me**, Allah will then love you and forgive you your sins. Allah is Oft-Forgiving, Most Merciful.*

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

5 - Omar once exclaimed, and I quote: "nirma Bid'a" "**What a good innovation!**"

قال عمر: نعم البدعة هذه

Omar said, "*What a great innovation!*"

"Another night, I also went out with Omar. The faithful were praying under the guidance of their reader: '*What a good innovation,*' exclaimed Omar¹⁰⁴."

The "scholars" explain that when 'Omar talks about innovation, he's talking about **innovation in the linguistic sense**, but not innovation in **the theological** sense. You know, the kind the Prophet strongly condemned.

"When Omar says, "*What a good innovation!*" *We need to understand the linguistic and literary meaning of the term, not the religious one. This linguistic meaning can be found in the Qur'an: "Say: I am not an innovation among the messengers and I do not know what will be done with me, nor with you. I only follow what is revealed to me and I am but a clear warner."* (Al Ahqaf, Verse 9). *So, the literary meaning of the word exists, and we've just seen how it's used in the Koran*¹⁰⁵."

Which obviously makes absolutely no sense! Why not?

For a very simple reason.

The first question to ask is: **How do we distinguish between a linguistic innovation and a theological innovation?** To find out, all we need to do is ask ourselves what we're talking about. If what we're talking about is in the realm of the profane, then we may be talking about an innovation in the linguistic sense. On the other hand, if we're talking about an innovation that touches on the realm of the sacred, then we may be talking about an innovation in the theological sense of the term.

¹⁰⁴ Extract from "Les Traditions Islamiques -Tome 1" **El Boukhâri**; Title XXXI: "De la prière en (commun) pendant les nuits de Ramadân"; Chapter I: "Du mérite de celui qui prie (la nuit) en Ramadân"; hadith n° 2; (page 638).

¹⁰⁵ **Innovation and its harmful effect on the community** by Shaykh Salîm Al-Hilâlî, page 130

When we talk about *Tarawih*, are we really talking about prayers? Of course, since this is what Omar exclaimed when he contemplated his work, i.e. the Prophet's mosque crowded with prayers during one of the nights of the month of Ramadan. So we're talking about something sacred, not profane.

When: "*Another night, I also went out with Omar. The faithful were praying under the guidance of their reader: 'What a good innovation,' exclaimed Omar*¹⁰⁶". What, or who, is Omar talking about? He's talking about the prayer performed during the month of Ramadan in communion, which had no precedent. It is therefore an innovation in the theological sense of the term. Moreover, if we recognize, as Omar himself recognized, but also as the texts show, that this is an innovation, but then we are told that it is an innovation in the linguistic sense, then we recognize that this is something new that has no precedent in the field of prayer. **However, any innovation in the field of prayer is necessarily a blameworthy innovation.** Insofar as the question of prayer was legislated and codified by the Prophet, it is therefore an area which, at the Prophet's death, was definitively closed, in every sense of the word. How can anyone then invent a prayer or even make modifications, additions or deletions and consider it a good innovation!

Unless, of course, we consider that the Prophet has not completed his mission, and that we must therefore follow in his footsteps in order to complete it! What's more, the death of the Prophet inevitably brings with it the completion of the various rites, including **and above all** that of prayer. On the other hand, if Omar or any other person had cried out: "**What a good innovation!**" on noticing, for example, that a lock had been put on the mosque door, would we then be talking about an innovation in the linguistic sense or in the theological sense? Obviously, in the linguistic sense, since it's a fact that's certainly related to Islam, but in the secular sense. Consequently, who is not necessarily concerned by the innumerable hadiths concerning innovation.

It's quite "understandable" that "scholars" should go out of their way, by every possible and unimaginable means, to reject the term "innovation" in the theological sense. Since innovation in the theological sense is severely condemned by the Prophet, and **even more so when it is committed in the Prophet's hometown, Medina**. This, at least I think, is one of the reasons why a number of "scholars" have firmly contested the very fact that Omar innovated, wanting at all costs to avoid Omar the following condemnation:

¹⁰⁶ Extract from "Les Traditions Islamiques - Tome 1" **El Boukhâri**; Title XXXI: "De la prière en (commun) pendant les nuits de Ramadân"; Chapter I: "Du mérite de celui qui prie (la nuit) en Ramadân"; hadith n° 2; (page 638).

1867- Anas - may Allah be pleased with him - reported that the Prophet - may Allah pray upon him and greet him - said: "**Medina is a sanctuary of such and such and one must not cut down its trees, nor innovate heresy there, and whoever innovates heresy there will have against him the curse of Allah and that of the angels and that of all people**"¹⁰⁷ .

1870- Ali - may Allah be pleased with him - said: "*We have only the Book of Allah and this writing which we have from the Prophet - may Allah pray upon him and greet him - (which contains this): Medina is a sanctuary and he who **innovates a heresy** there, or gives sanctuary to a heretic, will have against him the curse of Allah, that of the angels and that of all people and atonement will not be accepted from him, nor the fact of praying*"¹⁰⁸ ...".

2697- Aicha - may Allah be pleased with her - said: "The Messenger of Allah - may Allah pray upon him and greet him - said: **Whoever innovates in our order (Islam), what it does not contain, will have committed what must be canceled**"¹⁰⁹ .

I wasn't aware that, without ignoring the fact that there's a little debate surrounding the definition of innovation, and without even getting into the discussion, we can without any risk of being wrong, consider *Tarawih* to be a blamable innovation because: "**Blamable innovation is only that which opposes the Sunna or leads to changing it**" (Ghazâli). Which is exactly the case here.

I heard Al-Shâfi'i say: "**Innovation is of two types** (al bid'atu bid'atân), **approved (bid'a mahmûda) and disapproved (bid'a madhmûma)**. **Whatever is in accordance with tradition (Sunna) is approved (mahmûd) and whatever is opposed to it is abominable (madhmûm)**".

Al-Shâfi'i told us: "**Innovative matters** (al-muhdathâtu min al-umûri darbân) **are of two types: one is an innovation (mâ uhditha yukhâlifu) that contradicts something in the Qur'ân, the Sunnah, the practice of the Companions (athar) or the Consensus (ijmâ')**. **This innovation is misguidance (fahâdhihi al-bid'atu dalâla)**. **Only innovation (bid'a) that contradicts tradition (Sunna) is blameworthy**".

¹⁰⁷ Sahih al-Bukhari. Tome II; Book 29: "Book of the merits of Medina; page 202.

¹⁰⁸ Sahih al-Bukhari. Recueil, Tome II; Book 29: "Book of the merits of Medina; Chapter 1: "**The Sanctuary of Medina**"; page 202.

¹⁰⁹ Sahih al-Bukhari. Volume II; Book 29: "**Book of the Merits of Medina**"; Chapter 1: "**The Sanctuary of Medina**"; page 202.

Innovation (bid'a) ***is initially that which has been invented without precedent. In the Shari'a, it is considered abhorrent, since it is opposed to the Sunna***¹¹⁰ . Which, it seems to me, is perfectly the case!

Indeed, without even needing to look further into the definition of the word innovation, we can be sure that the innovation that is strongly condemned is the one that is introduced into the body of Islam and that contradicts the Koran or the Sunna. This is absolutely the case with *Tarawih*, since the Prophet ordered to **PRAY AT HOME**. Consequently, to contravene this order and pray at the mosque is a sin, **since it contradicts the Koran, which orders obedience to the Prophet**. It is also an innovation, as instituting a prayer that has not been performed by the Prophet is undoubtedly a very serious innovation.

Tarawih undoubtedly contradicts the Koran and the Sunna.

1- Because the Prophet ordered people to pray at home.

2- Because the Prophet did not legislate this prayer.

3- Because the best prayer is the one performed at home, except for obligatory prayers.

4-Because constant jurisprudence teaches us, and obliges us, to perform non-compulsory prayers at home.

In addition, Tarawih contravenes a fundamental principle of the Sunna, since *Tarawih* are supererogatory prayers. They cannot therefore be performed in the mosque. Indeed, we know that all supererogatory prayers are to be performed at home, except of course those legislated by the Prophet. These are all well known, and Tarawih is not one of them.

So we're faced with a supererogatory prayer, but one that's performed in a group at the mosque, during a lunar month that's come and gone, and once a year! A heresy!

Moreover, we learn the following: *Al 'Askari* says: "Omar is the first :

- **Who ordered collective prayers during the nights of Ramadan (Tarawih)?**
- **Who forbade temporary marriage.**
- **Who ordered to perform the mourning prayer with four Takbir.**
- **Who ordered the payment of Sadaqa on capital interest.**
- **Who ordered the rounding off of inheritance calculations.**

¹¹⁰ **Fath al-Bâri' Fi charh sahih al- Boukhari** Ibn Hajar al-'Asqlâni

- **Who has agreed to pay Zakat on the horses he owns¹¹¹ "**

If we accept that Omar had the prophetic power to invent a prayer and then impose it on the Ummah, then why be surprised at the veracity of this list? You're either a Prophet or you're not!

If the facts are true - at least for *Tarawih*, they are - then this only exacerbates the problem. I understand that Omar had submitted to the consultation the question of agreeing on a figure for the number of Takbir to be performed for the Janaza (funeral) prayer. Because, he said: ***If you differ today, what about those among the Muslims who will come after you!*** So the number four was chosen. We can, and must, ask ourselves whether Omar's concern is legitimate or not? In my opinion, it was unjustified, for one simple reason: **the Prophet had not worried about it.** Can we then consider that the Prophet, unlike Omar, was not concerned about the question of divergence?

We are told that *Tarawih* is not obligatory, except that we learn the following: "***And he (Omar) was the first to gather the people (Muslims) under the leadership of a single imam to perform the prayer known as Tarawih during the month of Ramadan.***" "**He sent letters to all the cities of the Muslim possessions ordering them to do so**¹¹² ".

وعمر رضي الله عنه أول من أرخ الكتب، وختم بالطين. وهو أول من جمع الناس على إمام يصلى بهم التراويح في شهر رمضان، وكتب بذلك إلى البلدان و أمرهم به

Not obligatory... Not compulsory... A bit anyway. "***He sent letters to all the cities of the Muslim possessions ordering them to do so***", the content of this missive is closer to obligatory than optional! It reads: و أمرهم به which means: "**and he ordered them to perform**". Correct me if I'm wrong, but **he ordered them to accomplish**, hardly leaves the choice to do otherwise! **Especially when the missive comes from a Caliph, what's more when that Caliph's name is... Omar ibn Khattab!**

Iblis' trickery against them vis-à-vis the Qur'an: "***Iblis tricked other people who isolated themselves in mosques for prayer and worship and became known for it. People gathered around them and prayed according to their prayers. Their situation spread, then, among people and this is among the shenanigans of Iblis through which the soul is strengthened in worship due to***

¹¹¹ Souyouti "**History of the Caliphs**".

¹¹² **The Chronicles of Tabari.** Dar Al-Kotob Al-ilmiiyah, DKi, Pages 569-570, Pages 77-78. As well as الامم تجارب among others.

*the propagation (among people) which induces praise*¹¹³. According to Zayd Ibn Thâbit, the Prophet (ﷺ) said: *the best prayer for the person is the one performed at home except the obligatory prayer*¹¹⁴ ".

This situation where: *"People who secluded themselves in the mosque for prayer and worship and were known for it. People gathered around them and prayed according to their prayers. Their situation spread," isn't that what Tarawih is all about?* Assuming it isn't, then I'll rephrase my question: *isn't this situation identical in every way to that of Tarawih?* The hadith mentioned after the text, which condemns this situation, is: *"The best prayer for the person is the one performed at home, except for the obligatory prayer*¹¹⁵ ". Isn't this the same as the one that condemned "Tarawih"?

*"Amir Ibn 'Abd Qays loathed to be seen praying, he did not perform supererogatory prayers in the mosque and yet he prayed a thousand units (of prayer) every day. Ibn Abî Layla would lie down when someone entered at the time of his prayer*¹¹⁶ ".

و قد لبس على آخرين انفردوا في المساجد للصلاة و التعبد , فعرفوا بذلك واجتمع إليهم و ناس فصلوا بصلاتهم , و شاع بين الناس حالهم و ذلك من دسانس إبليس و به تقوى النفس على التعبد لعلهما أن ذلك يشيع و يوجب المدح.

- وقد أخبرنا ابن الحصين، قال: أخبرنا الحسن بن علي، قال: أخبرنا أبو بكر بن مالك قال: نا عبد الله بن أحمد، قال: حدثني أبي، قال: نا عفان، قال: نا وهيب قال: نا موسى بن عقبة قال: سمعت أبا النضر يحدث عن بسر بن سعيد عن زيد بن ثابت عن النبي صلى الله عليه و سلم أنه قال: " إن أفضل صلاة المرء في بيته إلا المكتوبة

قال ابن الماجشون: سمعت مالكا يقول: من ابتدع في الإسلام بدعة يراها حسنة فقد زعم أن محمدا صلى الله عليه و سلم خان الرسالة, لأن الله يقول: اليوم أكملت لكم دينكم فما لم يكن يومئذ دينا فلا ¹¹⁷ يكون اليوم دينا

"I heard Malik say: whoever innovates in religion and sees his innovation as a good thing, then claims that Muhammad betrayed his mission. Since Allah revealed the following verse: "Today I have perfected your religion for you, I have completed my blessing on you and I have accepted Islam as your religion for you". So it's easy to understand why some "scholars" are so keen to deny Omar's own admission, when he exclaimed, **"What an excellent**

¹¹³ **Talbis Iblis Les Ruses de Satan** by Ibn Al Jawzi, Editions Sabil, page 205.

¹¹⁴ Reported by **Al-Boukhârî** n°731 and **Muslim** n°781

¹¹⁵ **Talbis Iblis Les Ruses de Satan** by Ibn Al Jawzi, Editions Sabil, page 205.

¹¹⁶ *Ibid*, page 205.

¹¹⁷ كتاب الاعتصام تأليف العلامة الإمام أبي اللخمي الشاطبي الغرناطي الصفحة 37

innovation! They prefer to attribute Tarawih to... the Prophet. Ibn Qudâmah¹¹⁸ tells us in *Al-Mughnî*: "**The Tarawih prayer is a Sunna established by the Prophet and not an invention dating from the time of 'Omar'**". Which is undoubtedly false! Nevertheless, it's hardly surprising that Ibn Qudâmah should take this position, given that he was... a Hanbalite...

And yet it was Omar himself who exclaimed: "**What a great innovation!** Are we to believe that Omar is lying or that he doesn't know what he's talking about? How can we attribute the *Tarawih prayer* to the Prophet, when he **never even knew the name?** That he never prayed with his companions for a whole month, and that **all scholars recognize that since the day the Prophet said: "Pray at home..."**, no more services were performed during the month of Ramadan in the mosque, until the Caliphate of Abu Bakr.

Whereas *Ibn Chihab* says: "Until *Omar gathered them behind Obayy ibn Ka'b*, who guided their prayer during the Ramadan vigils. **This was the first time that people gathered behind a single reader during Ramadan**¹¹⁹".

¹²⁰و اول من جمع الناس على امام واحد في قيام شهر رمضان

"The first to gather people under the guidance of a single reader during the month of Ramadan was Omar".

Of course, there's **absolutely no doubt that Omar was the first to institute this prayer**. However, we understand that the scholars are playing on the ambiguity of the various texts we have mentioned, including that of the three or four days, that of the night of the 23rd, 25th and 27th, and that in which the Prophet is said to have said: "**He who watches with the Imam...**", in order to say that it was indeed the Prophet who was the founder, precursor and designer of Tarawih.

ان عمر بن الخطاب امر ابي كعب ان يصلي بالليل في رمضان فقال : ان الناس يصمون النهار ولا يحسنون ان يقرءون فلو قرأت القرآن عليهم بالليل.
فقال: يا امير المؤمنين هذا شيء لم يكون.
¹²¹فقال: قد علمت ولكنه احسن. فصلى بهم عشرين ركعة

¹¹⁸**Ibn-Qudamaal-Maqdissi**, born in 1147 in Jamma'in, Palestine, and died in 1223 in Damascus, was an Arab Muslim theologian of the Hanbali¹ author of numerous books on Islamic jurisprudence and Hanbalite doctrine, including *al-Mughni*, one of the best-known Hanbalite jurisprudence manuals, and *Tahrim an-nadhhar*.

¹¹⁹ The Sahîh of **Muslim** collection of authentic hadiths of the Prophet with commentary by Al-Nawawi, Dar Al-Kotob Al-ilmiah DKi, Tome 3, pages 437 - 441

¹²⁰89 تاريخ الخلفاء ~ ابي الحسن علي بن محمد الروحي-ص:

¹²¹مختصر اتحاف السادة المهرة

Omar ibn Khattab said to Obay ibn Karb: "**People fast during the day and don't read the Qur'an properly, what if you read for them in the evening?**" Obay ibn Karb replied, "**O prince of the believers, this is a thing that does not exist!**" Omar replied: "**I know it doesn't exist, but it's a good thing.** Thus, Obay ibn Karb led the service in Twenty genuflections¹²² .

Let's take note of what Ibn Taymiya tells us about his definition of innovation.

أن البدعة هي الدين الذي لم يأمر الله به ورسوله , فمن دان ديننا لم يأمر الله ورسوله به فهو مبتدع
بذلك و هذا معنى قوله تعالى : أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله¹²³

"Innovation means introducing a practice into religion that has not been ordered by Allah or His Messenger. He who does so is an innovator". Correct me if I'm wrong: **was Tarawih introduced by the Koran or the Prophet? Not at all!**

It should be noted that these words attributed to Omar :

قال عمر : نعم البدعة هذه

Omar said, "**What a great innovation!**"

Here again, we've been manipulated. Indeed, while there is no reason to doubt that these are indeed Omar's words, we nevertheless learn the following from reading the book Sahih Muslim with explanation (ح)شر by Moussa Chahine Lachine: "**Omar asked the Muslims to perform during the month of Ramadan the night prayer in groups at the mosque, following which, Obay ibn Kaa'b exclaimed: how do you order the performance of an innovation!** Omar replied, "**What a good innovation**¹²⁴ " .

We note that, contrary to what we have been told, it is not Omar who spontaneously exclaims "**what a good innovation**", which might have led us to think that he had nothing to hide and that, finally, the word innovation can have a positive side. This is absolutely not the case, as it is a response to a reflection, in this case that of Obay ibn Kaa'b, who criticizes Omar for innovating.

Omar seems to respond to him in the tone of: "**yes it's an innovation and so I assume!**"

¹²² **Hadith al mohktar** volume 3 and 4 number 1161

¹²³ كتاب الإستقامة تأليف أبي العباس تقي الدين أحمد عبد الحليم الجزء الصفحة 5/3

¹²⁴ Charh **Sahih Muslim** by Moussa Chahine Lachine volume 3 page 538

6 - The scholars affirm that only the fear that Tarawih would become an obligation prevented the Prophet from praying with his companions. With the Prophet dead, this fear disappeared, so we can perform them.

I don't think it's worth dwelling on this issue any further, because as we've explained, it's a nonsense statement.

1- This assertion is based, as we have seen, only on part of the hadith. Consequently, the demonstration is null. Moreover, as I have already said, if indeed only Allah or His Messenger can make such and such a practice obligatory, **Allah and His Messenger are also, and even more so, the only ones who can legislate such and such a practice**, obviously, this has "escaped" them...

2- Contrary to what people want us to believe, the Prophet did not put an end to the desire of the companions to pray with him for the sole reason that he feared that this prayer would become an obligation, since he also says that : ***“The best prayer for a man is the one he performs at home, except the obligatory prayers”***.

3- Once the Prophet has ordered: **"Pray at home"**, we are no **longer allowed to do otherwise**. And if we do otherwise, we are disobeying the Prophet. And I'm not teaching anyone anything by pointing out that disobeying the Prophet is a sin!

I understand that those who perform Tarawih firmly believe that they will be rewarded! **Rewarded for what? Not only for nurturing an innovation, but also for disobeying the Prophet!**

4- Finally, since the Prophet did not perform this prayer with his companions, even though he lived several years after this anecdote and consequently experienced other months of Ramadan during which he prayed alone, no one, not even Omar or Ali, has the right to institute it.

The question arises: did ***the Prophet pray with his companions during the months of Ramadan? Never! Never, even though he knew other months of Ramadan, did the Prophet gather his companions to pray with him in the mosque. It is therefore forbidden for anyone to do so after him.*** Alternatively, it should be made clear that 'Omar has the same prerogatives as the Prophet!

The innovation is characterized precisely there, i.e. gathering people to pray at the mosque when the Prophet never did. The Prophet dispersed people, Omar did... the exact opposite.

7 - The scholars consider that in his capacity as "**Rightly Guided Caliph**", Omar should be followed.

Indeed, the Prophet is said to have said: "*Follow His Sunna and the Sunna of the Rightly Guided Caliphs after Him*"¹²⁵ .

Let's assume, then, that this hadith is authentic and that we should therefore follow Omar in all his actions.

6924 - Abu Horaira said: "*When the Prophet - may Allah pray upon him and greet him - died, Abu Bakr was in power and some of the Arabs became disbelievers again, Omar said: 'O Abu Bakr! Why do you fight the people even though the Messenger of Allah - may Allah pray upon him and greet him - said: I have been ordered to fight the people until they say that there is no God but Allah. Whoever says this, it will preserve from me, property and soul, except in the case where there is a right. As for his account, it will be Allah's responsibility? Abu Bakr said: By Allah, I will fight anyone who differentiates between prayer and zakat! For zakat is a right relating to goods. By Allah, if they refuse to give me a goat that they used to give to the Envoy of Allah - may Allah pray upon him and greet him -, I will fight them for that'*".

Later, after Abu Bakr had carried out his will by sending several detachments of fighters led by Khalid ibn Walid, Omar finally agreed with him and said: "*By God! Cried Omar, God must have inspired Abu Bakr, because I recognize that he is right*"¹²⁶ . "*I understood that Abu Bakr was right*"¹²⁷ .

Two well-guided Caliphs who should be followed, like chicks following their mother, but who don't agree... A bit complicated all the same...! Imagine if Abu Bakr had listened to Omar! Worse still, let's imagine for a moment that this situation had arisen during Omar's Caliphate, and that he had the attitude to do as he pleased. Without a doubt, he would have introduced an innovation. But thank God Abu Bakr was the Caliph at the time, and he handled the situation with knowledge and firmness. That 'Omar ignored the complete hadith, just as he ignored the hadith of "Tarawih", is fine. But let him also ignore the following verses: "*After the sacred months expire, kill the associators wherever you find them. Capture them, besiege them and lie in wait for them in any ambush. If they then repent, perform Salât and pay Zakat, then let them have their way, for Allah*

¹²⁵ **What is Bid'a?** By Shaykh 'AbdAllah Ibn As-Siddîq (Page 24)

¹²⁶ **Boukhari**

¹²⁷ **Boukhari**

is Forgiving and Merciful¹²⁸ ", "**But if they repent, perform Salât and pay Zakat, they will become your brothers in religion. We expound the verses intelligibly for people who know**¹²⁹ ". Strongly questions...

Ultimately, Omar's argument was as follows: *Ibn-Said* said, "**The Messenger of God said, 'I have been ordered to fight people until they confess that there is no god but God. Whoever confesses this has nothing to fear from me: he cannot be harmed in his person, in his property, in accordance with the law of Islam, and it is to God that he owes an account'**". Except that this hadith is also amputated, unlike this one: According to *Ibn Omar*, the Messenger of God said: "***I have been ordered to fight people relentlessly until they profess that there is no god but God and that Muhammad is the Messenger of God; that they perform the prayer and pay the tithes. The day they do all this, their lives and property will be respected by me, except when Islam allows it to be infringed. For the rest, they will owe an account only to God***¹³⁰ ".

Reinforced by the above-mentioned verses.

In the end, Omar took as his argument a "hadith" that **contradicts the Koran**. But which is nonetheless, labeled SAHIH, Authentic. I have no doubt that this hadith was not purely and simply invented. Nevertheless, for reasons I don't know and which, in my opinion, have no bearing on the subject of Tarawih, is false.

*"I was in Medina in the assembly of the Ansâr when Abu Musa came to us, **frightened or overcome with fear**. We asked him: "What's the matter with you? He replied: Omar sent someone to see me. I went to his door and waved three times, but he didn't answer. So I left again. Then he asked me: "What prevented you from coming to see us? I replied: I went to your house and waved at your door three times, but you didn't answer me. So I went back. Indeed, the Messenger of Allah صلى الله عليه وسلم said: **If one of you asks permission three times and does not get it, let him turn back! Omar then said, Bring proof, or I will have you struck**¹³¹ !"*

"We were in an assembly at Obayy Ibn Ka'b when Abu Musa al-Ash'ari showed up in a huff. He stopped (at their height) and said, I adjure you by Allah! Did any of you hear the Messenger of Allah صلى الله عليه وسلم say: The request for

¹²⁸ Koran 9-5

¹²⁹ Koran 9-11

¹³⁰ Extract from "Les Traditions Islamiques -Tome 1" **El Boukhâri**; Title II: "De la foi"; Chapter XVI hadith n°1; page 17.

¹³¹ **Sahih Muslim**, Tome 5; Book 38: "The book of decorum" Page 137.

permission is made three times. Either you're granted it, or you go back? Obayy asked: What's this all about? Abu Musa said: Yesterday, I asked permission to enter 'Umar Ibn al-Khattab's house three times, but when I didn't receive it, I left. Then I went back to see him today and entered his house. I informed him that the day before I had come, greeted him three times and then left. He replied: "We heard you, but we were busy at the time. Why didn't you insist until we gave you permission? He replied: I asked permission as I heard from Allah's Messenger صلى الله عليه وسلم. Omar resumed: **By Allah? I will hurt your stomach and back if you don't bring someone to witness this**¹³² !".

"Obaid Allah Ibn Omair reported that Abu Musa al-Ash'ary asked permission to enter to see Omar ben al-Khattab - may Allah be pleased with him - but he was not granted, it seems that Omar was busy, so Abu Musa retraced his steps and when Omar was free (from his occupations), he said: Is this not the voice of Abdullah ben Qays that I have just heard? Give him permission to enter! They said, "He has returned. And he summoned him, and (Abu Musa) said: It is that we were ordered to do this. (Omar) said: You must bring me proof of this. And Abu Musa, going to an assembly of Ansar, he questioned them and they said to him: Except for the youngest among us, Abu Said al-Khodry, no one will testify in your favor for this. And he immediately took Abu Said al-Khodry with him, and Omar said: **Is it possible that I am unaware of such a thing from the Messenger of Allah - may Allah pray upon him and greet him -? It seems that I was distracted by the conclusion of the bargains in the markets. That is, travelling to trade**¹³³ ".

In other words, if this poor man hadn't been "lucky" enough to find a witness, he'd have had a tough time of it...

But still.

Omar forbade and did not hesitate to strike those who performed supererogatory prayers after the 'Asr prayer. In Ibn Hazm's book of Fiqh, we learn the following: "Abu Ayyub Al Ansari used to perform supererogatory prayers after the 'Asr prayer. However, when Omar became Caliph, he stopped. Then, when Omar died, he resumed. When asked for examples, he replied: "**Omar used to hit those who prayed after Asr**¹³⁴ ".

¹³² **Sahih Muslim**, Al-Hadith editions, Tome 5; Book 38: "The book of decorum"; Chapter 7: "Requesting permission"; hadith 5628; Page 138.

¹³³ **Sahih Boukhari** Tome 2; Book 34: "Sales"; Chapter 9: hadith n°2062; Page 155.

¹³⁴ **المحلى بالآثار** tome 2 page 43 **Dar Koutoub Rilmiya**

Zayd ibn Kahlid Al-Juhani said, "*When Omar was Caliph, he saw me perform two units of prayer after Asr, he came to me and hit me as I was praying*"¹³⁵ "

Striking a man while he is praying...

*Ibn Zobeir led the communal prayer at the sacred mosque*¹³⁶ *by performing two genuflections after the Asr prayer, Anas did the same*¹³⁷ "

Ahmed ibn Hanbal said, "*I do not pray after Asr, but do not reprove the one who does*"¹³⁸ "

"I was sitting with Abdallah ibn Hofaile, when two young boys from Omar's children came in. They were praying two genuflections after the Asr prayer. They were asked: do you pray after Asr when your father has forbidden it? They replied: Aicha told us that the Prophet prayed at her home after Asr, so he was silent and didn't know what to answer"¹³⁹ "

Aisha reported: "**Omar misconceived**, for the Messenger of God - may God grant him His grace and peace - **only forbade us to aim for sunrise and sunset**"¹⁴⁰ (to perform the prayer)".

Aisha reported: "There are two (supererogatory) prayers that the Envoy of God - may God grant him His grace and peace - **never neglected in my home**, either in secret or **in public**: **two rakaats before dawn and two more after Asr**"¹⁴¹ ". Here again, Omar was clearly mistaken.

¹³⁵ **Commentary on Boulough Al Maram** tome 1 page 185

¹³⁶ The **al-Harâm Mosque** (Arabic: الحرم المسجد , *al-Masjid al-Ḥarâm*, "the Sacred Mosque"), or **Great Mosque of Mecca**, is a mosque in the city of Mecca in Saudi Arabia. It is also Islam's first holy site and the world's largest mosque.

¹³⁷ **Fik as-Salaf** volume 1 and 2 number 40

¹³⁸ **Fik as-Sunna** tome 1 and 2 number 75

¹³⁹ **Mosnad Ahmed ibn Hanbal** number 22975

¹⁴⁰ **Sahih Mouslim** - Volume 1; Book 6: "On the traveler's prayer and its reduction"; hadith n°349; page 206.

¹⁴¹ **Sahih Mouslim** - Volume 1 Book 6 Hadith n°350 ; page 206.

: فذهب قوم الى هذا و قالوا: لا بأس بأن يصلي الرجل بعد العصر ركعتين و هما من ¹⁴² قال ابو جعفر ¹⁴³ السنة عندهم

Imam Abū Ġa'far Aḥmad b. Muḥammad b. Salāmah al-Azdī at-Taḥāwī tells us the following: "**a group of people** (scholars-Sheikhs) **say that it is lawful to pray two genuflections after the Asr prayer and that this is a Sunna**". And there are many other texts that seriously question this prohibition. Except that, once again, they have hushed up this challenge so as not to have to denounce Omar's error. As a result, in the famous book *The Way of the Muslim* by Shaykh Abu Bakr Al-Jazairi¹⁴⁴, in the chapter on forbidden supererogatory prayers, we read about praying after the obligatory Asr prayer! Once again, the Sunna of Omar has prevailed over that of the Prophet.

It appears from this subject, i.e. the fact of forbidding any supererogatory prayer after the performance of the afternoon prayer, *Asr*, that Omar, if we are to believe the words of Aīcha among others, was once again mistaken. It seems necessary to me to draw your attention to the fact that, strangely enough, these events, be it this one or *Tarawih*, but also the weeping over the dead and many others, **always took place during Omar's Caliphate**. In other words, during Abu Bakr's Caliphate, people prayed after Asr, wept over the dead, or prayed at home during the nights of Ramadan. **Are we to believe that Abu Bakr was unaware of all these "prohibitions" or necessary reforms, or was he lax!**

"Omar would beat those who cried with sticks; he would throw stones at them and stuff dirt into their mouths"¹⁴⁵ .

"About her brother's death; he even hit her with his riding crop"¹⁴⁶ .

¹⁴² Imam Abū Ġa'far Aḥmad b. Muḥammad b. Salāmah al-Azdī at-Taḥāwī al-Ḥanafī (843 or 853 to 935), one of the most eminent scholars of the Hanafī Sunni legal school. He was born in 239 and died in 321 AH. He authored several works of law and hadith, including the seminal work on the Sunni creed, entitled "*Bayān 'aqīdat ahl al-sunna wal-ġamā'a*" (Exposition of the Profession of Faith of the People of the Sunna and the Community), known as the '*Aqīda al-Taḥāwīyya* (The Profession of Faith of al-Taḥāwī), and was repeatedly commented on (*Šarḥ*) by many Sunni ulama.

¹⁴³ شرح معاني الآثار الطحاوي page 392

¹⁴⁴ Aboubaker Djaber ben Moussa ben Abdelkader ben Djaber, better known as Aboubaker Djaber el Djazairi, born in 1921 in Lioua (French Algeria) and died on August 15, 2018 in Medina, was an Algerian writer, Muslim scholar and teacher.

¹⁴⁵ Tome 1" El Boukhâri Title XXIII : hadith n°1 ; Page 421

¹⁴⁶ Sahih Boukhari

Except: Anas said, "We were attending the funeral of the daughter of the Envoy of God. He was sitting on the edge of the grave and I saw **the tears flowing from his eyes**"¹⁴⁷ .

Anas ibn Mâlik said: "We entered with the Envoy of God the home of Abu Saïf, the blacksmith and foster father of Ibrâhîm; Mohamed took Ibrâhîm, embraced him and kissed him. Later, we entered Abou Saïf's home just as Ibrâhîm was breathing his last. The **Prophet's eyes began to shed tears**, and as 'Abderrahman ibn 'Awf said to him: You too, O Messenger of God! He replied: O Ibn 'Awf, this is an effect of compassion. Then, as his tears began to flow again, he added: **The eyes weep and the heart is sad; but we say nothing that cannot be pleasing to the Lord. O Ibrâhîm, we are grieved to be separated from you**"¹⁴⁸ .

'Abdallah ibn 'Umar said: "Sa'd ben 'Odâda was ill. The Prophet came to visit him, accompanied by 'Abderrahman ibn 'Awf, Sa'd ibn Abou-Waqqâs and 'Abdallah ibn Mas'oud. When he entered, he saw Ibn 'Obâda surrounded by his entire family. Is it all over? He asked - No, O Messenger of God," was the reply. **Then the Prophet began to weep, and when those present saw this, they all began to weep.** Then he said: Do you hear well? God will not punish for the tears of the eyes, nor for the sadness of the heart. But He will punish or be lenient according to the use made of this - and by saying this, he meant the tongue"¹⁴⁹ .

"Later, when 'Umar was mortally struck, Sohaïb entered crying and shouting: Ah! Brother ! Ah! Friend ! – O Sohaïb, is it for me that you cry? asked 'Umar; Now the Messenger of God said: The deceased will be punished for part of the lamentations in which his family will indulge because of him. After the death of 'Umar, I reported these words to 'Aïsha who said to me: **God have mercy on 'Omar! But, by God! God's Messenger didn't teach that God would punish the believer because of the tears shed over him by his family; he simply said that God would increase the punishment of the disbeliever because of the tears shed over him by his family. And she added: Let it suffice for you to heed these words from the Qur'an: "No soul, burdened with its own burden, shall have to bear the burden of another"** (Sura xxxv, verse 19). And then Ibn Abbâs added: It is God who makes people laugh and who makes them cry"¹⁵⁰ .

¹⁴⁷ Tome 1" **El Boukhâri**, Title XXIII : "Funerals" ; hadith n°1 ; Page 432.

¹⁴⁸ Tome 1" **El Boukhâri**, Title XXIII : hadith n°1 ; Page 421.

¹⁴⁹ **Sahih Boukhari**

¹⁵⁰ Extracted from "Islamic Traditions - Volume 1" **El Boukhâri**, Title XXIII: "Funerals"; Chapter XXXIII; hadith n°3; (page 416) and **Mousslim** volume 1 page 248.

Aicha once again refutes Omar, with arguments that seem perfectly obvious to me. Indeed, how can a man, a woman, a child, in short, a human being, be forbidden from mourning the deceased! Worse still, to punish the deceased because of the living!

But still.

"A man came and said to 'Omar: *I'm in a state of janâba, but I can't find any water. Omar said: Do not pray! 'Ammâr intervened: Don't you remember, O Commander of the Believers? We were on an expedition when we were in a state of janâba and couldn't find any water: you didn't pray, but I rolled around in the earth and prayed. The Prophet then said: "All you had to do was hit the earth with your hands, then blow on it, then pass it over your face and palms"*.

"Omar exclaimed: Fear Allah, O 'Ammâr! He replied: If you wish, I will not relate it¹⁵¹ ." "Omar declared: **'You take responsibility for your words.**

Omar was unaware of the issue of dry ablutions (tayamoum), even though they are mentioned in the Koran. So much so that he considered that prayer should not be performed for those who could not find water.

*"The hafiz imam, Abu Abdallah Mohammad ibn Ali ibn al-Hasan ibn Ali, may God be pleased with him, says in the book: "al-azhan" (the call to prayer), the following: "come to the good deed", with its reference. He said: I heard Zaid ibn Ali, peace be upon him, say: **One of the things the Muslims reproach Omar for is the fact that he removed from the call to prayer: "Come to the good deed", whereas the scholars are aware that this is how the call to prayer was performed during the life of the Messenger of God, peace be upon him, until his death. It was also the way the call to prayer was performed during the life of Abu Bakr, until his death, and during a period of Omar's caliphate, until he ordered this phrase to be subtracted from the call.***

This information has been quoted in this way, with the same content and the same transmitters. In "Amali Ahmed ibn 'Isa", may peace envelop him, it is said: He ordered me to say: "Come to the good deed", for the muezzin must be heard to say: come to prayer (hayya 'ala as-salat), come to bliss (hayya 'ala al-falah), come to good deed (hayya 'ala khayr al-'amal), there is no power and strength except in God, the Highest, the Magnificent (la hawla wa la quwwata illa billah al-'ali al-'adhim). This was mentioned by Imam al-Mahdi Li-Dine Allah Muhammad ibn al-Mutahhar, reporting it on the Prophet, prayer and peace be

¹⁵¹ Al-Boukhârî n° 338 Page 311

upon him. Similarly, it is mentioned in Amali Ahmed ibn 'Isa, that all the members of Muhammad's family confirm the existence of "come to the good deed" (hayya 'ala khayr al-'amal) twice in the call to prayer, just after "come to bliss" (hayya 'ala al-falah), based on the books of Ahl al-Bayt, such as: Amali Ahmed ibn 'Isa, Attajrid wal-Ahkam, Jâmi' Al-Muhammad, certifying this by direct reference to the Messenger of God (ppsl). In Al-Ahkam (the judgments), it is said: it is proven that "come to the good deed: hayya 'ala khayr al-'amal" is a phrase included in the call to prayer at the time of the Messenger of God (ppsl). **It was not removed from the call until the time of Omar.**

So says Al-Hasan ibn Yahya. According to Al Bayhaqi in Al-Sunan al-Kubra, using an authentic reference to Abdallah ibn Omar: "Come to the good deed" is a phrase often included in the call to prayer. He also reports, that Ali ibn al-Hussein said: This is the first call to prayer. Al-Muhibb al-Tabari narrates in his "Ahkam" that Zaid ibn al-Arqam calls for prayer in this way. Al-Muhibb al-Tabari says that this is reported by ibn Hazm, as well as by Sa'id ibn Mansour in his "Sunan", according to Abi Umama ibn Sahl al-Badri. But those who deny the existence of "come to the good deed" in the call to prayer, say that it is not mentioned in the two Sahih. They say: if it was confirmed that it really existed, then it must have been in the second call, since it had not been mentioned (in the Sahih). The answer to this is that what is not mentioned in the two Sahih, is not necessarily false. Not all of the authentic Sunnah is included in the two Sahih. Moreover, if the sentence has been abrogated, this could not have been ignored by Ali ibn Abi Taleb and his descendants, nor by their "Musnad", when they represent the ark of salvation, as their ancestor, the lord of mankind, himself says: "The members of my house are among you like Noah's ark. Whoever takes refuge in it, is granted salvation, and whoever does not reach it, drowns and falls".

In "Kitab al-Adhan", it is said about "come to the good deed", **that it is constant in the call to prayer at the time of the Prophet, as well as during the era of Abu Bakr and the first period of the caliphate of Omar, before being proscribed by the latter. It is said: the reason for its prohibition was that he saw that people were turning away from Jihad (holy war). He then said: the best of actions is indeed Jihad. He therefore ordered it to be removed from the call to prayer, in order to preserve Jihad¹⁵² "**

"Mâlik was told that one day the muezzin came to call 'Umar ibn al-Khattâb for the dawn prayer. Finding him asleep, he said: "**Prayer is better than sleep! Omar then enjoined him to add this formula to the morning call**"¹⁵³ .

It is also Omar who innovates on the issue of repudiation. Indeed, we learn that Omar decided to make a divorce effective, even if the "repudiator" had repudiated his wife three times in a row during the same session. The books of jurisprudence **openly** describe it as, and I quote: "**the innovative repudiation**"¹⁵⁴ ". He innovated, we are told, **because of the haste of a certain number of companions to repudiate their wives**. However, it should be noted that this case had arisen at the time of the Prophet, but the latter had qualified it as, and I quote: "**having fun with the Book of Allah while I am still among you**" and rendered this repudiation inoperative.

"Innovative repudiation is that which *contravenes what has been established by revealed law, such as repudiating one's wife by including three repudiations in the same formula.* Doctors of the law all agree that innovative repudiation is forbidden, and that the one who pronounces it commits a sin. However, the majority believe that it is valid"¹⁵⁵ . So not only is this an innovation, it also contradicts the Koran, which has imposed a time limit during which the "repudiator" can take his wife back, at least before the time limit and if it wasn't the third repudiation. But also, that the Prophet described this as playing with **Allah's book**¹⁵⁶ .

From the Wikipedia entry, we learn that Ibn Taymiyya spent over six years in various Mamluk prisons, in Damascus, Cairo and Alexandria, sometimes because of accusations made against him concerning his dogma, and other times because of some of his opinions on *fiqh* (jurisprudence) that **did not conform to the opinions of the four madhhabs, notably on the subject of repudiation. He was of the opinion that repudiations that did not conform to the Sunna, such as triple repudiation at once** or repudiation of the wife during her menstrual period, were null and void.

To his credit. In clearer terms, **Ibn Taymiyya considered that Omar had indeed innovated.** And he was imprisoned because of some of his positions that didn't conform to the four schools. In other words, either you think like us, or, at best, we send you to the dungeon, and at worst, we kill you! When I told you that

¹⁵³ **El Boukhâri**, Titre XXIII : "Chapitre XXXIII ; hadith n°3 ; (page 416) and **Mouslim** tome 1 page 248.

¹⁵⁴ **Fiqh As-Sunna** by Sayyid Sabiq Ennour edition

¹⁵⁵ **Fiqh As-Sunna** by Sayyid Sabiq Ennour edition

¹⁵⁶ هداية الرواة غاية المقصد

the absence of denunciation in connection with Tarawih undoubtedly stems, among other things, from the fact that scholars were threatened with death.

The most terrible thing is that we are told, and I quote: "**and that the one who pronounces it takes on a sin. Having said that, the majority of them believe that it is valid.**" To sum up: they recognize that it's an innovation that contravenes the Koran, that the person who applies it has committed a sin, but... **that it's valid! HALLUCINANT!**

Mahmu ibn Labid relates: "*The Messenger of God sws was informed that a man repudiated his wife by pronouncing the three formulas at once. The Prophet sws stood up angrily and exclaimed: 'Are you playing with the Book of Allah the Most High while I am still among you! So much so that a man stood up and said: "O Messenger of God, shouldn't I kill him*¹⁵⁷ ?

They say that: **he who utters it takes on a sin** and for he who invented it... Not a word.... Radio silence... **SPECTACULAR!**

*"The Companions, whose number exceeded one hundred thousand, headed by the Messenger of Allah, considered that the formula of repudiation pronounced three times only counted as one, until the death of the Prophet. Then came the caliphate of Abu Bakr, and the situation remained unchanged until his death. Then came Omar, and at the beginning of his caliphate, the situation remained as it had been until the time of the Prophet and Abu Bakr; and then, only the triple pronouncement was counted as such... the practice of the Companions until the time of Abu Bakr was therefore a form of unanimity. As for Omar ibn al Khattab, far be it from him and those who accompanied him to commit anything contrary to what was at the time of the Prophet, but he noticed that people rushed and fell into triple pronouncement time and again, which is an illicit innovation, so he thought of forcing them ,to what they had pronounced, in order to educate them, to blame them for the sin committed and for the difficulty they had caused, whereas they could do without it and remain in ease. Omar's act is one of the interpretative efforts of the rulers, which differ according to the era, and do not remain as unchanging obligatory legislation; on the contrary, what is established and obligatory, is what was first legislated on this matter*¹⁵⁸ ".

Indeed, at the time of the Prophet and Abu Bakr, repudiation was as described by the author of the book. However, when he tells us, and I quote: "**Omar's act is among the interpretative efforts of governors that differ**

¹⁵⁷ Nasa'i. The narrators of the hadith are deemed credible.

¹⁵⁸ **Boulough Al-Maram** Tome 2 pages 527

according to the era", who are we kidding? Clearly at us! They consider it an **ijtihad**, an interpretive effort! So, modifying a Quranic law, contradicting it, must be considered an... **interpretative effort!**

You really do learn something new every day...

Ibn Abbas said: *At the time of the Messenger of Allah, Abu Bakr and the two years of Omar's Caliphate, triple repudiation counted as a single repudiation. Then Omar made it enforceable*¹⁵⁹ .

We find that the case, as I've already said, presented itself identically at the time of the Prophet and Abu Bakr, and what did they do? They did what I would say any reasonable person would do: consider it null and void. Why, then, did neither the Prophet nor Abu Bakr have this famous ijtihad, this effort of reflection like Omar had? Because they most probably considered that a Koranic law could not be changed, no matter what the situation. In the final analysis, just because a certain number of individuals have decided to do anything and everything, doesn't mean that we're going to change the law to accommodate that anything and everything!

A question arises: **Why did they not judge that this innovation was ineffective based on what the Prophet said and did?** Well no... They tell us that this repudiation is valid! Once again, Omar comes not only before the Prophet, but also before... The Koran!

The Prophet considered this as "**having fun with the Book of Allah while I am still among you**". Omar made this amusement legal and they validated it! *"The verse about tamattu' was revealed in the Book of Allah - that is, the tamattu' of pilgrimage - and the Messenger of Allah ordered us to do it. Then, no verse was revealed to abrogate the verse of the tamattu' of pilgrimage and the Messenger of Allah صلى الله عليه وسلم did not proscribe it to us until his death. Thereafter, a man gave his personal opinion on the matter*¹⁶⁰ " as he pleased.

This text, which appears in Bukhari's Sahih and Muslim's Sahih, tells us **that one man, Omar, forbade Tamattu' when not only did the Qur'an authorize it, but the verse was not abrogated, and the Prophet practiced it until his death.** But Omar forbade it. He, and I quote: "... **gave his personal opinion as he**

¹⁵⁹ **Sahih Muslim** tome 6 page 94 Dar Koutoub Rilmiya.

¹⁶⁰ **Al-Bukhârî** n°4518 Page 143

saw fit". I think the terms are sufficiently violent not to need to comment on them...

How, then, can we be surprised that this same Omar innovated in total contradiction with the Prophet's wishes regarding *Tarawih* !

On the other hand, we wonder why the companion doesn't give Omar's identity?! Why does he say **a man** and not Omar? I have two hypotheses: either he wants to hide his identity, or he has so much hatred, even contempt, for Omar that he can't even pronounce his first name.

Many other texts exist which show that Omar ibn Khattab sometimes made mistakes and sometimes decided to introduce this or that "Sunna". So what would be the result if we were to apply to the letter the so-called hadith that asks us to follow the Sunna of the Rightly-Guided Caliphs? **It's indeed chilling...**

In other words, we're being asked to head straight for the wall!

Another example from other "Rightly-Guided Caliphs": According to Sa'îd ben El-Mosayyab: "While *they were in Osfân, Ali and Otsmân disagreed about the successive performance of the pilgrimage and the pious visit. How,* " *said Ali, "do you intend to forbid what the Messenger of God has ordered to be done? So, seeing this, Ali made both the telbiya for the pilgrimage and the pious visit simultaneously*¹⁶¹ ".

Merwân ben El Hakam said: "*I had the opportunity to see Otsmân and Ali. Otsmân forbade the successive performance of the pilgrimage and the pious visit and their simultaneous performance. Seeing this, Ali made the telbiya for the pilgrimage and the pious visit, saying: I am not one of those who, on the say-so of a single person, leave aside the rule established by the Prophet*¹⁶² ".

All this to tell you that, obviously, you can't apply this so-called hadith without getting to the bottom of it and understanding what it's all about.

As this text reminds us: "*And it is obvious, on the basis of the foundations of Islamic legislation, that it is not for a rightly guided Caliph to legislate a path divergent from that taken by the Prophet. While knowing that the Prophet's companions contradicted the two sheikhs in many situations and cases*¹⁶³ ".

¹⁶¹ Tome 1 " **El Boukhâri** : "Du pèlerinage" ; Chapter XXXIV : hadith n°9 ; page 510.

¹⁶² Tome 1 " **El Boukhâri** ; Titre XXV : hadith n°3 ; page 508.

¹⁶³ **Souboul al marham**

8 - We are told that there is Consensus on the legality of Tarawih (except for Shiites).

We are told in a peremptory manner that there is **consensus** on the legality of the Tarawih, from the companions of the Prophet until today, except obviously the Shiites, who, for **reasons which have nothing to do with theology**, do not perform Tarawih.

Anecdotally, when I first became interested in the question of *Tarawih* and started talking about it around me, the reactions were scorn, insults and even mockery. In particular, I was told: "It's *only you and the Shiites who say that Tarawih is an innovation* (blameworthy). *All the companions and all the scholars to this day say it's a Sunna, none of them have disputed it, and you come along in the 21st century and tell us it's an innovation!*".

At the time, I hadn't yet discovered what I'm going to share with you in this chapter. So of course, when I was told that there was a consensus on the legality of Tarawih and that **I was the only "Sunni"** to support a different thesis, I was somewhat uncomfortable, and understandably so. Since you are, in spite of yourself, in the position of one who claims to have the infallible science. Alone against all and, what's more, **in opposition to all the companions and scholars combined!** In other words, a kind of madman. My position was, to say the least, uncomfortable.

Except that I had this hadith before my eyes, which imposed itself on my faith and my reason: *"Pray in your homes! For the best prayers are those performed at home, except for the obligatory prayers"*.

Why, in the name of whom, of what, should I do the opposite on my way to the mosque? How can I pray *Tarawih* at the mosque with this saying of the Prophet in mind? *"Henceforth, O faithful, pray in your homes, for the best prayer for a man is the one he makes at home, unless it is the canonical prayer"*.

Besides... **Why should I perform a less meritorious prayer** by performing this prayer at the mosque?! I still needed an explanation! And a serious one at that. But the only "explanation" I heard was, at best, gibberish, and at worst, insults. Needless to say, this did not convince me at all... **I was then**

accused of being a Shiite... But under Takya¹⁶⁴ (dissimulation). You have to admit, it's a bit short of an explanation...A bit short of an explanation indeed, but it allows you to be demonized and ejected from the debate.

Obviously, in the absence of an acceptable, or at least coherent, explanation, my duty as a believer required me to stick to the text. Knowing that this hadith is not abrogated, that it deals specifically with "Tarawih", that it is the latest to date and that it is recognized **by all scholars as authentic**. It therefore seems to me a priori impossible to reconcile the hadith with the "official theory" of Tarawih. Unlike Ibn Kathir and many others, I don't have the ability to reconcile two contradictions.

Although Sheikh Albani has found a "solution" that is simple, effective and particularly radical... Don't quote him!

Indeed, it should be noted that in his book "*The Tarawih Prayer*", **he did not once quote the hadith: "*So pray in your homes! For a person's best prayer is the one performed at home, except for the prescribed prayer*".** His "methodology" is, admittedly, spectacular: don't quote the hadith so you don't have to explain it!

They said "CONSENSUS"! So let's check it out!

Let's start with the book by Imam Chatibi **Al-Mouwafakat**. It reads as follows:

كان كبار السلف من الصحابة والتابعين ينصرفون بعد صلاة العشاء إلى بيوتهم ولا يقومون مع الإمام 165

"Among the Salafs of renown, from among the Companions and their successors, the latter would leave the mosque to go home after the performance of the Ichaa prayer and would not perform the prayer behind the Imam."

About those who don't join others for Ramadan night prayers¹⁶⁶

¹⁶⁴ And this, despite a number of videos in which I debate against Shiites, but also my book: "***Open letter to our Shiite brothers***".

¹⁶⁵ Imam **Chatibi Al Mouwafakate**

¹⁶⁶ **Imam Tahawi: Kitab Athar**

7713- Abu Bakr reported to us, according to ibn Numayr, following Ubaydullah ibn Omar, and Nâfi', **that ibn Omar did not join people to pray at night during Ramadan. And he adds: neither did Salem and al-Qasam.**

7714- Waki' reported to us, according to Safin, according to Mansour, that Mujahid said: a man asked ibn Omar: **should I pray at night behind the imam during the month of Ramadan? He said to him: you listen (to everything) like a donkey.**

7715- Waki' tells us, according to Safin, after Abi Hamza, that Ibrahim said: **If I didn't know more than a surah or two, repeating them is, in my eyes, more beneficial than praying at night behind an imam, during the month of Ramadan.**

7716- 'Issa ibn Younis reports, according to al-A'mach: **Ibrahim used to guide their canonical prayers, but he no longer guided them for the Ramadan prayers, and 'Alqama and al-Aswad didn't either.**

7718- Qutn ibn Abdallah Abu Marri reports, according to Nasr al-Mu'allam: Omar ibn Uthman said to me: I asked Hasan Al-Basri: O Abu Said, when the month of Ramadan arrives, people stay up at night in the mosques. What do you think I should do? **Join the people in praying at the mosque, or pray on my own? He said: I think it's better for you to read the Koran on your own than to hear it recited by someone else.**

2017- Fahd reports, according to Abu Nu'aym, following Sofiane, Ubaydullah, and Nâfi', **that ibn Omar (may God be pleased with them), did not pray behind an imam during Ramadan.**

2018- Abu Bakra said: according to Mu'ammal, following Sofiane, Mansour and Mujahid: **A man said to ibn Omar (may God be pleased with them): Should I pray behind the imam during Ramadan? He said: Can you recite the Koran? He said: Yes. - Then," he said, "pray at home.**

2023- Younis and Fahd report, according to Abdallah ibn Youssef, following ibn Lahî'a, Abi al-Aswad, that 'Urwa would pray with the people during Ramadan, then go home, without joining them for the night vigil.

2025- Younis reports, from Anas, according to Ubaydullah ibn Omar: **I saw al-Qasem, Salem, and Nâfi' leave the mosque during Ramadan, without praying with the people.**

The author of the book, Imam **Tahawi**, concludes this paragraph with the following words: "*All these men about whom we have reported these traditions, each preferred praying alone during the month of Ramadan, to praying behind an imam. This is the right position*"¹⁶⁷

"*Ibn Omar as well as his son Salim as well as Qassem ibn Mohammed Rilkama, ibrahim did not practice with people at the mosque during the month of Ramadan*"¹⁶⁸ "

عن ابن عمر وانه و ابنه سالم والقاسم بن محمد و علقمة و ابراهيم النخعي انهم كانوا لا يقومون مع الناس في شهر رمضان

I would like us to focus on two texts in this paragraph.

7714-Waki' reported to us from Safin, according to Mansour, that Mujahid said: A man asked ibn Omar: "**Should I pray at night behind the imam during the month of Ramadan? He said: You listen (to everything) like a donkey**".

Ibn Omar calls...**a donkey** the man who asks him if he should pray at the mosque on Tarawih! ***You listen to everything like a donkey!*** Why this question if Tarawih is a Sunna? Stranger still, why this particularly virulent response if Tarawih is a Sunna?

You listen like a donkey! In other words, don't believe everything you're told like an idiot! **Unfortunately, over a billion people today listened like a... Donkey...**

Why, if Tarawih is a Sunna, moreover a Sunna Mouwakadat, did ibn Omar and many others not perform Tarawih?

وقال مالك و أبو يوسف و بعض الشافعية و غريهم الأفضل صلاة فرادى في البيت لقوله صلى الله عليه و سلم أفضل الصلاة المرء في البيت إلا المكتوبة

Furthermore, you should know that Malik, Abu Youssef, and some Shafiites say, I quote: "What is preferable is to perform this prayer alone at home,

¹⁶⁷ **On Tarawih** Extracts from: al-Kitab al-Musannaf fi-l- ahâdith wa-l- âthâr Abou Bakr Abdallah ibn Muhammad **ibn Abi Chayba**, Tome 2, Dar al-Kotob al- ilmiyah, Beirut, 1995. & Imam Tahawi Kitab Athar

Al Imam al-Tahawi: Charh Ma'âni al-Athâr (Explanation of the Meanings of the Traditions).

¹⁶⁸ طرح التثريب في شرح التقريب page 87

because of what is mentioned in the two Sahih and other sources¹⁶⁹". A version reports about Malik, Abu Youssef, and certain Shafi'ites, **that the prayer performed at home remains far better**, referring thus to the saying of the Prophet: "***The best prayer is that which the believer performs at home, apart from the obligatory prayers***"¹⁷⁰ .

We learn that this same Abu Youssef, who was Abu Hanifa's most promising pupil, questioned his master *on the question of Tarawih and what Omar had instituted*. Abu Hanifa's reply was, and I quote: *That Tarawih is a Sunna mouwakadat*. This does not seem to have convinced Abu Youssef, since he considers, as we learn from the text quoted in the Sahih of Mouslim, *that it is preferable to pray at home* ¹⁷¹

Nawawi tells us *some Chafirites*, I add *including Chafirie himself...*
قال ابن عمر: كل بدعة ضلالة وإن رآها الناس حسنا

Ibn Omar said: "***All innovation is misguidance, even if people see it as a good thing***"¹⁷³ .

7715- Waki' tells us, according to Safin, after Abi Hamza, that Ibrahim said: **If I didn't know more than a sura or two, repeating them is more beneficial to me than praying at night behind an imam during the month of Ramadan.**

Ibrahim said: "***If I didn't know more than a sura or two, repeating them is, in my eyes, more beneficial than praying at night behind an imam, during the month of Ramadan***". I believe that this statement leaves no doubt that, as I have already pointed out, the night vigil does not entail any obligation, least of all that of reciting the Koran in its entirety. Ibrahim is, to say the least, virulently anti-Tarawih. How else can we explain Ibrahim's belief that **two, or even one sura, is enough for him to pray at home, while at the same time pointing out that it would be more beneficial for him to pray at the mosque!** I think every Muslim knows at least one surah from the Koran, including the shorter ones like سورة الفلق Sourate an-Nass or Al-Falaq **سورة الفلق**. This comment suggests that there is indeed something unhealthy, something fishy about the Tarawih issue.

¹⁶⁹Sahih Muslim with explanation from Imam Nawawi volume 3 page 439

¹⁷⁰ **Fath al-Bâri'** (The guidance of the Creator in the explanation of sahih al-Bukhari) Fi charh sahih al- Bukhari Ibn Hajar al-'Asqlâni Dar Misr littibâ'a, 2001. Pages: 357 to 363 Pages: 357 to 363

¹⁷¹ **رد المحتار** volume 2 page 493

¹⁷² Page 94 **المروزي الصفحة كتاب السنة تأليف الإمام أبي عبد الله محمد بن نصر**

¹⁷³ On Tarawih Extracts from: **al-Kitab al-Musannaf fi-l- ahâdith wa-l- âthâr Abou Bakr Abdallah ibn Muhammad ibn Abi Chayba**, Tome 2, Dar al-Kotob al- ilmiyah, Beirut, 1995. & Imam Tahawi Kitab Athar

Because to say that it's *more beneficial to repeat one or two suras from the Quran than to pray at night behind an imam during the month of Ramadan* must be a serious concern.

The following can be read in Imam Malik al Moudawana's book:

في قيام رمضان
كان بن هرمز ينصرف فيقوم بأهله وكان رببعة وعدد غير واحد من علمانهم كانوا ينصرفون ولا
يقومون مع الناس قال مالك وأنا ذلك أفعل كان في بيته فهو أحب إلي¹⁷⁴

"Ibn Hormouz¹⁷⁵ prayed not in the mosque, but at home, as did Rabira¹⁷⁶ and many other scholars. Imam Malik said: "I too do this, and whoever can pray at home should do so.

Perfect, except that Malik adds, *"For whoever can pray at home, let him do so."* إن كان يقوى في بيته فهو أحب إلي

What does this mean? Why this condition?

When the Prophet said: **"Pray at home"**, did he add **for those who can**? Knowing that we are not bound by any obligation, the verb **"may"** has no place in the debate. Therefore, this condition has no basis.

Imam Malik's condition is therefore based on nothing. I wouldn't be at all surprised if this condition, attributed to Imam Malik, were an addition or if Imam Malik had put water in his tea, so as not to burden Omar too much and above all not to be branded a Shiite, heretic or disbeliever.

Incitement to Ramadan night prayers, namely : Prayers with pauses (Tarâwîh)¹⁷⁷

Let's listen to what Imam Nawawi tells us through his explanation of Muslim's Sahih.

¹⁷⁴ Al-Moudawana by Imam Malik.

¹⁷⁵ Abd Al-Rahman ibn Hurmuz was a scholar of the generation that followed the Prophet's companions. He met a number of the Prophet's companions and learned from them. These included the two great transmitters of hadith, Abu Hurayrah and Abu Said Al-Khoudri. He also met Muawiyah ibn Abu Sufyan, the first caliph of the Umayyad era, and reported what he had learned from him, since Muawiyah was among the Prophet's companions.

¹⁷⁶ Rabiah ibn Kab was a companion of Mohammed.

¹⁷⁷ The Sahih of Muslim, Collection of Authentic Hadiths of the Prophet with Commentary by Al-Nawawi, Dar Al-Kotob Al-ilmiah DKi, Tome 3, pages 437 - 441.

"The night prayers of Ramadan refer to the prayers with breaks (al-Tarawih), the recommended nature of which is the subject of unanimous agreement among the ulama, who differ, however, as to whether they should be performed individually at home or collectively in the mosque. Al-Shafi'i, almost all of his followers, Abu Hanifa, Ahmad and some Malekites maintain that it is preferable to perform them collectively according to the practice adopted by 'Umar ibn al-khattab and the Companions (May God be pleased with them all), a practice that has been perpetuated within the Muslim community, since it is a publicly celebrated rite comparable to the prayer on the feast day"¹⁷⁸ .

He says: "**Ramadan night prayers are prayers with breaks (al-tarawih), the recommended nature of which is unanimously agreed by the ulama, who differ, however, as to whether they should be performed individually at home or collectively in the mosque**".

Which is strong... very strong!

So, according to Nawawi, **night prayers refer to Tarawih!** I thought the night prayers mentioned in the Qur'an and Sunnah, meant the Qiyam lil ليل قيام, the night vigil! Still, the difference is more than subtle. **Qiyam lil** means: **praying alone at home during and outside Ramadan**, Tarawih means: **praying with people in the mosque during the month of Ramadan**. Not quite the same thing, Nawawi!

One is a Sunna Mouwakadat of the Prophet, the other a "Sunna" Mouwakadat of Omar. He adds, and I quote: "**Al-Shafi'i, almost all of his followers, maintain that it is preferable to perform them collectively according to the practice adopted by 'Omar ibn al-khattab and the companions**".

However, I have in my possession a number of works in which Al Chafirie says, and I quote: "**Concerning prayer during the month of Ramadan, I prefer to pray alone**".

179 مسألة : قال الشافعي رضي الله عنه : و أما قيام شهر رمضان فصلاة المنفرد أحب إلي

¹⁷⁸ The Sahih of **Muslim**, Collection of Authentic Hadiths of the Prophet with Commentary by Al-Nawawi, Dar Al-Kotob Al-ilmiyah DKi, Tome 3, pages 438-439.

¹⁷⁹ كتاب الحاوي الكبير

These words can be found in the following works in particular: الحوي الكبير **Al hawi kabir** et **marlifat a sunanane wa athar** السنن و الآثار معرفة as well as Ibn Battal's explanation of Bukhari's Sahih.

Which clearly proves that we attribute almost everything and anything to scholars.

I'm convinced that many scholars have been made to say what they never said, in the interests of the creed that once had a monopoly on Islam. Indeed, if Tarawih is so popular today, it's also thanks to the Saudis' money, who propagate the Hanbalite version of Islam throughout the world. The axis: ibn Taymiyya-Nawawi-Albani. Which explains why everyone was convinced that there was consensus on the question of Tarawih, including myself. Finally, I shouldn't hold a grudge against those who once told me *that it's only you and the Shiites who don't perform Tarawih*, or that *you're an enlightened person because all the companions, all the scholars for 14 centuries have been saying that there's a consensus that Tarawih is a Sunna*.

Nawawi said, "[...] **according to the practice adopted by 'Umar ibn al-khattab and the companions.**"

He makes it clear that this was not a **practice of the Prophet, but one adopted by Omar and the companions**, when he should have said **OF the companions and not THE companions!** Because we know with certainty that a certain number of companions disagreed with praying in the mosque. Here again, we're led to believe that there was a consensus, since it wasn't **DES** but **LES** compagnons, i.e. all the companions.

Finally, Nawawi tells us: "**Mâlik, Abou Youssouf and certain Shaféites maintain, on the contrary, that it is preferable to perform them individually at home, based on the hadith of the Prophet (s) saying: "The most meritorious prayer is the one that man performs at home, except for the prescribed prayer"**". Which, of course, I agree with. Except that I wouldn't say **that it's preferable**, but that it's **obligatory to perform them individually at home**. For the simple reason, as I said, that the Prophet **ordered you to pray at home**, not **to pray at home if you wish**, or **to pray at home for those who can!**

The following can be read in the book by the scholar Chawkani entitled: الأوطار نيل Nil al awtar: "**Mâlik, Abou Youssouf and certain Chaféites maintain, on the contrary, that it is preferable to perform them individually at home based on the hadith of the Prophet (s) saying: "The most meritorious prayer is the one that man performs at home, except for the prescribed prayer."** "**The**

descendants (family) of the Prophet said: Praying in a group (at the mosque) is an innovation".¹⁸⁰

According to this text, the Prophet's family considered Tarawih to be an innovation.

الصلاة صلاة المرء في بيته قال مالك و أبو يوسف و بعض الشافعية و غيرهم الأفضل فرادى في البيت: لقوله صلى الله عليه و سلم:(أفضل),: إن متفق عليه و قالت العترة التجميع فيها بدعة, و¹⁸¹ إلا المكتوبة حسياتي تمام الكلام على صلاة التراوي

In the book of Fiqh Chafirie entitled *Al Aziz*¹⁸², we find the following:
"There are three positions regarding Tarawih namely:

1-Prayer alone is best absolutely, that is, without any conditions. In other words, there is no such thing as, **but** or **for those who can**, or **for those who want to!**

كتاب الصلاة / أحكام صلاة التراويح
وأطلق آخرون ثلاثة أوجه في المسألة، منهم القاضي ابن كج و إمام الحرمين.
أحدها: أن الانفراد أفضل على الإطلاق.

In Ibn Battal's commentary on the Sahih of Bukhari, we read the following: "*They said that it is preferable to perform the prayer during the month of Ramadan alone at home. Among them are Malik, Abu Yusuf and Shafirie. Malik said that Rabira and other scholars did not pray in the mosque, and I (Malik) do the same, since the Prophet only prayed at home.*"

As I mentioned earlier, we can see from this text that, contrary to what Nawawi has told us, Chafirie has said **that it is preferable to pray not at the mosque, but at home**. I don't doubt for a second that Nawawi is in no way responsible for this contradiction, which sometimes makes Chafirie say one thing and sometimes the opposite.

I should point out that in his explanation of the *Sahih of Mouslim*, Nawawi often quotes, for one and the same subject, two, sometimes three different opinions from one and the same scholar! In other words, so-and-so is credited with two or three different opinions on this issue.

الإمام محمد بن علي بن محمد الشوكاني 55الصفحة باب صلاة التراويح تأليف كتاب نيل الأوطار¹⁸⁰

الإمام محمد بن علي بن محمد الشوكاني 55الصفحة باب صلاة التراويح تأليف كتاب نيل الأوطار¹⁸¹

الرافعي--- كتاب العزيز شرح الوجيز المعروف بالشرح الكبير تأليف الإمام أبي القاسم عبد الكريم بن محمد¹⁸²
134القرويني الشافعي الصفحة

Either the scholars changed their minds quite often, or they attributed to scholars things they never said. A contrario, I ask myself the following question: Nawawi is, as we know, a scholar who has, in theory, read a lot. **How then can we explain his failure to point out this contradiction?** Moreover, why and in the name of what did he choose, obviously in a totally arbitrary manner, to take the version according to which Chafirie said that it is preferable to pray at the mosque and not the other way round? It seems that with "our scholars", it's always a case of quoting only the texts that suit them and keeping quiet about those that upset them.

قالوا إن صلاة رمضان في البيت للمنفرد أفضل من صلاتها في المسجد منهم مالك و أبو يوسف و الشافعي و قال مالك : كان ربيعة و غيره واحد من علماننا ينصرفون ولا يقومون مع الناس و أنا أفعل ذلك و ما قام رسول الله صلى الله عليه وسلم إلا في بيته .
و ذكر ابن أبي شيبة عن ابن عمر وسالم وعلقمة والأسود أنهم كانوا لا يقومون مع الناس في رمضان .¹⁸³

In the book *Nasb al Raya*¹⁸⁴ *ة نصب الراي*, we may read the following, I quote: "Others have said: *Prayers performed at home are better, except for obligatory prayers*. Ibn Douhya said in the book entitled: *Al-ilm Al-machhour* (Popular Science): *'In the name of this hadith, some have deduced that the Tarawih prayer must be performed at home and that it cannot be performed in a group at the mosque.'* "However, the majority relied on the text, in reference to Omar, according to which: He gathered people behind Ibn Kaab, in the name of *Abi Zahr's hadith: "Whoever prays Qiyam with the imam until the latter finishes the prayer, it will be counted to him as a full night of prayer"*. Except that, this hadith is weak, even though Ibn Hinbane reported it in his *Sahih*. He (Ibn Hinbane) made hadiths authentic when they are weak and made hadiths weak when they are Authentic".

كتاب الصلاة /باب إدراك الفريضة انتهى. و لفظ الآخرين: أفضل صلاتكم، في بيوتكم انتهى قال ابن دحية في "العلم المشهور": و قد استدل من يرى صلاة التراويح في البيوت، و أنها لا تقام جماعة بهذا الحديث، و أخذ الجمهور بحديث عمر: أنه جمع الناس على أبي بن كعب، و بحديث أبي ذر: أن الرجل إذا قام مع الإمام حتى ينصرف، حسب له قيام ليلة قال: فالحديث ضعيف لو إن كان ابن حبان رواه في صحيحه" صحح ما فيه من سقيم ومرض من صحيح

As I said at the beginning of this book, some people have said in a roundabout way that Tarawih should not be performed. This is the case, for

شرح ابن بطال تأليف أبي الحسن علي ابن خلف ابن عبد الملك ابن بطال البكري القرطبي ثم البنسي الصفحة 183

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كتاب نصب الراية تخريج أحاديث الهداية تأليف عبد الله بن يوسف الزيعلي الصفحة 155¹⁸⁴

example, of those who declare *that it is preferable to pray at home*, such as Malik and Chafirie. We know that others, as reported by the scholar Chatibi, did not perform Tarawih. These include the Companions, the Tabiri and great scholars such as Ibn Hormouz, Rabira and many others. Still others explicitly opposed Tarawih, such as Ibn Omar, Nafir, Salem and Ibrahim. Or, as mentioned in the fiqh book Chafirie *Al Aziz*, but also this text in which Ibn Douhya in his book : *La science populaire*, says I quote: "**That one cannot, on reading the following hadith: "Pray at home, for the best prayer of a person is that performed at home, except the prescribed prayer", pray in a group at the mosque"**", in other words, perform Tarawih.

These are therefore explicit positions that indicate that it is obligatory to pray at home. Adding that most **have abandoned the Prophet's words to follow Omar, but also a hadith presented as authentic, when it is actually weak.**

A man asked Hassan Al-Basri: "*Do I do my night prayers during the month of Ramadan at home or at the mosque? And Hassan replied: "Wherever you see your eye more tearful and your heart more gentle and devoted, stay there*¹⁸⁵ ". I doubt very much that this is the place where prayers are tied to the roofs of mosques!

A place during which for hours, the priests stand, sometimes in unbearable heat caused by natural or human causes, packed in like sardines or almost. This "doubt" is confirmed by the same question put to the same person.

Hassan Al-Basri: "*I think it's better for you to read the Koran on your own than to hear it recited by another*¹⁸⁶ ".

وقال الحسن البصرى : لأن تفوه بالقرآن أحب إليك من أن يقاه به عليك.

Before closing this chapter, I'd like to add that I've noticed that whenever Hassan Al-Basri is asked whether to pray Tarawih at the mosque or at home, the answer is always metaphorical!

But the answer has to be clear: Yes or No? If yes, why? If not, why not? We're talking theology, not philosophy!

In reality, many scholars know the truth. Except that answering yes is lying and inciting people to sin. To answer with a no is to enter into conflict with the establishment; more seriously, it is to disavow what Omar did. Which, let me

¹⁸⁵ شرح ابن بطال 162

¹⁸⁶ Fiqh of Imam **Hassan** Basri

remind you, will make you a Shiite, a heretic and maybe even a Mossad or CIA agent! Furthermore, **why did many of the Companions and others ask whether or not they should perform Tarawih?** Since we are categorically told that Tarawih is a confirmed Sunna! **Clearly, some people had big doubts, except that the doubt vanished as if by magic...**

Before closing this subject, I'd like to draw your attention to a rather troubling point. As we have just seen, a certain number of companions and Tabiri did not perform the so-called Tarawih prayer. It turns out that their numbers and names are not known, except for those we have previously mentioned.

Not only was this number likely to be in the minority, but more importantly, not only did it not increase in number, I'd go so far as to say it eventually disappeared.

Question: What is **the reason for this?**

Why has the number of Tarawih non-practitioners finally disappeared? More seriously, not performing Tarawih or disputing it puts you in the Shiite box, heretic or, at best, ignorant. Is it reasonable to think that this is because this small number were not in the right and, consequently, not followed? And yet, reading the scientific evidence, they were undoubtedly right. In fact, the reason is quite simple.

They have silenced, indeed, made the divergence almost disappear and made the whole world believe that there is consensus on the question of Tarawih.

As a result, it seems logical and normal that Muslims, who are not scholars either, should not ask themselves about this question. The very idea of questioning does not even cross their minds. And since there's a "consensus", there's no need to choose between one position or another. And there you have it.

It seems to me that this is called **manipulation**.

Let's close this chapter with a particularly eloquent text.

According to *Abi Ummat el-Baa'ili*¹⁸⁷ said: "You have innovated the night vigil during the month of Ramadan (Tarawih) when it was not prescribed. What was prescribed for you was fasting. So make it precede the vigil (tarawih). Some of the Children of Israel innovated when Allah had not prescribed¹⁸⁸ "They sought Allah's satisfaction, but did not observe it correctly. Allah reprimanded them for abandoning it. The monasticism they invented, We in no way prescribed for them. [They were only to seek Allah's pleasure. But they did not observe it (monasticism) as they should have. We gave their reward to those of them who believed. But many of them were perverse¹⁸⁹ ".

2011 و عن ابي امامة الباهلي رضي الله عنه قال : احدثتم قيام رمضان ولم يكتب عليكم انما كتب عليكم الصيام قدموا على القيام اذا فعلتموه فان ناسا في بني اسرئيل ابتدعوا بدعة لم يكتبها الله عليهم ابتغوا رضوان الله فلم يرعوها حق رعايتها فعاتبهم بتركها قال : ورهبانية ابتدعوها الى اخر الآية

It seems to me that this is the very first **perfectly explicit** text informing us that Tarawih is not "just an innovation", but indeed a heresy. This term (حدث)¹⁹⁰ allows us, in fact, to, if need be, counteract their smoky and lamentable explanation in relation to the word innovation. Because, as we've seen, they're particularly effective when it comes to watering down and distorting the meaning of words. So, as we've seen, the word innovation would be innovation in the linguistic sense, good innovation or some other nonsense!

Abi Ummama el-Baahali says: قيام رمضان احدثتم

But what does the word احدثتم mean? Let the reference dictionary¹⁹¹ tell us:

192 ما لم يكن معروفا في كتاب و لا سنة و لا اجماع و كل محدث بدعة و كل بدعة في نار
193 الامر المنكر الذي ليس بمعتاد و لا في السنة

"This is a practice unknown in the *Qur'an*, *Sunnah* and consensus. And all **Ahdath** **محدث** and innovation and all innovation leads to the fire. It is a blamable practice".

¹⁸⁷ **Abu Ummah al-Bahili**, one of the Prophet Muhammad's companions and one of Ali bin Abi Talib's companions

¹⁸⁸ اتاف السادة المهرة مختصر 3 & 4 Page 63 volume

¹⁸⁹ Sura 57 verse 27

¹⁹⁰ In the *al'Marani* المعاني dictionary this term means: **heresy, hortodoxy, non-conformism.**

¹⁹¹ لسان العرب ابن منظور volume 4 page 52

¹⁹² لسان العرب ابن منظور volume 4 page 52

¹⁹³ لسان العرب ابن منظور volume 4 page 52

In the *al' المعاني* Maranidictionary this term means: **heresy, hortodoxy, non-conformism.**

194 ما ابتدعة اهل الاهواء من الاشياء التي كان السلف الصالح غيرها

*"What was innovated by the people of passions, a practice on which the salafs were not"*¹⁹⁵

It is therefore not only a new practice, but also and above all a practice that necessarily contradicts the Qur'an and Enla Sunna. Indeed, it is not appropriate to say that it is just a new practice which, consequently, can be good or bad. Absolutely not! In plainer terms, it's a heresy. This is why, among other things, the Prophet said, **"Whoever adds (ث احد) to our religion something that is not part of it will have his addition rejected."**

قال الرسول من احدث في امرنا هذا ما ليس منه فهو رد

Or: كل محدث بدعة و كل بدعة في نار

"All Ahdath احدث is innovation and all innovation leads to fire."

It's worth noting that this term comes up very often, particularly in hadith corpora. Here are a few examples in which we find, in the original version, so in Arabic, this word حدث translated in different ways. I've spelled out and underlined the relevant passage in red.

1867- Anas- may Allah be pleased with him- reported that the Prophet- may Allah pray upon him and greet him- said: **"Medina is a sanctuary from such and such; and one must not cut down its trees, nor innovate احدث heresy there, and whoever innovates a heresy there will have against him the curse of Allah and that of the angels and that of all people"**¹⁹⁶

1870- Ali, may Allah be pleased with him, said, **"We have only the Book of Allah and this writing which we have from the Prophet - may Allah pray upon him and greet him - (which contains this). "Madinah is a sanctuary from A'ir (place) to such-and-such a place, and whoever innovates a heresy احدث there gives sanctuary to a heretic will have against him the curse of Allah and that of**

¹⁹⁴ لسان العرب ابن منظور volume 4 page 52

¹⁹⁵ **Salaf** or **al-Salaf al-Ṣāliḥ** is a term by which Muslims refer to the first three generations of Islam. The "salaf" are made up of the Prophet of Islam, his companions (the Sahaba (صحابة)), and the two generations that follow them: the Tābi'ūn (التابعون / "the following" and the Tābi' at-Tābi'īn (التابعين تابع) / "the following of the following"

¹⁹⁶ **Sahih Bukhari** Chapter 1 page 100 and 101

the angels and that of all people, and no atonement will be accepted from him nor will praying to Allah turn away from him the consequences of what he does (such as prayer), and he who chooses the patronage of some people without the permission of his patrons will have against him the curse of Allah and that of the angels and that of all people, and neither atonement nor praying to Allah to turn away from him the consequences of what he does¹⁹⁷ (such as prayer) will be accepted from him. "

4170- According to al-Ala' ben al- Mosayyab, his father said: *When I met al-Bara' ben Azib, I said to him, "Be happy! You were the Companion of the Prophet - may Allah pray upon him and greet him - and you swore allegiance to him under the tree." (Al-Bara') said, "O son of my brother! You don't know what we committed* **حدث***after his disappearance*¹⁹⁸ ".

يا ابن اخي انك لاتدري ما **حدثنا** بعده

O son of my brother, you know not **حدثنا** *after him.*

4625- Ibn Abbas -may Allah be pleased with them both- says: The Messenger of Allah- may Allah pray upon him and greet him- made a speech and said, "You will be resurrected barefoot, unclothed and uncircumcised." Then said, "Just as We began the first creation, so shall We repeat it; it is a promise incumbent upon Us, and We shall fulfill it!" To the end of the verse then says: "The first of the creatures who will be clothed on the Day of Resurrection is Abraham, and some of my Companions will be sent from the left side and then I will say, 'O Lord! These are my Companions! They say: **You do not know what they had innovated** **حدث***after your disappearance* Then I will say as the pious servant said. And I was a witness against them as long as I was among them. Then when You called me back, it was You who was their attentive observer. And Thou art witness to all things. It will be said: These have not ceased to be turned on their heels since You left them"¹⁹⁹ .

4740- Ibn Abbas -may Allah be pleased with them both- said: The Prophet -may Allah pray upon him and greet him- made a speech saying: You will be resurrected barefoot, unclothed, and uncircumcised." Just as We began the first creation, so shall We repeat it; it is a promise incumbent upon Us and We shall fulfill it!" The first of the creatures who will be clothed on the Day of Resurrection is Ibrahim (Abraham). A few men of my Nation will be sent to the side of the Senestra and I will then say, "O Lord! These are my Companions!" **They will say, "You don't know what they had innovated after** **حدث***you*

¹⁹⁷ **Sahih Bukhari** Chapter 9 pages 102-103

¹⁹⁸ **Sahih Bukhari** Chapter 37 page 336

¹⁹⁹ **Sahih Bukhari** Chapter 15 page 63

disappeared." Then I will say as the pious servant said, "And I was a witness against them as long as I was among them?" Until His saying, "And Thou art witness to all things. "It will be said, These have not ceased to be turned back on their heels since you left them"²⁰⁰ .

869- Aicha- may Allah be pleased with her- said, "If the Envoy of Allah- may Allah pray upon him and greet him- knew what the women did as *novelties*, he would have forbidden it to them, as it had been forbidden to the women of Bani Israel." (Yahya) said, "I said to Amra, 'Were they forbidden this?' ' She said, 'Yes'²⁰¹ ."

7306- Asim said, "I said to Anas: Had the Messenger of Allah - may Allah pray upon him and greet him - declared Medina a sacred territory?"(Anas) said, "Yes, (Medina is a sanctuary) from such and such (place), one must not cut down its trees, *whoever innovates* **حدث** *heresy* will have against him the curse of Allah, that of the angels and that of all people." And according to (another version) of Asim: "Musa ben Asim reported to me that he also said, "... Or gives refuge there to an innovator"²⁰² (of heresy)."

6584- Abu Hazim said, "An-No'man ben Abi Ayyach heard (this hadith) and said to me, "Did you hear (this hadith) from Sahl?" I said, "Yes, and I testify that I heard Abu Said al-Khodri report this addition: 'They are from me!' They say: *"But you don't know, what they innovated* **حدث** *after you left.*" So I say: "May he who changed things (after my departure) be far from me! May he be far from me!" Ibn Abbas said: "Fasohqan" Means let him be far away, and "sahiq" means far away, and the word "sahaqaho" and "ashaqaho" means he moved him away"²⁰³ ."

6755 - Ali - may Allah be pleased with him - said: "Apart from the Qur'an and what this leaflet contains, we have nothing else. He brought out the said leaflet and it was seen that it contained prescriptions relating to injuries and the different ages of camels. He then said, "And it contains this: 'Medina from Ayr to Tarw, is sacred. *Whoever commits a* **حدث** *offence there*, or harbours someone who has committed one will have upon him the curse of Allah, the angels and all people, on the Day of Resurrection, neither obligatory works people will be accepted from him without the permission of his patrons will have upon him the curse of Allah, the angels and all people, on the Day of Resurrection; neither obligatory nor supererogatory works will be accepted from him. The

²⁰⁰ **Sahih Bukhari** Chapter 2 page 133

²⁰¹ **Sahih Bukhari** Chapter 165 page 245

²⁰² **Sahih Bukhari** Chapter 12 page 415

²⁰³ **Sahih Bukhari** Chapter 26 page 248

*protection of Muslims is the same, even the smallest of them can grant it. But he who betrays a Muslim will have the curse of Allah, the angels and all the people upon him, on the Day of Resurrection, neither obligatory nor surerogatory works will be accepted from him*²⁰⁴ ".

It seems to me that we now have before us a perfectly clear text, which, what's more, dates back to a companion who described Tarawih as **heresy**. This is enough to silence the most devious of the ultra-sectarians, who have never ceased to oppose us with the following "argument": ***no companion or scholar has described Tarawih as a bad innovation.***

Not convinced by the fact that the Prophet clearly and firmly **ordered praying at home**²⁰⁵ .

Not convinced by the fact that the Prophet did **not introduce this prayer**²⁰⁶ .

Not convinced that praying at home **is more meritorious**²⁰⁷ .

Not convinced by the fact that Omar himself **called it an innovation**²⁰⁸ .

Not convinced that a number of companions, *Tabiris*²⁰⁹ , scholars **consider that this practice is not a Sunna**²¹⁰ , by the fact that they did not perform it. Like brazen fools, they demand a text that tells us it's *Haram*, forbidden to perform Tarawih!

There's absolutely no doubt that there are and were countless texts clearly denouncing this practice, except that... The cleaning lady had her way... And autodafé, pressure and repression had the last word, or almost the last word.

²⁰⁴ **Sahih Bukhari** Chapter 26 page 248

²⁰⁵ When he said in a tone of anger: "**Pray at home**"...

²⁰⁶ So no one is allowed to do it anymore.

²⁰⁷ Why would you want to perform a less meritorious prayer?

²⁰⁸ So it has no precedent, and is therefore a necessarily blameworthy innovation.

²⁰⁹ Succeeding generation to that of the companions.

²¹⁰ Consequently, how can we reasonably explain that they would have turned away from a Sunna!

9 - There is, however, disagreement as to whether it is preferable to pray at the mosque or at home, and also as to the number of rakaats to be performed.

Shocking as it may seem, there are a number of "scholars" who go so far as to assert that it is **preferable to pray Tarawih in the mosque**. And yet, as we know, **the Prophet forbade praying in groups at the mosque** when he commanded praying at home, while informing us of the reason: "**The best prayer for a man is the one he performs at home, except when it comes to obligatory prayers**".

But they dare to tell us:

صلاة التراويح هي سنة مؤكدة للرجال و النساء، تسن فيها الجماعة كما يجوز أن تصلى على انفراد و
الأفضل صلاتها بالمسجد²¹¹

"The Tarawih prayer is a Sunna Mouwakadat for men and women. It is permissible to do it in a group or alone, but the best is to do it at the mosque".

Which, let's face it, **radically** contradicts the **Prophet's word**.

Not only do they mislead Muslims by claiming that Tarawih is a Sunna Mouwakadat, but more seriously, they openly contradict the Prophet who said: "**Pray at home**" because: "***The best prayer for a man is the one he makes at home, unless it is the canonical prayer***". However, this "scholar" and many others tell us the exact opposite: "**It is better to pray in the mosque!**"

"The night prayers of Ramadan refer to the prayers with breaks (al-Tarawih), the recommended nature of which is the subject of unanimous agreement. Scholars differ, however, as to whether they should be performed individually at home or collectively in the mosque".

This text is taken from the *Sahih of Muslim* with Nawawi's explanation. Nawawi says: "**The scholars differ, however, as to whether it is preferable to perform them individually at home or collectively in the mosque**. How can there be disagreement as to whether it is preferable to pray at home or in the mosque?"

²¹¹ كتاب روح الصلاة في الإسلام تأليف عفيف عبد الفتاح

When there is no evidence whatsoever to suggest that it might be preferable to pray at the mosque? So there's absolutely no basis for disagreement.

Ibn at-Tin and others say: *That 'Umar deduced this from the Prophet's decision regarding those who followed him in prayer on those nights, because if what they did displeased him, it was because he feared it would become an obligatory prayer. When the Prophet died, the fear that the Tarawih prayer would become an obligation imposed by God was no longer valid. Omar therefore deduced that if the prayer is performed collectively, it becomes all the better, because, on the one hand, it removes division and enables union; and on the other hand, praying in common is much more motivating for the believer than doing it alone. So it was towards this opinion of Omar's that the public leaned*²¹²

I mentioned earlier the question of the cult of the person concerning Omar ibn Khattab. We have perfect proof of this. Indeed, two absolutely certain elements tell us that:

1 The Prophet never performed Tarawih and only stayed up at home
2 The Prophet ordered us to pray at home. This is what the Prophet's Sunna teaches us. However, another "Sunna" - that of Omar - tells us the exact opposite, namely to pray at the mosque. Clearly, some people have made up their minds between following the Sunna of the Prophet and following the "Sunna" of Omar...

We learn in the explanation of the Sahih of Imam Bukhari made by Sheikh Otaymine²¹³ the following: Zaid ben Thabit reports this: *"The Messenger of Allah - may Allah pray upon him and greet him - had used a room (for prayer) - (the reporter) says: I think he had said: of matting - during the month of Ramadan. He prayed in it (this room) several nights. Some of his companions came to pray behind him. When the Prophet was informed, he prayed while seated, came out and said: "I am aware of what you have done. O people, perform your prayers in your homes, for the best prayer is the prayer performed by a man in his home, except for the obligatory prayer"*.

This explains what we said earlier: It happened during the month of Ramadan. There is proof in this hadith that an individual should depart from a non-prescribed practice if he sees it being imitated, so that it is not thought to be legitimate. There is also proof in this hadith that it is preferable to perform the supererogatory prayers at home, and that there is no difference in this between the two Holy Mosques and the others. This is true even if the person is

²¹² **Fath al-Bâri' -Fi charh sahih al- Boukhari-Ibn Hajar al 'Asqlâni**

²¹³ Volume 3 page 206

in Medina. We have emphasized that it is preferable to perform the supererogatory prayers at home. It is preferable, even in Mecca, to perform the supererogatory prayers at home.

However, many benevolent people wish to pray the supererogatory prayers in the two mosques: The Prophet's Mosque and the Mosque of Orla Mecca. However, this contradicts the Prophet's Sunnah, according to what he did and taught. It is also said that the reward reaped by following the Sunna is greater than the reward granted by praying at the mosque. However, some people misjudge the way to pray at home and forgo a hundred thousand prayers in Mecca or a thousand prayers in the Prophet's Mosque. Yes, following the Sunna is the priority, the best and the most rewarding.

Except of course for... Tarawih...

Moreover, on this point, Imam Malik was unconditional, since he said, and I quote: "***I have no doubt that prayer at home is better***". But do we need Malik to contradict those "scholars" who claim that praying in the mosque is better? Isn't the **Prophet's word enough?**

214 قال مالك لا اشك ان الصلاة في البيت افضل

Since praying at home is better, more meritorious, why then do they go to the mosque!

Still others tell us, and I quote: "**You can pray at home, but under certain conditions, such as that it does not cause the mosques to become vacant**". This condition is particularly unfounded, since it, and all other conditions, once again indict the Prophet. Since 100% of scholars agree that there was never a Tarawih in the life of the Prophet, any more than there was at the time of Abu Bakr's Caliphate. This is true both during and outside the month of Ramadan. **My question is as follows:** Can we then think that the Prophet did not accomplish his "work" by not being concerned, for example, with the question of the vacancy of mosques or any other conditions!

Of course not! And neither did Abu Bakr.

So if the Prophet did not make the performance of prayer at home a condition, why do they allow themselves to do so?

10 - The Tarawih prayer has special features that no other prayer has.

Indeed, this prayer, which was undoubtedly invented and codified by Omar ibn Khattab, has features that no other prayer possesses. For example, its excessively long duration - several hours! "*When we went out, at the end of the prayer, we contemplated the glow of dawn*"²¹⁵ .

This contradicts the Prophet's teaching, since we know that all the prayers instituted by the Prophet and performed in groups are short. And this is, I would say, logical and common sense. Prayer is a moment of intimacy with the Creator, during which we must be, as the Koran and Sunna teach us, as concentrated as possible. **Can anyone tell us how you can concentrate for hours on end when you're praying in a group and in conditions you can only imagine?**

This simple fact should attract our attention, and it demonstrates, in my opinion, that this prayer cannot be included in the Sunna. I would even go so far as to say that it cannot be considered a prayer, as it goes against the very spirit of prayer.

Indeed, we're closer to a sporting performance than a prayer. As proof of this, the word "Tarawih" comes from here, since it means *pause*. Indeed, during the Tarawih prayer, Muslims would pause after, we're told, four genuflections.

What's more, we learn that: "*It was so long that some people leaned on their walking sticks to stand up, and others tied themselves to the roof with a rope*"²¹⁶ .

حدثنا أحمد بن عيسى قال , حدثنا عبد الله بن قال حدثني مالك و عبد الله بن عمر و أسامة بن زيد أن محمد يوسف حدثهم عن السائب بن يزيد قال : جمع عمر رضي الله عنه الناس على أبي كعب و تميم الداري . فكانا يقومان في الركعة باليمين من القرآن حتى إن الناس ليعتمدون على العصي من طول القيام و يتنوط أحدهم بالحبل المربوط بالسقف من طول القيام . وكنا نخرج إذا فرغنا و نحن ننظر إلى بزوغ الفجر²¹⁷

حدثنا علي ابن ابي دب عن يزيد بن السائب قال: كانوا يتكؤون على عصيهم من شدة
218 القيام في عهد في رمضان

²¹⁵ Tarikh al-Madina al-munawwara by Ibn Chabba (173-162).

²¹⁶ كتاب تاريخ المدينة المنورة أخبار المدينة النبوية تأليف أبي زيد عمر بن شبة النميري البصري الصفحة 379

²¹⁷ كتاب تاريخ المدينة المنورة أخبار المدينة النبوية تأليف أبي زيد عمر بن شبة النميري البصري الصفحة 379

²¹⁸ مسند ابن الجعد ص 414

Due to the harshness of prayer during the month of Ramadan, prayers were supported by sticks.

How can you still call that a... prayer!

We also learn that: "***Omar did not pray this prayer with them, or was not assiduous***²¹⁹". Clearly, unlike the Muslims, Omar wasn't too attached to the Sunna or to his own Sunna!

From the book of the scholar *Abdalhak Alichbili* in his book entitled: ***Kitab at Tahajud*** we learn the following: "***People complained to Omar about the length of the Tarawih. Omar then ordered the reader presiding over the prayer to shorten the reading and increase the number of Rakaat. This was to reduce the amount of time the prayers had to stand. The prayer then consisted of 23 genuflections. However, people continued to complain, so he further shortened the reading and increased the number of genuflections. Thus, the number was raised to 36 Genuflections and things stayed that way.***"

ويروى أن الناس اشتد عليهم طول القيام فشكوا ذلك الى عمر بن الخطاب فأمر القارئ ان يخففا من طول القيام ويزيدا في عدد الركوع فكانا يقومان بثلاث و عشرين ركعة ثم شكوا فنقصوا من طول القيام و زيدوا في الكوع حتى تموا ستا و ثلاثين و الوتر بثلاث فاستقر الامر على هذا²²⁰

I can't hide the fact that when I discovered this text, I nearly choked!

It sounds more like auto mechanics than a prayer...! Have you ever heard companions complain about the quality of a prayer? Never! And for good reason: the question of prayer is the exclusive domain of Allah and His Messenger, and therefore cannot be the subject of justified criticism. Or maybe there really is a problem with Allah and/or His Messenger, who wouldn't know how to legislate in terms of prayer, so they'd have to review their copy!

From this account, we learn that Omar was forced to revise his prayer because it was so unsuitable, far beyond the prior's capabilities. After all, not everyone is John Rambo or Superman! So Omar modified it again and again so that it could finally be practiced!

However, we learned that some companions and scholars, such as Otman ibn Affan, the third Caliph, and Abu Hanifa, for example, **read the entire Koran in... a single genuflection!**

²¹⁹ كتاب تاريخ المدينة المنورة أخبار المدينة النبوية تأليف أبي زيد عمر بن شبة النميري البصري الصفحة 379
²²⁰ كتاب التهجد دار الكتب العلمية الامام عبد الحق الاشبيلي

And then they dare to tell us that Tarawih is a Sunna Muwakadat and that Omar has merely revived a Sunna abandoned by the Prophet!

After all this tinkering, there can't be much left of the Sunna!

Tarawih, as we know, is a supererogatory "prayer", yet it is performed in the mosque as a group. Again, this contradicts established case law. Indeed, constant jurisprudence teaches us that either prayer is obligatory, in which case it is performed in a group at the mosque; or it is surerogatory, in which case it is performed alone at home.

Exceptions are made for prayers legislated by the Prophet, such as the Friday prayer, festivals and, to a lesser extent, the prayer to ask for rain or an eclipse.

11 - The Prophet is said to have started the Tarawih and Omar only... Finished it!

When we talk about the Tarawih prayer, we systematically, including myself, make the parallel with the story according to which a certain number of companions wanted to pray with the Prophet and we know the rest. Tarawih would thus have originated from this story, and in the end, Omar would have merely completed the "work" that the Prophet had begun, but... not finished... We've heard it all! The Prophet who didn't finish his work!

This is precisely why we speak of **reactivation** or **revivification**.

Many scholars draw this parallel to avoid the accusation that Omar did not complete a prayer, but actually **invented one**. This would then be more characteristic of innovation. Since it is clearly established that the Prophet **did not pray with his companions**, and therefore could not have codified this prayer in any way. It was therefore Omar who first invented it, codified it, and then built a whole host of so-called legal principles around it.

Furthermore, as we've already explained, it's an insult to faith and intelligence to seize on a text like the one in which the Prophet is said to have prayed on the 23rd, 25th and 27th, and then tell us that it's Tarawih.

Indeed, since this text does not allow us to say that this was the beginning of Tarawih and that Omar only finished the work.

We also learn the following: *Al 'Askari* says: Omar is the first :

- **Who ordered collective prayers during the nights of Ramadan (Tarawih)?**
- Who prohibited temporary marriage
- Who ordered to perform the mourning prayer with four Takbir
- Who ordered the payment of Sadaqa on capital interest
- Who ordered the rounding off of inheritance calculations
- Who has agreed to pay Zakat on the horses he owns²²¹ ."

"And he (Omar) was the first to gather the people (Muslims) under the leadership of a single imam to perform the prayer known as Tarawih during

²²¹ *Souyouti* "The Story of the Caliphs

*the month of Ramadan" **"He sent letters to all the cities of the Muslim possessions ordering them to do so"***²²² ".

Ibn Chihab said: "Until *Omar gathered them behind Obayy ibn Ka'b, who guided their prayer during the Ramadan vigils. This was the first time that people gathered behind a single reader during Ramadan*"²²³ ".

Ibn Chihâb says: "*The Messenger of God passed away leaving things in this state*": In al-Kachmayhani's account, "**leaving things in this state" means that when he died, no one was performing tarawih.** Ahmed reports, in ibn Abi Dhib's version of this hadith, according to Azzuhri, the following: "*The Messenger of God had by no means gathered people for the vigil*"²²⁴ (qiyam)".

Omar was **undoubtedly** the first to invent, codify and then legislate this prayer known as Tarawih.

Omar found himself in a situation somehow similar to that of the Prophet.

The Prophet prayed one night in Ramadan alone, and a number of companions came with the earnest desire to pray with him. His reaction was, as we have seen, at first to interrupt his prayer, and then to stop going to the mosque. However, the companions pushed their devout desire to the point of seeking him out at his home by throwing small pebbles at his dwelling. *The Messenger of Allah came out in anger and said to them: "You have not ceased your practice, so much so that I thought it would be imposed upon you! **Pray in your homes! For a person's best prayer is the one performed at home, except for the prescribed prayer.**"* The Prophet has just legislated.

As for Omar, one night during Ramadan, passing by the mosque and seeing his companions praying separately, he decided not to enforce the Prophet's order by ordering them to pray at home, but did the exact opposite. He gathered all his companions under the leadership of an imam and declared, not: "*What an excellent reactivation*" or "*What an excellent revival*" but "*What an excellent innovation*".

²²² **The Chronicles of Tabari.** Dar Al-Kotob Al-ilmiyyah, Pages 569-570

²²³ Souyouti "**The Story of the Caliphs**

²²⁴ **Fath al-Bâri' Fi charh sahih al- Bukhari** Ibn Hajar al-'Asqlâni Dar Misr littibâ'a, 2001. Pages: 357 to 363

Two very similar situations, but two completely opposite reactions.

For Omar to be considered to have merely reactivated or revitalized what the Prophet would have done and then abandoned, there would still have to be a beginning. Where is the beginning of the Prophet's beginning? So, there is no beginning of a beginning, but we find a way to make Muslims believe that Omar only revived what the Prophet had abandoned.

- The Prophet **scattered** the companions, Omar **regrouped** them!
- The Prophet said **pray at home**, Omar said **pray at the mosque!**

I end this book with the following words:

تزعمون انكم على السنة، الا تعلمون الرسول الله صلى الله عليه وسلم قام الا في بيته... ليسا كذلك !

You claim to follow the Sunna, but don't you know that the Prophet only stayed up at home... Isn't that so?!

Didn't Imam Nawawi say: "***Knowing that the Prophet subsequently completely abandoned this practice both day and night and he now resumed the practice of supererogatory prayer at home***"²²⁵ "

Praise be to Allah Nawawi says it clearly! Except that I don't quite agree with him when he says ***that the Prophet later completely abandoned this practice***. What practice is he talking about? Tarawih? Well, the Prophet never performed Tarawih, what he did was not Tarawih, but the nightly vigil in a corner of the mosque. In other words, **the Prophet put an end not to Tarawih, but to keeping watch in the mosque, alone in full view of the companions, to prevent them from doing what they had done, i.e. imitating him.**

Those who do not perform Tarawih and pray at home follow the Sunna of the Prophet. Those who do perform Tarawih follow the Sunna of Omar.

²²⁵ **Sahih Muslim.** Commentary by Imam **Nawawi** volume 3 page 485 and 486

12 - Questions to the doctors of the law but also to those whom Allah calls الالباب اولي, the endowed with intelligence.

1- As we understand it, the Prophet said: "O *faithful ones*, pray in your homes, for the best prayer for a man is the one he performs at home, unless it is the obligatory prayer."

This hadith is reported in the *Sahih of Bukhari* and the *Sahih of Muslim*. No scholar questions either its authenticity or the context in which it was formulated. What's more, it has not been abrogated, and it is the Prophet's last word on the subject.

My questions are as follows:

a) What do you make of this hadith?

b) Why don't you respect the word of the Prophet, which you know and recognize?

c) Why are you asking Muslims to disobey the Prophet by inviting them to pray in the mosque?

2- All scholars agree that, since the Prophet said, "Pray at home", things remained as they were until the Caliphate of Omar. And although the Prophet experienced other months of Ramadan, he never prayed with his companions. My question is this: **Is it lawful after the Prophet's death to introduce a new prayer and include it in the list of prayers to be performed?** When Allah has revealed: "Today, I have completed your religion for you, I have completed my blessing on you and I have accepted Islam as your religion".

3- My question is this: **Does a Sunna always remain a Sunna even if it has been neglected and completely modified?** In my opinion, no. As for Sheikh Albani, who says, and I quote: "*We will content ourselves with saying that we must follow the Prophet in his teachings and regulations without adding or subtracting. And we have already said that we must not try to be more religious than the Prophet*"²²⁶ .

4- The Prophet taught that: "*The best prayer for a man is the one he performs at home except the obligatory prayer*". My question is this: **Why do you do and advise Muslims to do a less meritorious prayer?** Leaving aside those who are unbalanced, Muslims who perform Tarawih are, probably, the only people who,

²²⁶ Sheikh Albani's **Tarawih prayer**

from our father Adam to the present day, choose the **least meritorious, the least good** prayer.

Since it seems to me that only an unbalanced person would choose between two things, the worst, the least good or the least deserving!

In any case, I hope that apart from Tarawih, when it comes to your car, house, clothes, food, fruit... You choose what is best!

Anyone who claims that Tarawih is a Sunna is lying, or has no mastery of the subject.

1-The word Tarawih comes after the Prophet. In fact, this word, which does not exist in either the Quran or the Sunna, came into being many years after the Prophet's death, at the earliest around the beginning of the caliphate of Omar ibn Khattab. **How can a practice that the Prophet never knew or heard of qualify as Sunna?** The following verse is a perfect example: "*O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel came down only after him? Do you not reason?*" (3/65).

2-The Prophet **never performed Tarawih in his life**. This is despite the fact that he lived several years after the Companions attempted to pray with him. Yet he **never performed this prayer during any of the months of Ramadan**, either before or after the attempt. There is no doubt that he did not legislate this prayer. Consequently, **no one else has the right to perform it after him**.

3- A Sunnah cannot, **in any way, be modified**. As soon as **a Sunna is added to, subtracted from or modified, it is no longer the Sunna of the Prophet**. Relying on texts according to which the Prophet **prayed or approved** a particular practice in an **exceptional or irregular manner** is not enough to make it a Sunna. Even more so when the Prophet did not legislate it.

4-The Prophet **clearly and formally forbade** going to the mosque to pray in groups during and outside the month of Ramadan, when he said: "*Pray then in your homes! For the best of prayers is that which is performed at home, except for the obligatory prayers*". Because of its **authenticity, context, content, chronology and application**, this hadith is the most authoritative text on the subject.

5-All scholars agree that the Prophet **only kept vigil at home during the months of Ramadan**. However, we are also told that **Tarawih is a... Sunna!** If we admit that the Prophet **kept vigil exclusively at home, how can we then consider that Tarawih (mosque vigils) are a Sunna?** The Sunna would then impose **staying up at home**, since the Sunna consists in **imitating the Prophet**. However, **we are asked not to keep vigil at home, as the Prophet did, but to keep vigil at the mosque, as the Prophet never did!**

In short, we're encouraged to do the exact opposite of the Sunna!

And as this hadith states: ²²⁷ احدث قوم بدعة الرفع مثلها من السنة ما

"A person cannot invent an innovation without a comparable Sunna being raised".

²²⁷ هداية الرواة للعسقلاني ص: 141

I, Maâmar Metmati, **persist and sign**: That he who affirms that Tarawih is a Sunna, lies or does not master the subject. Then he is guilty of fuelling a blamable innovation and encouraging Muslims to disobey the Prophet Muhammad. صلى الله عليه وسلم.

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