

THE SALAFIS - THE WORST BID'ATEES

From the authentic evidences and direct eye-witness testimonies of Authorities of the Salaf-us-Saaliheen whom even the Salafis deem as trustworthy, which we have cited in [this article](#) thus far, the following two facts have been established irrefutably:

(1) According to how ALL the Salaf-us-Saaliheen understood the Qur'an and Ahadeeth, the "*Qiyamu Shahri Ramadhan*" (the prayer of the month of Ramadhan i.e. Taraweeh) consists of the minimum base of 20 raka'ts, and the only ikhtilaaf pertains to the extra 16 or more raka'ts. Furthermore, according to the "*Sunnah of the Muslimeen*" i.e. the Sunnah of the Salaf-us-Saaliheen, the Taraweeh prayer should begin in the early part of the night.

(2) The Salaf-us-Saaliheen were completely aware of the narrations of 8 raka'ts of "*Qiyam-ul-Lail*" (the night prayer i.e. Tahajjud), which was recorded by all the Imams of the Salaf-us-Saaliheen in their own Hadeeth compilations. This particular prayer would normally be prayed during the most virtuous part of the night i.e. the last third of the night, both inside and outside of Ramadhan.

To illustrate further the fact that there is a clear difference between Taraweeh which is exclusive to Ramadhan only, and Tahajjud which is prayed both inside and outside Ramadhan, according to how the Imams of the Salaf-us-Saaliheen understood the Ahadeeth which they themselves recorded in their own Hadeeth compilations, let us have a look at the second part of the statement which we quoted earlier of Ameerul Mu'mineen fi'l Hadith, Imam Ishaq bin Rahwayh, whose own Musnad also contains the narration that recommends 11 raka'ts (8 + 3 Witr) of *Qiyam-ul-Lail* (the night prayer) throughout the year:

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*“As for when the imam leads the people in one or two Tarweehahs (sets of 4 raka’ts) and then he gets up at the end of the night and sends for the people and they assemble and then he leads them after they have slept – that is permissible, when he intends thereby to perform what has been ordered to pray of the tarweehahs, and **the minimum of that is 5 (Tarweehaat i.e. 20 raka’ts)**... And as for when the Imam*

prays with them (the congregation)□

all the Tarweehaat

in the beginning of the night, and then he returns at the end of the night and he prays with them in congregation, then that is Makrooh (reprehensible). Do you not see the saying of Umar (radhiyallahu anhu) where he said: “That (salaat) which you sleep upon [i.e. Tahajjud] is more virtuous than that (salaat) which you are standing in [i.e. Taraweeh].” For, they would stand (for salaat) in the beginning of the night, and he saw their standing (for salaat) at the end of the night as more virtuous. We only consider that Makrooh [i.e. another Jama’at after completion of Taraweeh] due to what was narrated by Anas bin Malik (radhiyallahu anhu) and Sa’eed ibn Jubair (rahimallahu ta’ala) on the reprehensibility of Ta’qeeb [praying another supererogatory Salaat in Jama’at in the night].” [Masaa-il al-Imam Ahmad wa Ishaq ibn Rahwayh]

Here, Imam Ishaq ibn Rahwayh states that if the Imam gathers the people later on in the night for congregational prayers while intending to complete the Taraweeh prayers which he had left unfinished earlier on, the minimum of which is 5 Tarweehaat (5 sets of 4 raka’ts), then that is permissible. On the other hand, if he gathers the people for congregational prayers after having already completed the full Taraweeh Salaat (whether 20 raka’ts or more), then to pray this extra Salaat in congregation is Makrooh (reprehensible). This particular Salaat after the completion of “all the Tarweehaat”

should be prayed alone in privacy according to the narration of Hadhrat Anas ibn Malik (radhiyallahu anhu) which Imam Ishaq ibn Rahwayh refers to. In short, in the second congregation, if the Imam intends to pray the Taraweeh prayers, it is permissible. And, if he does not intend to pray the Taraweeh prayers it is not permissible.

It does not take much brain cells to understand that while the completion of an unfinished Taraweeh is permissible in the later part of the night, this other Salaat after the completion of “all the Tarweehaat”

which should be prayed alone in privacy, cannot be Taraweeh. O Salafi Bidateee! What is this mysterious prayer that is not Taraweeh and which is to be prayed alone in privacy after the completion of

“all the Tarweehaat”

? If the Taraweeh and Tahajjud prayers are one and the same, as is the stupid Salafi contention, why is one permissible in the second congregation, while the other is not? And how does one solve the conundrum of ALL the Imams of the Salaf-us-Saaliheen recommending and opting for either 20 raka’ts or 36 raka’ts or more for the

“Qiyaamu Shahri Ramadhan”

on the one hand, while also diligently recording in their own Hadeeth compilations the narration

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of 11 raka'ts (8 + 3 Witr) for

"Qiyaam-ul-Lail"

on the other hand? Yes, O Salafi Bidateee, there never ever existed amongst the Salaf-us-Saaliheen such a stupid Bid'ah as radically downsizing the 20 – 40 raka'ts of Taraweeh Salaat and the 8 – 12 raka'ts of Tahajjud Salaat, and combining them into a measly 8 raka'ts hybrid Taraweeh-Tahajjud "Salaat" designed for Slaves of the Nafs (base desires).

Only pathetic, deviated souls with terminally diseased hearts loaded with Kibr (satanic pride) of galactic proportions can even dare to hallucinate that they understand the Qur'an and Ahadeeth better than Imam Abu Hanifah, Imam Malik, Imam Shafi'i, Imam Ahmad ibn Hanbal, Imam Ishaq bin Rahwayh, etc. and the Ijma' (consensus) of the Salaf-us-Saaliheen who all understood *"Qiyamu Shahri Ramadhaan"*

, i.e. Taraweeh, to consist of the minimum base of 20 raka'ts, differing only on whether the extra 16 or more raka'ts are necessary or not, and who all also recognised and recorded the narrations of 11 raka'ts (8 + 3 Witr) of

"Qiyaam-ul-Lail"

in their own Hadeeth compilations.

Only Bidatees and Zindeeqs (heretics) can have the audacity to hallucinate a difference between, and create a wedge between the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sunnah of the Salaf-us-Saaliheen including the Sahabah (radhiyallahu anhum) who were the ONLY direct witnesses to the Sunnah of Rasulullah (sallallahu alayhi wasallam), and who mass-transmitted (Tawaatur) this blessed Sunnah, in perfect fashion, to the subsequent generations. Yes, O Salafi Bidateee, neither you nor we personally witnessed the Taraweeh practice of Rasulullah (sallallahu alayhi wasallam). It is ONLY the Sahabahs (radhiyallahu anhum) who joined Rasulullah (sallallahu alayhi wasallam) for three nights of Taraweeh prayers, and who directly participated in the Taraweeh prayers led by Rasulullah (sallallahu alayhi wasallam). And it is only the Sahabah (radhiyallahu anhum) who under the direction of Hadhrat Umar (radhiyallahu anhu) re-instituted Rasulullah's (sallallahu alayhi wasallam) exact Taraweeh congregational practice and who practically taught and conveyed this exact Taraweeh congregational practice to the Tabi'een in Tawaatur (mass-transmission) fashion – the only ikhtilaaf amongst them pertaining to whether the extra 4 raka'ts after and in between each of the 5 Tarweehah (set of 4 raka'ts) are necessary or not.

Furthermore, on the three nights on which Rasulullah (sallallahu alayhi wasallam) led the Sahabah (radhiyallahu anhum) in Taraweeh Salaat, during which the Salaat was the talk of the town (Ummah) with the Masjid full to the brim by the final night, and from the time the Sahabah (radhiyallahu anhum) re-instituted this Sunnah congregational practice, Taraweeh was a wholly public affair witnessed and participated diligently by the whole Ummah.

Perhaps these Salafis and modernists actually imagine the Taraweeh congregational prayers of Rasulullah (sallallahu alayhi wasallam) and his Sahabah (radhiyallahu anhum) to have been some intensely dark, obscure and private matter that was surreptitiously enacted undercover during their era and during the subsequent era of the Salaf-us-Saaliheen, in all the mosques of the Ummah, including the Haramain Shareef (Makkah and Madinah), thus making it an extremely complex task for the Four Imams and other Imams of the Salaf-us-Saaliheen to surgically extract the exact number of raka'ts from the crowds of masses, including themselves, who all would have been participating fervently in this mysterious practice for hours on end, every night during Ramadhan?

We have the direct eye-witness testimony of Imam Ishaq ibn Rahwayh that the people of Madinah and the people of Iraq had not ceased to be upon the minimum number of raka'ts of 20 since the time of the Sahabah (radhiyallahu anhum). We have the direct eye-witness testimony of Imam Shafi'i that he found the Salaf-us-Saaliheen of the headquarters of the Ummah – Makkah Mukarramah and Madinah Munawwarah – to have been praying either 20 raka'ts or the extra 16 raka'ts on top of the 20 raka'ts. We have the direct eye-witness testimony of Imam Malik that the Salaf-us-Saaliheen of Madinah had not ceased to be upon 20 raka'ts along with the extra 16 raka'ts since the time of the Sahabah (radhiyallahu anhum). We have the likes of Imam Tirmidhi and Imam Tahawi confirming that the only ikhtilaaf that existed amongst the Salaf-us-Saaliheen pertained to the extra 16 raka'ts or more (differing number of raka'ts before Witr), on top of the minimum number of 20 raka'ts.

Not even a fringe group amongst the Salaf-us-Saaliheen was witnessed by these truthful and authoritative Imams of the Salaf-us-Saaliheen to have adopted the Salafi 8 raka'ts hybrid Taraweeh-Tahajjud Bid'ah "Salaat".

Ya Bid'atee Salafee! From the undeniably authentic eye-witness testimonies of such authoritative Imams of the Salaf-us-Saaliheen, transmitted by their direct students, where was the authentic Salafi group amongst the Salaf-us-Saaliheen who was holding aloft the authentic "Sunnah" of 8 raka'ts Taraweeh as supposed by your Salafi "Deen"? Where was the Taa'ifah Mansoorah – the victorious group – and the Firqat-un-Naajiyah – the saved sect – who was supposed to have upheld the "Sunnah" of 8 raka'ts Taraweeh as supposed by your Salafi "Deen" during the most blessed of ages? From whom did the Most Superior of Generations, including the Sahabah (radhiyallahu anhum), acquire this institutionalised number of 20 raka'ts from, if it were not from Rasulullah (sallallahu alayhi wasallam), when even according to your deviant Salafi "Shariah" it is a manifest Bid'ah to institutionalise a particular number that is not found in the blessed Sunnah? Did the masses of Sahabah (radhiyallahu anhum) who directly witnessed and participated in the blessed Taraweeh congregation of Rasulullah (sallallahu

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alayhi wasallam) lounge about and wait around for a couple of hundred years for the compilations of the Muhadditheen in order to acquire a solitary Hadeeth narration before implementing what they had witnessed directly from Rasulullah (sallallahu alayhi wasallam), or were the Sahabah (radhiyallahu anhum) the kind to diligently and fervently implement the Sunnah number of raka'ts immediately, en masse, which the subsequent generations would then have witnessed directly from them in Tawaatur (mass-transmission) manner, to then become the unanimous practice of the whole Islamic Empire which was witnessed, recorded and transmitted by all the Imams of the Salaf-us-Saaliheen?

It is absolutely impossible and inconceivable that the Most Superior of Generations including the Sahabah (radhiyallahu anhum) – the very generations whom we rely on exclusively to have transmitted to us every dot of the Qur'an in perfect fashion – could somehow have lost their bearings all at once simultaneously, en masse, and lost count of the number of raka'ts they had witnessed first-hand and been taught to pray by Rasulullah (sallallahu alayhi wasallam) directly, or by the Sahabah (radhiyallahu anhum) directly, and the supposed 8 raka'ts of Taraweeh – as supposed by the Salafis – had miraculously transformed all over the Ummah simultaneously, during one very strange night, into the minimum of 20 raka'ts that was then subsequently witnessed and recorded by all the Imams of the Salaf-us-Saaliheen.

In light of the absolute Ijma' of the Salaf-us-Saaliheen that Taraweeh consists of a minimum of 20 raka'ts, as conclusively demonstrated earlier, it is a laughable absurdity that each one of the numerous Salafi mutations that have mushroomed in recent times claim to regard the Salaf-us-Saaliheen as the standard and benchmark for understanding the Qur'an and Hadeeth, and claim to be the truest representatives today of the Salaf-us-Saaliheen, hence their adopted misnomer "Salafis". This issue in itself is sufficient in demonstrating that those who are the firmest adherents to the 4 Madh-habs are the most faithful representatives of the Salaf-us-Saaliheen, whilst similar claims made by Salafi sects are merely dastardly lies designed to dupe and rope in the ignorant masses.

Since the direct eye-witness testimonies of the Imams of the Salaf-us-Saaliheen quoted in this article testify irrefutably to the fact that the minimum base of 20 raka'ts of Taraweeh was the unanimous practice of the Salaf-us-Saaliheen, and that not even a fringe group had existed during that blessed era who had adopted the stupid Salafi Bid'ah of 8 raka'ts. In abject desperation the Salafi sects of this age have been constrained to seek refuge behind a handful of opinions from Ulama of the Khalaf eras (hundreds of years after the blessed era of the Salaf-us-Saaliheen) from which support is painstakingly squeezed out for their Bid'ah.

Just observe here carefully the abject slavery of the Nafs (base desires) in spectacularly full

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motion. That the Salafis who profess to abhor Taqleed and who proudly profess to prefer the Salaf-us-Saaliheen over the Khalaf, are constrained to exhibit the satanic trait of quoting anomalous and isolated opinions of the Khalaf which conflict with the Ijma of the Salaf-us-Saaliheen, thoroughly exposes the Salafis' pathetically servile and blind Taqleed of their One and True Imam i.e. Shaykh-us-Salafism Imam Nafsaniyyat (bestial desires). Such isolated errors of the Khalaf which invariably stem from even reliable Ulama attempting to interpret the Qur'an and Ahadeeth in a manner that conflicts with the Four Madh-habs, and which are then invariably scavenged for and clung onto, in ravenous desperation, by Ahlul Bid'ah wa I-Hawaa groups such as Salafis, fall squarely under the purview of the deathly threats sounded by Authorities of the Salaf-us-Saaliheen such as the following fatal warning by Imam Awza'ee (88 – 157 H):

“One who takes the marginal opinions of scholars, has surely left Islam!” [Related in al-Sunan al-Kubra of Imam Bayhaqi with a Saheeh sanad.]

Regarding the Salaf-us-Saaliheen being the standard and benchmark, and their superior status, we agree wholeheartedly on the following points which the Salafis also claim to uphold:

(1) We agree 100% with the Salafis - as claimed by them - that **any** understanding of Qur'an and Hadeeth that differs with the understanding of the Salaf-us-Saaliheen, especially one upheld by the Ijma' of the Salaf-us-Saaliheen, is a satanic deviation.

(2) We agree 100% with the Salafis that any Ibaadah, or any manner of executing an act of Ibaadah, or any ikhtilaaf pertaining to an act of Ibaadah that was not found and accepted amongst the Salaf-us-Saaliheen is a manifest Bid'ah.

(3) We agree 100% with the Salafis that in respect to acts of Ibaadah, there is no such thing as Bid'ah "*Hasanah*" (beautiful innovation) in its technical meaning. All Bid'ah in relation to Ibaadah is Sayyi'ah (pure evil). Bid'ah Hasanah is valid only in its literal sense, never in its technical sense, similar to how a good, Islamic business partnership may be hypothetically called "*Shirk Hasan*"

(a good partnership) with its literal meaning, but

never

with the technical meaning of Shirk. Hazrat Umar's (radhiyallahu anhu) use of the word Bid'ah for Taraweeh prayers was purely in a literal sense - an act that was new again after Rasulullah (sallallahu alayhi wasallam) had halted the original congregational practice due to the fear that it

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might become obligatory -significantly highlighting another categorical difference with the Tahajjud prayers whose obligatory nature was explicitly abrogated many years earlier. Hazrat Umar's (radhiyallahu anhu) use of the word Bid'ah was

never

a permission to institute any new Salaat at whim with any number of Raka'ts, such as the Salafi 8 raka'ts Taraweeh-Tahajjud Hybrid Bid'ah. Any Ibaadah or any number of raka'ts that is instituted which is not found amongst the Salaf-us-Saaliheen is a satanic and evil Bid'ah.

To illustrate this point more clearly, if another deviant modernist group today were to introduce a fast-track 2 raka'ts instant "Taraweeh" in mosques throughout the world, catering for part-time Muslims, or another deviant Salafi mutation were to institute a 4 raka'ts "Taraweeh", stupidly citing as their Daleel the narration of 4 raka'ts that applies to Salat-ud-Duha, just like how present-day breeds stupidly cite the narration of 8 raka'ts that applies exclusively to Tahajjud, then such 2 raka'ts or 4 raka'ts "Taraweeh" would be branded a Bid'ah Sayyi'ah (an evil and satanic innovation) by the Shariah. Never can such despicable innovations be described with the term "Hasanah" regardless of how beautiful they may appear to part-time Muslims and Bidatees.

(4) We agree 100% with the Salafis that Bid'ah should never be downplayed or shelved to one side as unimportant due to "greater priorities" in the Ummah. Rather, we say with emphasis, that there is no greater priority in the Ummah than eliminating Bid'ah and other such transgressions, which according to the indication of clear Nusoos (Qur'an and Hadeeth), is one of the primary causes of Allah's Wrath and Punishment which today is afflicting this downtrodden Ummah in the form of brutal Kuffaar tyrants and armies, natural disasters, droughts, poverty, etc.

(5) We agree 100% with **some** Salafis – not the new fast-growing breed of modernist liberal, hippy, airy fairy, "love for all deviations" Salafi mutations – that according to the Ijma' (consensus) of the Salaf-us-Saaliheen, dissociation (Baraa) from Bid'atees is Waajib (obligatory). There never existed amongst the Most Superior of Generations any of the stupid calls for unity with Ahlul Bid'ah made by the hippy, liberal modernists of today.

In light of the aforementioned points which many or even most Salafis also claim to agree with, this one issue – i.e. the number of raka'ts of Taraweeh – is sufficient in exposing the Salafis as pure, wholesale Bid'atees. The fact that this satanic group and ideology has been able to displace the Ijma' of the Salaf-us-Saaliheen on the number of raka'ts of Taraweeh prayers, and dilute the huge emphasis (Mu'akkadah) the Taraweeh Salaat is supposed to have, in many places throughout the world, amply portrays their status as amongst the worst of Bid'atees. In

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fact, such is the crystal-clear and glittering Ijma' of the Salaf-us-Saaliheen on this one issue, that it dispenses the need for laymen to delve into the innumerable other issues in which Salafis have been responsible for causing much confusion and deviation today, in order to identify their status as prime Bid'atees.

In view of Salafism being single-handedly responsible for proliferating this byte-size 8 raka'ts, perfectly optional, Taraweeh-Tahajjud Hybrid Bid'ah "Salaat", it should be of no surprise that the Salafi "Deen" in many other issues too is in violent conflict with the pure Deen of the Salaf-us-Saaliheen which has been mass-transmitted to us reliably **only** through the vehicle of the Four Madh-habs.

It should be of no surprise that Ibn Taymiyyah, the absolute champion of Salafi methodology in Aqeedah and Fiqh, was able to go against the Ijma' of the whole Ummah in dozens of other issues, including propounding such depraved beliefs as Allah possessing several limits from various sides, Allah being actually able to sit upon the back of a mosquito, Allah having a direction and size, Hell-fire ending for the disbelievers, and numerous other beliefs of unadulterated Kufr which are currently being rabidly disseminated by Salafi sects around the world.

[See the following link for explicit quotes from Ibn Taymiyyah which expose the catastrophic consequences of the Salafi methodology in Aqeedah: <http://reliablefatwas.com/are-the-salafis-ahlul-bidah-or-ahlus-sunnah/>]

It should be of no surprise that Ibn Abdul Wahhab, another champion and "Mujaddid" of the Salafi methodology, was able to declare as Kuffaar and massacre countless Muslims throughout the Hijaz in the pure name of Jihaad, as documented by his own students and historians, as well as the fact that even "mainstream" Salafi scholars today such as Ibn Uthaymin and his teacher Hamoud bin Uqla – leave aside authentic followers of Ibn Abdul Wahhab who are branded as khawarij by other Salafis/khawarij – have been able to explicitly state that it is perfectly [permissible to slaughter women and children](#) for Jihaad, hence, all over the world today, the "Jihaad" of groups influenced by the Salafi "Qur'an and Sunnah" ideology, such as ISIS, al-Qaida, Boko Haram, Pakistani Fake Taliban (as opposed to the [Afghan Taliban](#) who are still largely rigid Hanafis), etc. is characterised by brutality, mass-takfeer and massacres of civilian populations, and which is revealingly reminiscent of the atrocities of Ibn Abdul Wahhab who remains, till this day, the role-model and inspiration of ALL Salafi sects that have cancerously multiplied and spread ever since his blood-soaked crusade.

[See the following link for blood-thirsty fatwas of Ibn Uthaymin and other Salafis: <http://reliablefatwas.com/salafimodernist-genocide-deen/>

and see the following link for the difference between the Afghan Jihaad and Salafi "Jihaad": <http://reliablefatwas.com/taliban-vs-isis/>

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It should be of no surprise that in regards to (dis)respect and "veneration" (desecration) of the Auliya, the Qur'an Kareem, and the sacred heritage and symbols of Islam; in regards to the laws pertaining to Halalized prostitution (misyar "marriage") and making into a religious pastime the marrying and dumping of multiple wives every other day; in regards to allowing countless couples to live in a perpetual state of zina (adultery) with the Salafi-Trinity maths of equating three divorces to one; in regards to Halaalizing the meat of the Kuffaar with simple invocations of "*bismillah*" and "*yummy yum yum*"; in regards to Tahaarah (purity) and an extreme allergy to washing smelly feet that are barely covered by hole-ridden tights which Salafis hallucinate to be the 'Jawrabayn' of the Sahabah (radhiyallahu anhum) (impervious, shoe-like "socks" worn on rough terrain by the Sahabah (radhiyallahu anhum)); in regards to using the same smelly feet to persistently ram into and pollute the freshly washed feet and concentration of other Musallis during Salaat; and in regards to countless other issues, Salafism and modernism have been responsible for granting Deeni (religious) legitimization to innumerable other abominations, in these worst of times, close to the Hour, during which the pure Deen of the Salaf-us-Saaliheen has already becoming Ghareeb (strange, lone, forlorn), exactly as prophesized by Rasulullah (sallallahu alayhi wasallam).

In short, Salafism, modernism, and all other ideologies that allow one to escape the inflexibility of Rigid Taqleed (tightly binding oneself) to the immutable rulings of the Four Madh-habs, provide a wide enough scope and flexibility to facilitate religious justification for just about any perverted abomination in the pure name of Islam.

"IN REALITY, WE STRIKE THE HAQQ ON TO BAATIL, THEN IT (THE HAQQ) SMASHES OUT ITS (BAATIL'S) BRAINS. THEN SUDDENLY IT (BAATIL) VANISHES. AND FOR YOU THERE IS WAIL (RUIN AND JAHANNUM), FOR THAT WHICH YOU FABRICATE."
(AL-QUR'AN AL-KAREEM)