



ANSWERING IMPORTANT QUESTIONS RELATED TO

RAMADHAN, TARAWEEH AND THE NIGHT OF QADR

An important read for all Muslims

BY SHAIKH MIR ASEDULLAH QUADRI

RAMADAN, TARAWEEH AND THE NIGHT OF QADR

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Table of Contents

1. PREFACE	1
2. BENEFITS OF FASTING	2
3. ISLAMIC REQUIREMENTS OF FASTING	4
3.1 The things that are permissible during the fast	4
4. SALAT AT-TARAWEEH (صلاة التراويح)	6
5. GOOD INNOVATIONS (البدعة الحسنة) BY SAHABAH WERE ALLOWED BY PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)	10
6. THE NIGHT OF QADR (لَيْلَةُ الْقَدْرِ)	13
6.1 The Probability of Night of Qadr Falling on 27 TH Night of Ramadan.....	14

1. PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

Islamic fasting (Saum) is an act of Ibadah and the fourth tenet of Islam. We are required to fast from dawn to dusk every day during the month of Ramadan, every lunar year.

Fasting means, abstaining from eating, drinking, smoking and sexual relations (between spouses) during the hours of fasting. Travelers, sick and certain other categories can defer fasting in Ramadan, but they are required to make up for it by fasting during the following months.

The objective of fasting is not that one merely abstains from the material and physical things which break one's fast, but rather, one must also refrain from those intangible things which diminish the reward of one's fast, such as backbiting, deception, unnecessary gossip, etc.

There are many benefits of fasting, physical, and spiritual both. Following Quranic verses and Ahadith emphasize the importance of Islamic fasting.

It is in Quran - [O' يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - you who believe; fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient.] (**Al-Baqara - 183**)

It is in Hadith - Whoever does not refrain from false speech and deeds, Allah (عَزَّ وَجَلَّ) has no need for him to leave his food and drink." (**Bukhari**)

It is in Quran - - إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ - - [Verily! We have sent it (this Quran) down in the night of Al-Qadr. And what will make you know what the night of Al-Qadr is? The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Ruh (Jibreel - عليه السلام) by Allah's Permission with all Decrees, Peace! (All that night,

there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn. (Al-Qadr - 1-5).

It is in Hadith that **Lailatul Qadr** occurs during the last ten days of Ramadan. And one should spend it in Ibadah.

A pre-dawn meal known as **Suhur** is usually taken in Ramadan. Ramadan is specific with the recitation of Quran. It is important that people spend more time in reading and understanding of the [Quran](#) in Ramadan.

It is in Hadith - Abu Hurairah (رضي الله تعالى عنه) narrated that Jibreel (عليه) used to review the Qur'an with the Prophet (صلى الله عليه و آله وسلم) once each year, and in the year in which he died, he reviewed it with him twice. **(Bukhari, Muslim)**

It is in Hadith - Ibn Abaas (رضي الله تعالى عنه) said, 'Jibreel (عليه السلام) used to meet the Prophet (صلى الله عليه و آله وسلم) every night in Ramadan and study the Qur'an with him'. **(Bukhari, Muslim)**

At the end of Ramadan Muslims celebrate **Eid-ul-Fitr** on 1st Shawwal. All Muslims are required to offer special prayers on this day to thank Allah (عَزَّ وَجَلَّ) for His Mercy.

2. BENEFITS OF FASTING

Since Islam follows the lunar calendar, the month of Ramadan advances 11 days each year as compared to Gregorian Calendar. In view of this, Ramadan falls on different parts of the seasonal year over a 33-year cycle. This seasonal shift dramatically impacts the amount of daily fasting time that occurs in any given location. It can be 12, 15, 18 or up to 22 hours in length in polar regions. Muslims living in these regions are, therefore, permitted to adopt the fasting time of Makka Al-Mukarrama or the nearest comfortable location.

A research study published in the American Journal of Clinical Nutrition shows that fasting leads to significant weight loss. The Mayo Clinic reported that researchers are not sure why, but it seems that fasting can potentially improve the risk factors related to

heart health. Researchers from the University of Southern California found out that fasting starves cancer cells and facilitates the chemo drug therapies to better target the cancer. British Medical Journal published a report saying fasting may be a safe alternative to insulin intake by diabetic patients. The report shows fasting reversed insulin resistance, which resulted to cessation of insulin therapy while maintaining control of blood sugars. The patients also lost significant amounts of body weight, along with reductions in their waistlines and glycated hemoglobin levels. Scientists from the National Institute on Aging (NIA) reported that health and longevity of the people improved with regular fasting. Research has established that fasting improves brain functions. Alzheimer's disease (AD) is a common neurodegenerative disorder in the elderly which is characterized by progressive cognitive dysfunction and behavioral impairment. According to a study published in Frontiers in Molecular Neuroscience, it is stated that fasting protects people from Alzheimer's disease. Fasting contributes to augment sleep quality. Research findings have suggested that fasting markedly reduces negative emotions, including tension and depression. It is reported that fasting helps to limit craving for food because the fasting person realizes that he does not need to eat often. It is observed that by not consuming any food, our body is able to concentrate on removing toxins, as we give the digestive system a rest. Fasting allows the gut to cleanse and strengthens its lining. It can also stimulate a process called autophagy, which is where cells self-cleanse and remove damaged and dangerous particles. Scientists have also been studying the link between diet, gut health, and mental wellbeing of the persons who are fasting, because fasting causes the release of BDNF (brain-derived neurotrophic factor) in the brain which protects brain cells and helps in the reduction of depression, anxiety and dementia.

3. ISLAMIC REQUIREMENTS OF FASTING

There are two **basic** requirements of fasting; (i) the intention for fasting, (نَوَيْتُ بِصَوْمِ غَدٍ لِلَّهِ) (ii) abstaining from dawn to dusk from everything that invalidates the fast. The Dua for breaking the fast in the evening is (اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ) (وعلى رزقك أفطرت).

It is in Hadith – Abu Huraira (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, 'he who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven. **(Bukhari, Muslim)**

Deliberate acts of breaking fasts are a serious sin that entails Qadaa (to complete them later) and Kaffarah (expiation), both. Therefore, it is important to be careful to avoid certain things that invalidate the fast, like eating, drinking, self-induced vomiting, or smoking. Any type of sexual activity between spouses, like intercourse, etc., invalidates the fast.

It is in Hadith – Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, fasting is a shield. So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.' The Prophet (صلى الله عليه و آله وسلم) added, 'by Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' **(Bukhari)**

3.1 The things that are permissible during the fast

- (i) Taking a bath or shower or light swimming. It is advisable not to dive in water as there is a chance that water can be swallowed.

(ii) Using perfumes.

(iii) Using eye drops or contact lenses.

(iv) Taking injections or blood tests in order to save the life of the person or to avoid serious harm to his/her health.

(v) Using toothbrush or even using toothpaste for those who usually get in contact with people at close distance during the day in offices / schools / businesses, provided they make sure that they do not swallow anything.

(vi) Eating, drinking accidentally, unintentionally, forgetting about the fast does not invalidate the fast.

(vii) Trimming of nails and hairs. Sleeping during the fast is allowed. A wet dream during the sleep does not invalidate the fast. However, one should take bath after he wakes up from the sleep.

(viii) A person who had wet dream in the night or had intercourse with his wife and was unable to take bath before dawn, can take Suhur and continue fasting. He can take a bath early in the day. Similarly, the women whose menstruation stops during the night may begin fasting even if she has not taken bath before the start of the fast. In all these cases, bathing (ghusl) is necessary during the day, as early as possible.

(ix) A kiss by a spouse as a mark of appreciation / love does not invalidate the fast. However, it is good idea to avoid it until they break the fast.

Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) know best.

4. SALAT AT-TARAWEEH (صلاة التراويح)

Twenty rak'a Salat at-Tarawih is offered during the month of Ramadan after Isha. Salat at-Tarawih is sunnah. It is generally offered in congregation. Those who cannot join a congregation, can offer Tarawih at home.

Salafis/Ahle Hadith/Wahhabis and their likeminded groups dispute about the number of 20 rak'a in Taraweeh and claim that all Sahabah committed Biddah (innovation in Islam) by performing 20 rak'a Taraweeh. We have clarified this issue below.

The 20 rak'a Salat at Taraweeh in the month of Ramadan is Sunnah of the Prophet (صلى الله عليه وآله وسلم) and it has its beginning during the lifetime of the Apostle of Allah (صلى الله عليه وآله وسلم). It was revived by Hadhrat Umar (رضي الله تعالى عنه) during his Caliphate.

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that one-night Allah's Apostle (صلى الله عليه وآله وسلم) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Apostle (صلى الله عليه وآله وسلم) did not come out to pray. In the morning he said, 'I saw what you were doing, and nothing but the fear that it (the prayer) might be enjoined (make Fard) for you, stopped me from coming to you.' And that happened in the month of Ramadan. (Bukhari, Book 19, Hadith # 9)

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that once (during Ramadan) in the middle of the night Allah's Apostle (صلى الله عليه وآله وسلم) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Apostle (صلى الله عليه وآله وسلم) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Apostle (صلى الله عليه وآله وسلم) came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited 'Tashah-hud' and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Salat at-Taraweeh)

might be made compulsory and you might not be able to carry it out.'
(Bukhari, Book 11, Hadith # 48)

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) used to pray twenty rak'a followed by Witr in the month of Ramadan.

[References - (i) Musannaf Ibn Abi Shaibah, v 2, p 394; (ii) Muntakhab Musnad Abd bin Humaid, (iii) Hadith 653; (v) Al-Mua'jam Al-Ausat, Hadith 802]

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) used to pray twenty raka 'at by himself followed by Witr (every night) in the month of Ramadan. **(Sunan Al-Baihaqi, Hadith # 12102)**

The above Ahadith very clarify that even though the Prophet (صلى الله عليه وآله وسلم) did not continue to perform Salat At-Taraweeh with the congregation because of the fear that it might become a burden upon the Ummah, he regularly performed twenty rak'a of Salat Al-Taraweeh every night during the month of Ramadan. Sahabah (رضي الله تعالى عنهم اجمعين) also followed this practice in small congregations until the caliphate of Umar (رضي الله تعالى عنه).

It is in Hadith - Abdur Rahman bin Abdul Qari (رضي الله تعالى عنه) said, "I went out in the company of Umar bin al-Khattab (رضي الله تعالى عنه) one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, Umar (رضي الله تعالى عنه) said, 'in my opinion I would better collect these (people) under the leadership of one Qari (reciter) (let them pray in congregation)'. So, he made up his mind to congregate them behind Ubay bin Ka'b (رضي الله تعالى عنه). Then on another night I went again in his company and the people were praying behind their reciter. On that Umar (رضي الله تعالى عنه) remarked, 'what an Excellent Biddah (البدعة الحسنة) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering'. He meant the prayer in the last part of the night. (In those days) People used to pray in the early part of the night **(Bukhari)**.

Everyone welcomed Hadhrat Umar's (رضي الله تعالى عنه) directive. From then on, all Sahabah (رضي الله تعالى عنهم) including 'Uthman (رضي الله تعالى عنه), 'Ali (رضي الله تعالى عنه), and Ummahatul Mu'mineen Aisha, Umm Salma, and Safiyya (رضي الله تعالى عنهن) agreed with 'Umar (رضي الله تعالى عنه) and all of them used to perform these twenty-three raka'a every night during the month of Ramadan in Prophet's (صلى الله عليه وآله وسلم) mosque.

It is in Hadith - Ubay bin Ka'b (رضي الله تعالى عنه) narrated that Umar (رضي الله تعالى عنه) ordered him to lead Salat At-Taraweeh during the nights of Ramadan; so, I led people (Sahabah and Tabi'een) in praying twenty raka'a. (Kanz Al-'Ummul, v2, p284)

It is in Hadith - Al-Saaib bin Yazeed (رضي الله تعالى عنه) narrated that we used to offer twenty rak'a followed by Witr during the Caliphate of 'Umar ((رضي الله تعالى عنه)). (Sunan Al-Baihaqi, v1, p296)

Imam Nawawi confirmed the authenticity of the above Hadith in his book 'Sharh Al-Muhazzab, v4, p32'. **Imam Subki** also confirmed the authenticity of the above Hadith in his **Sahih**

It is in Hadith - Al-Saaib bin Yazeed (رضي الله تعالى عنه) narrated that we used to offer twenty rak'a followed by Witr during the Caliphates of 'Umar and Uthman (رضي الله تعالى عنهما) (Sunan Al-Baihaqi, v2, p496)

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'before you were nations with divinely inspired people. If there is a person in my Ummah, it is Umar (رضي الله تعالى عنه)'. (Bukhari)

Imam Shafii said, I have always found people in Makkah offering twenty rak'a Taraweeh. (Tirmidhi, under Hadith # 806)

Salafi Scholar ibn Taymiyyah said, it has been confirmed that Ubay bin Ka'b (رضي الله تعالى عنه) used to lead people in offering twenty rak'a of Salat At-Taraweeh followed by three rak'a Witr in the month of Ramadan. (Fatwah Ibn Taymiyyah, v 1, p 191)

In the light of the above, the arguments of deviant sects, like Salafis, Ahle Hadith, Deobandis and likeminded groups, stand condemned because Sahabah were taught by the Prophet (صلى الله عليه و آله وسلم), and when they unitedly are doing something, it becomes a law of Sharia.

There are 4 things on which a ruling is established, (1) Quran, (2) Sunnah (3) Qiyas, and (4) Ijma of Sahabah. The biggest proof of 20 Raka Taraweeh is all Sahabah performed it that way. If it were not correct, how could the Ijma happen between the Sahabah.

All Imams of Fiqh **Abu Hanifa, Shafii, Malik and Ahmed Ibn Hanbal** confirmed that Salat At-Taraweeh consists of twenty rak'a.

Salafis, Deobandis and likeminded groups **misinterpret the following Ahadith** to prove that Salat at-Taraweeh is 8 Rak'a, which is a wrong understanding on their part.

It is in Hadith - Abu Salma bin Abdur Rahman narrated that he asked Ummul Momineen Aisha (رضى الله تعالى عنها), how is the prayer of Allah's Apostle (صلى الله عليه و آله وسلم) during the month of Ramadan.' She said, 'Allah's Apostle (صلى الله عليه و آله وسلم) never exceeded eleven rak'a in Ramadan or in other months; he used to offer four rak'a, do not ask me about their beauty and length, then four rak'a, do not ask me about their beauty and length, and then three rak'a.' Ummul Momineen Aisha (رضى الله تعالى عنها) further said, 'I said, 'O Allah's Apostle (صلى الله عليه و آله وسلم)! Do you sleep before offering the Witr prayer?' He replied, 'O `Aisha (رضى الله تعالى عنها)! My eyes sleep but my heart remains awake'. (**Sahih al-Bukhari Vol 2, Bk 19, Hadith # 028**)

It is in Hadith - Masruq related that he asked Ummul Momineen Aisha (رضى الله تعالى عنها) about the night prayer of Allah's Apostle (صلى الله عليه و آله وسلم) (throughout the year) and she said, 'it was seven, nine or eleven rak'a besides the two rak'a of the Fajr prayer (Sunna).'

In the above Ahadith, Ummul Momineen Aisha (رضى الله تعالى عنها) is describing about the Tahajjud and Witr prayed of the Prophet (صلى الله عليه و آله وسلم) throughout the year.

However, in the month of Ramadan he prayed 20 rak'a Taraweeh in addition to 11 Rak'a which he used to pray before dawn all through the year.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) used to pray twenty rak'a followed by Witr in the month of Ramadan.

[References - (i) Musannaf Ibn Abi Shaibah, v 2, p 394; (ii) Muntakhab Musnad Abd bin Humaid, (iii) Hadith 653; (v) Al-Mua'jam Al-Ausat, Hadith 802]

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) used to pray twenty raka 'at by himself followed by Witr (every night) in the month of Ramadan. (Sunan Al-Baihaqi, Hadith # 12102)

5. GOOD INNOVATIONS (البدعة الحسنة) BY SAHABAH WERE ALLOWED BY PROPHET MOHAMMAD (صلى الله عليه وآله وسلم)

It is in Hadith - Jabir (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'whoever introduces some good practice in Islam will have the reward of it, as well as the reward of those who act on it after him, without their rewards being diminished in any respect'. (Muslim)

It is in Hadith - Mu'adh Ibn Jabal (رضي الله تعالى عنه) narrated that they were performing Salah when a man arrived who had missed part of the Salah. The person next to him indicated to him, you missed such-and-such' so he performed it.' He said, 'we were between bowing and prostrating and standing and sitting. So, I came and had missed part of the Salah. It was indicated to me what I had missed'. I said, 'I do not find him in any state except that I am in that state. So, I was with them in the state which I found them upon. Then when the Prophet (صلى الله عليه وآله وسلم) completed the Salah, I stood and prayed'. The Apostle of Allah (صلى الله عليه وآله وسلم) faced the people and said, 'who said such-and-such'? They replied, 'Mu'adh ibn Jabal'. So, he said, 'Mu'adh has initiated a (new) practice for

you so follow him in it. If any of you comes and has missed something of the Salah, then let him pray with the Imam. Then when the Imam completes (the Salah) let him perform that which he missed out'. (**Abu Dawood, Ahmad, and Ibn Abi Shaibah** related this Hadith with a sound and continuous chain.)

It is in Hadith - Sa'id Ibn al-Musayyib narrated that Bilal (رضى الله تعالى عنه) came to the Prophet (صلى الله عليه وآله وسلم) to call him for the Salah of Fajr. It was said to him. 'he is sleeping'. He replied. 'Salah is better than sleep (الصلاة خير من النوم), Salah is better than sleep (الصلاة خير من النوم)'. The Prophet (صلى الله عليه وآله وسلم) said to Bilal (رضى الله تعالى عنه), 'how excellent this is! Include it in your Adhan'. So, it became established as part of the adhan of Fajr. (**Al-Hidaya, Vol. 1, Sunan Ibn Maja**) There are similar Ahadith in this context in **Nasa'i, Abu Dawood, at-Tahaawi, Daaraqutni, Ibn Khuzaima, Sunan Baihaqi**, etc.)

Some people say that this phrase was added in Fajr Azan by Hadhrat Umar (رضى الله تعالى عنه). This is not a correct understanding. They have misunderstood the wording of a Hadith in some Ahadith books. Let us read the wording of that Hadith.

It is in Hadith - الصلاة: ان المؤذن جاء الي عمر بن الخطاب يؤذنه لصلاة الصبح فوجده نائماً فقال: الصلاة: [The azan reciter went to Umar Ibn Al-Khattab (رضى الله تعالى عنه) informing him the Fajr prayer time, He found Umar Ibn Al-Khattab (رضى الله تعالى عنه) asleep, so he shouted 'Assalatu Khairum Minan Naum'. Umar (رضى الله تعالى عنه), ordered to include it in the Azan. (**Muatta, Imam Malik**)

Read the wordings of the Hadith. The person **shouted** on the house of Hadhrat Umar (رضى الله تعالى عنه) 'as-Salatu Khairum min an-Naum'. What Hadhrat Umar (رضى الله تعالى عنه) told him was 'include that phrase in Azan al-Fajr and do not use it independently to wake people. The utterance of Hadhrat Umar (رضى الله تعالى عنه) has been misunderstood by some people. What Hadhrat Umar (رضى الله تعالى عنه) said to that person was 'keep that phrase included in Azan al-Fajr' and do not use it to wake up people for Fajr prayer. Hadhrat Umar (رضى الله تعالى عنه) did not like a phrase of Azan to be used to wake people in their houses individually.

As this phrase was already part of Azan al-Fajr, from the time of Prophet Mohammad (صلى الله عليه و آله وسلم), where was the need for Hadhrat Umar (رضى الله عنه) to tell him to include it in Azan al-Fajr?

Salafis, Deobandis and likeminded groups confuse innocent Muslims by misquoting the following Hadith.

(ii) It is in Hadith - Jabir bin Abdullah (رضى الله تعالى عنه) said, 'when Allah's Apostle (صلى الله عليه و آله وسلم) delivered the sermon, his eyes became red, his voice rose and his anger increased so that he was like one giving a warning against the enemy and saying, 'the enemy has made a morning attack on you and in the evening too.' He would also say : 'The last Hour and I have been sent like these two.' and he would join his forefinger and middle finger; and would further say : 'The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad (صلى الله عليه و آله وسلم). And the most-evil affairs are their innovations and every innovation is misguidance and every misguidance goes to Hell fire. **(Muslim Book 4).**

Watch the wordings of the above Hadith, 'And most evil affairs are their innovations and every innovation are a misguidance and every misguidance go to Hell Fire.'

Salafis / Deobandis and likeminded groups confuse innocent Muslims saying that everything new thing is innovation and every innovation is misguidance. The above Hadith is talking about 'evil issues' (شَرُّ الْأُمُور), meaning evil deeds which are referred to as "Biddahh". The Hadith is not talking about virtuous deeds which do not contradict with Quran and Sunnah.

The conclusion of the above discussion is that 20 rak'a Taraweeh prayer is Sunnah that should be followed by every Muslim during Ramadan.

6. THE NIGHT OF QADR (لَيْلَةُ الْقَدْرِ)

The night of Qadr (لَيْلَةُ الْقَدْرِ) is the blessed night during the month of Ramadan. It is a glad tiding for Muslims that this Night is better than one thousand months (more than 33 years) and it is an opportunity for them to make sure that they are benefited from it. A person who misses it has certainly missed a tremendous amount of good in his life.

It is in Quran - **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ**
[Surely, We revealed it on the Night of Power/Decree. And What will convey to you what the Night of Power is! The Night of Power is better than thousand months.] **(Al-Qadr - 1-3).**

Praying Isha and Fajr on that night is extremely important as the Prophet (صلى الله عليه و آله وسلم) said, 'whoever attends Isha prayer in then he has the reward as if he had stood half of the night. And whoever prays Isha as well as Fajr, then he has the reward as if he had spent the entire night standing in prayer. **(Muslim, Tirmidhi).**

Imam Shafii said, pious people spend this night in prayer, some in the recitation of Quran, some in supplications and all are rewarded by Allah.

Imam Malik is reported to have said, whoever is present at Isha on the night of Qadr has taken his portion from it. **(Muatta).**

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, 'he who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven. And whoever observed prayer on the night of Qadr with faith and seeking reward from Allah, all his previous sins would be forgiven. **(Bukhari, Muslim)**

It is in Hadith - Ibn Umar (رضي الله تعالى عنه) narrated Allah's Apostle (صلى الله عليه و آله وسلم) as saying, 'seek it (the night of Qadr) in the last (ten nights). If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last week. **(Muslim Book 13, Hadith 271)**

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated, 'I asked, O Apostle of Allah (صلى الله عليه و آله وسلم), if I realize the night of Qadr, what should I supplicate in it?' He (the Prophet ﷺ) replied,

supplicate **اللَّهُمَّ إِنَّكَ عَفُورٌ ، تُجِيبُ الْعَفْوَ فَاعْفُ عَنِّي** [O Allah, You are Most Forgiving, and You love forgiveness; so forgive me]. **(Tirmidhi)**

6.1 The Probability of Night of Qadr Falling on 27TH Night of Ramadan

Many Sahabah, Tabi'een and Awliya Allah indicated that the night of Qadr usually falls on the 27th night of Ramadan. Ubay bin Ka`b (رضي الله تعالى عنه) would swear without saying In sha Allah that it fell on 27th night. **(Sahih Muslim)**.

It is in Hadith - Ubay bin Ka`b (رضي الله تعالى عنه) narrated that 'by Allah, I know about Lailatul Qadr and I know it fully well that it is the twenty-seventh night (during Ramadan) on which the Apostle of Allah (صلى الله عليه و آله وسلم) commanded us to observe prayer. (Shu'ba was in doubt about these words. 'the night on which the Apostle of Allah (صلى الله عليه و آله وسلم) commanded us to observe the prayer'. **(Sahih Muslim)**.

It is in Hadith - It is narrated on the authority of Zirr ibn Hubaysh (رضي الله تعالى عنه) that he said, I asked Ubay ibn Ka`b (رضي الله تعالى عنه), 'your brother (Sahabi) Ibn Mas`ud (رضي الله تعالى عنه) says, 'anyone who stands (for the supererogatory prayer every night) throughout the year will happen to witness the Night of Al-Qadr'. He (Ubay - رضي الله تعالى عنه) said, 'may Allah have mercy upon him, he wanted to not make the people rely only on it. No doubt, he knew that it is in Ramadan, particularly in the last ten nights, and that it is, namely, the 27th night'. Ubay (رضي الله تعالى عنه), then took an unrestricted oath (such as without saying, 'Allah willing' in it), that it was the twenty-seventh night. (The sub-narrator asked) 'with what do you support that, O' Abu Al-Mundhir (رضي الله تعالى عنه)? He said, 'with the portent or the sign, of which the Apostle of Allah (صلى الله عليه و آله وسلم) told us, which is that the sun rises brightly the next day and without rays'. **(Sahih Muslim, Tirmidhi)**

It is in Hadith - Salim reported on the authority of his father that a person saw Lailat-ul- Qadr on the 27th (night of Ramadan). Thereupon Allah's Apostle (صلى الله عليه و آله وسلم) said, 'I see that your dreams agree regarding the last ten (nights of Ramadan). So, seek it on an odd number (of these ten nights). **(Sahih Muslim)**

It is in Hadith - Muawiya (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said regarding the night of al-Qadr, 'it is the 27th night (of Ramadan)'. **(Abu Dawood)**

It is in Hadith - It is narrated on the authority of Ibn 'Abbas (رضي الله تعالى عنه), that a man came to the Prophet (صلى الله عليه وآله وسلم), and said, 'O Prophet of Allah (صلى الله عليه وآله وسلم), I am an old sick man and it is too difficult for me to stand (for supererogatory prayers every night). So, please, specify for me a night (to stand in prayer on), may be Allah would help me witness the Night of Al-Qadr on it'. On that the Prophet (صلى الله عليه وآله وسلم) said, 'I advise you (to stand in prayer on) the twenty seventh (night of Ramadan)'. **(Ahmad)**

From the above Ahadith, it looks certain that the Night of Qadr falls on 27th night. Then, why are there so many Ahadith, and sayings of important dignitaries of Islam that the Night of Qadr should be looked in the last 10 nights of the Ramadan, particularly in the last odd nights of Ramadan? We have explained this issue below.

It is in Quran - حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ [Maintain with care the (obligatory) prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient.] **(Al-Baqara - 238)**

The above verse commands us to maintain with care all 5 obligatory Salah. In addition, the verse orders us to give special emphasis on the middle prayer. What is meant by middle prayer? There are some differences of opinions among scholars on this issue.

It is in Hadith - Abdullah bin Mas'ud (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'Salatul-Wusta is the Asr prayer. 'Imam Tirmidhi said, this Hadith is Hasan Sahih.] **(Jami Tirmidhi, book 2, Hadith # 31)**

Allah (عَزَّ وَجَلَّ) is commanding us to pray all 5 Salah of the day with care with special emphasis on Salat al-Asr. In the same way, we can spend as much time as possible in prayers in the last 10 (or 5 odd) nights of Ramadan, with a special emphasis on 27th night.