

DEBUNKING THE STUPID

**8 RAKA'T BID'AH
DHALAALAH**

“TARAWEEH”

OF THE

DEVIANT SALAFIS

By

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Contents

THE BID'AH OF 8 RAKATS OF "TARAWEEH"	2
AUTHENTIC EYE-WITNESS TESTIMONIES CONFIRMING THE IJMA' OF 20 RAKA'TS AMONGST THE SALAF-US-SAALIHEEN	5
IMAM AHMAD: "THE SUNNAH OF THE MUSLIMEEN IS MORE BELOVED TO ME"	12
THE SALAFI DEAD HORSE	17
THE SALAFIS - THE WORST BID'ATEES	17



THE BID'AH OF 8 RAKATS OF "TARAWEEH"

"Indeed, those who will still be alive after me will see many differences; so hold fast to my Sunnah and the Sunnah of the Khulafa Rashideen (i.e. Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthman, and Hadhrat Ali radhiyallahu anhum) after me. Adhere to and cling tightly to it and beware of newly-invented matters, for every newly-invented matter is a Bid'ah and every Bid'ah is deviation." (Saheeh – Narrated by Tirmidhi, Abu Dawud, and many others)

The issue of the number of raka'ts of Taraweeh vividly portrays the satanic potential of Salafism, of modernism, and of all other "isms" that exhort a direct interpretation of Qur'an and Sunnah, to mutate and transmogrify the pure Deen into another religion altogether – even carrying the potential to overturn aspects of the Deen that had been accepted by the Ijma' (consensus) of the Salaf-us-Saaliheen, the Most Blessed and Superior of Generations (Khairul Quroon).

In this article, we shall relate authentic and direct eyewitness testimonies from undisputed Authorities of the Salaf-us-Saaliheen whom even the Salafis deem to be trustworthy, which confirm that the minimum base of 20 raka'ts was the unanimous (Ijma') Taraweeh practice of the Salaf-us-Saaliheen, and that the deviant Salafi institutionalised practice of 8 raka'ts of "Taraweeh", or 2 rakat's of "Taraweeh", or any other number of raka'ts that was not adopted by the Most Blessed of Generations, is a clear Bid'ah Dhalaalah (misleading innovation).

The fact that the minimum base of 20 raka'ts of Taraweeh was the unanimous (Ijma') practice of the Salaf-us-Saaliheen

all over the world, and it has remained so for fourteen centuries, as shall be demonstrated, means that the strongest possible Ijma' was enacted on this issue, since Rasulullah (sallallahu alayhi wasallam) himself affirmed the superiority of the Salaf-us-Saaliheen over all other subsequent generations:

"The Most Superior of my Ummah is my generation (i.e. the Sahabah), then those who follow them (the Tabi'een), then those who follow them (the Tab-e-Tabi'een)."
(Bukhari, Muslim)

Furthermore, Rasulullah (sallallahu alayhi wasallam) asserted the absolute impossibility of the Ummah (i.e. Ahlus Sunnah wa'l Jama'ah) in general, and the Most Superior of Generations in particular, agreeing upon any error:

"My Ummah will never agree upon error. Therefore, it is obligatory upon you to be with the Jama'ah (the Main Group), for indeed the Hand of Allah is over the Jama'ah."

[Tabrani's Kabir – Saheeh according to Haythami and others including the Salafi's chief "muhaddith" al-Albani whose typically salafi "Qur'an & Sunnah" methodology led him, along with countless of his Muqallids, to recklessly conclude that 20 raka'ts of Taraweeh is a Bid'ah!]

"Whoever separates himself from the Jama'ah by even the length of a handspan, dies the death of Jahiliyyah [the period of Kufr prior to the advent of Islam]"
[Saheeh Muslim]

"It is obligatory upon you to adhere to the Jama'ah (the Main Group), for indeed the Ummah of Muhammad (sallallahu alayhi wasallam) will never agree upon an error."

[Musannaf Abi Shaybah – Saheeh. As Ibn Hajar al-Asqalani and others have mentioned, even though the Sanad goes

back to a Sahabi, the statement is from Rasulullah (sallallahu alayhi wasallam) since such a statement cannot be based on reason.]

With regards to the authentic narrations of 8 raka'ts of Qiyaam-ul-Lail (night prayers), it will also become manifestly clear from the eye-witness testimonies below that ALL the Salaf-us-Saaliheen understood such narrations to refer to a prayer completely separate and distinct to the 20 raka'ts of Taraweeh prayers of Ramadhan, namely the Tahajjud prayers which is prayed throughout the year.

It should be borne in mind that the Musnad of Abu Hanifah, the Muwatta of Imam Malik, the Musnad of Imam Shafi'i, and the Musnad of Imam Ahmad ibn Hanbal, all contain the narration(s) pertaining to 8 raka'ts of Qiyam-ul-Lail (night prayers). This fact, in itself, should be sufficient in deterring Salafi and modernist groups from making the laughably stupid claim often made by such deviant groups, in a manner that reeks of the foulest stench of Kibr (satanic pride), that the Four Imams who were the leading Authorities of the Most Superior of Generations, along with the galaxy of Aimmah-e-Mujtahideen, Fuqaha and Muhadditheen who were involved in the subsequent compilation of their Madh-habs, along with the Jama'ah (main body of Fuqaha, Muhadditheen and Auliya) of each subsequent era who faithfully submitted to the Four Madh-habs, had all somehow missed or miserably failed to understand the critically relevant Daleel – in this case the narration of 8 raka'ts – only to be miraculously (Karaamat of the highest degree) discovered or understood properly 1400 years later by some deviant group that emerged during the worst era this Ummah has ever experienced.

While reading the authentic eye-witness testimonies below, the sincere reader should be able to appreciate the stark contrast between the 20 raka'ts Taraweeh practice that was the unanimous practice throughout the whole Islamic Empire during the era of the Salaf-us-Saliheen. In fact, it is still the practice in the Haramain Shareefain of Makkah and Madina, despite misguided Salafis and modernists being in control of these Holy Sanctuaries. And the Bid'ah practice of 8 raka'ts of "Taraweeh" that has spread today in numerous places in the world, and which vividly portrays the unique potential of Salafism – and of all deviant groups that exhort a direct interpretation of Qur'an and Sunnah – to mutilate the Sunnah of the Salaf-us-Saaliheen which is nothing other than the Sunnah of Rasulullah (sallallahu alayhi wasallam).

AUTHENTIC EYE-WITNESS TESTIMONIES CONFIRMING THE IJMA' OF 20 RAKA'TS AMONGST THE SALAF-US-SAALIHEEN

We shall begin with Ishaq ibn Rahwayh's direct testimony of the unanimous practice of the Salaf-us-Saaliheen. Since Ishaq ibn Rahwayh was widely known as Ameerul Mu'mineen fi'l Hadith – the highest pedestal in the field of Hadith amongst the Salaf-us-Saaliheen – and since he was one of the most important and most senior teachers of Imam Bukhari, Imam Muslim, Imam Abu Dawud, Imam Nasai, and countless other Muhadditheen, it will be an extremely problematic task for the Salafis to insinuate that Ishaq ibn Rahwayh was a liar or that he might have been hallucinating when he confirms unambiguously in "Masaa-il al-Imam Ahmad wa Ishaq ibn Rahwayh", through his direct student,

that the unanimous practice of the Salaf-us-Saaliheen consisted of the minimum base of 20 Rak'ats:

*"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 (Tarweehahs i.e. 20 raka'ts)**; considering the fact that the inhabitants of Madinah have not ceased, from the time of Umar (may Allah be pleased with him) to this time of ours, to pray 40 raka'ts [i.e. $20 + 16 + 4$ – without the extra one rakat's of Witr] in the vigil of the month of Ramadan, while lightening the recitation. As for the inhabitants of Iraq, they have not ceased to be upon 5 Tarweehahs [i.e. 20 raka'ts] from the time of Ali (may Allah be pleased with him) till this time of ours."*

As shall become even clearer from the testimonies to come of other Leading Imams of the Salaf-us-Saaliheen, the **only** difference in the number of rak'ats amongst the Salaf-us-Saaliheen was with regards to the extra 4 rak'ats of Nafl (optional) prayers that would be prayed during the 4 rest periods that occurred in between the Five Tarweehahs (each set of 4 rak'ats of Taraweeh) i.e. an extra $4 \times 4 = 16$ raka'ts. Thus, the total would come up to $20 + 16 = 36$ raka'ts. Another 3 raka'ts or 5 raka'ts of Witr would bring the total to 39 or 41 respectively. However, with regards to the minimum number of 20 raka'ts (5 Tarweehahs), there was absolutely no difference amongst the Salaf-us-Saaliheen.

Hence, Ishaq ibn Rahwahy states in no uncertain terms:
*"...the **minimum** of that is Five (Tarweehahs – i.e. $5 \times 4 = 20$ raka'ts)."*

In his Sunan, Imam Tirmidhi (d. 279 AH), the student of Imam Bukhari, also makes it clear unambiguously that the ONLY ikhtilaaf amongst the Salaf-us-Saaliheen pertained to the extra 16 raka'ts. Thus, the unanimous practice of the Salaf-us-Saaliheen consisted of the minimum base of 20 raka'ts. While describing the ikhtilaaf amongst the Salaf-us-Saaliheen involving 20 raka'ts and $20 + 16 = 36$ raka'ts, Imam Tirmidhi makes absolutely no mention of the narration pertaining to 8 raka'ts which he himself recorded in the very same book, and which according to the Salafis should have been critically relevant here:

"The Ahlul Ilm (the Leading Imams of the Salaf-us-Saliheen) differed over the night prayer of Ramadan. Some were of the view that one is to pray 41 raka'ts [i.e. 20 raka'ts + 16 raka'ts + 5 witr] including Witr. This is the view of the people of Madinah, and this is what the Amal (practice) is upon according to them in Madinah. However, the majority of the Ahlul Ilm are upon what was reported from Ali, 'Umar, and others from the Sahabah (radhiyallahu anhum) of Nabi (sallallahu alayhi wasallam), that it is twenty Rak'ah. This is the view of Sufyan Ath-Thawri, Ibn Al-Mubarak and Ash-Shafi'i. Ash-Shafi'i said: "And like this I found them [i.e. the Salaf-us-Saliheen of his era] in our land in Makkah praying twenty Rak'ats." Ahmad said: "There are various reports concerning this." He did not judge according to any of them. Ishaq [ibn Rahawayh] said: 'Rather, we prefer 41 Raka'ts according to what has been reported from Ubayy bin Ka'b.'"

Similarly, Imam al-Tahawi (d. 321 AH), author of the famous Aqeedat-ut-Tahawiyyah, also confirms in his "Ikhtilaaf ul-Ulama", that the only ikhtilaaf that occurred amongst the Salaf-us-Saaliheen with regards to Taraweeh prayers, pertained to the extra 16 raka'ts:

"Our companions (i.e. the Imams of the Hanafi madh-hab) and Imam al-Shafi'i would pray 20 rakats other than witr. Malik said [that it is] 39 rakats including Witr – 36 rakats plus Witr – and he said that this was the age-old practice which the people have not ceased to be upon. [Based] On the authority of Saa'ib ibn Yazeed (radhiyallahu anhu) that they would stand in Ramadan for 20 raka'ts, and that they would support themselves on staffs during the time of Umar ibn al-Khattab. [And] Al-Hasan bin Hayy [narrated] from Amr ibn Qays from Abul Husnaa [reported] that Ali ibn Talib (radhiyallahu anhu) ordered a man to lead them in Salaat for 20 raka'ts in the month of Ramadhan"

Thus, it is manifestly and unambiguously clear from the above statements that while the only valid ikhtilaaf during the Salaf-us-Saaliheen pertained to amounts above and beyond the minimum base of 20 raka'ts, the relatively new ikhtilaaf that has been conjured up by deviates in recent times, between 20 rakat's and 8 raka'ts, is an innovated (Bid'ah) ikhtilaaf that was never present during the era of the Salaf-us-Saaliheen.

Let us now proceed to the direct eye-witness testimonies of other undisputed Imams of the Salaf-us-Saaliheen.

Imam Shafi'i (d. 204 AH) confirms in his famous Kitaab, "al-Umm", that the unanimous practice of the Salaf-us-Saaliheen in Makkah and Madinah, the Headquarters of the Ummah – thus by extension the whole Ummah – consisted of the minimum base of 20 raka'ts:

"I saw [them] in Madinah standing up for prayer for 36 raka'ts [i.e. 20 + 16]. However, 20 raka'ts is more beloved to me since it was related on the authority of Umar, and in the same manner [i.e. for 20 raka'ts] they [i.e. the Salaf-us-Saaliheen of his era] would stand up for prayer at Makkah and pray 3 raka'ts Witr."

Since the narration of 8 raka'ts of night prayers is found in the Musnad of Imam Shafi'i, it is plainly clear to all but Salafi morons that Imam Shafi'i had understood, along with all the Leading Imams of the Salaf-us-Saaliheen, that such narrations referred to a night prayer separate and distinct from the Taraweeh prayers, namely the Tahajjud prayers.

Similarly, while Imam Malik also records the narration of 8 raka'ts in his Muwatta, he himself was of the position that Taraweeh consisted of 20 raka'ts along with the extra 16 raka'ts, based on the age-old practice of the Salaf-us-Saaliheen of Madinah Munawwarah. In al-Mudawwanah, Ibn al-Qasim (d. 191 AH), the major student and primary source of the rulings of Imam Malik, quotes Imam Malik's statement regarding the age-old practice of 36 raka'ts (20 + 16) of the people of Madinah:

"This [36 raka'ts] is what I found the people to be upon, and it is the age-old practice which the people (i.e. the Salaf-us-Saliheen) have not ceased to be upon."

The adopted position of Imam Ahmad ibn Hanbal was also 20 raka'ts, although according to him there is no problem if more raka'ts is added above and beyond the minimum of 20 raka'ts. Imam Ahmad's direct student, Imam Abu Dawud (d. 275 AH), makes mention of 20 raka'ts in his compilation of Imam Ahmad's rulings, "Masaa-il al-Imam Ahmad". While relating Imam Ahmad ibn Hanbal's position on the issue of resting between each Tarweehah (sets of 4 raka'ts), the number of Tarweehah is mentioned to be 5 (i.e. $5 \times 4 = 20$ raka'ts), as a matter of fact that needs no substantiation or even discussion:

"I heard [from] Ahmad [ibn Hanbal]: He was asked regarding a people who pray 5 Tarweehah (sets of 4 raka'ts) without

resting in between. He (Ahmad ibn Hanbal) answered: 'There is no harm in it [i.e. not resting in between]'

Imam Ahmad ibn Hanbal's preferred position of 20 raka'ts – as opposed to more than 20 raka'ts – is confirmed authentically by Abul Qasim al-Khiraqi (d. 334 AH), the long-serving student of the eldest son of Imam Ahmad ibn Hanbal, who states in his Mukhtasar, the earliest Hanbali Fiqh manual which was written solely for the purpose of recording the positions of Imam Ahmad ibn Hanbal:

"The standing (of prayer) in the month of Ramadhan is 20 raka'ts"

This clear-cut, unambiguous position of Imam Ahmad ibn Hanbal and his Madh-hab has been re-iterated by major Hanbali authorities throughout the ages who are infinitely more reliable representatives of the Hanbali Madh-hab than the anthropomorphists today who masquerade as Hanbalis.

For example, Allamah Ibn Qudamah, whom even the Salafis regard as a reliable and trustworthy transmitter of the rulings and statements of Imam Ahmad ibn Hanbal, states:

"The Mukhtaar (i.e. the adopted and chosen) position according to Abu Abdullah (i.e. Imam Ahmad) is 20 Raka'ts."

And, Imam al-Hajjawi, another major Hanbali authority, clarifies explicitly in his authoritative book, "al-Iqna'", that 20 raka'ts is the minimum to be prayed. He states that the flexibility to increase and decrease upon the raka'ts applies only to numbers that exceed 20 raka'ts, according to an explicit statement from Imam Ahmad ibn Hanbal:

"Taraweeh is 20 raka'ts in Ramadhan with loud recitation. Its performance in Jama'at is more virtuous and it is not to be shortened [i.e. below 20 raka'ts], although there is no harm

in adding to it according to Nass [i.e. explicit statement from Imam Ahmad ibn Hanbal]"

Since Salafis, modernists, and other Slaves of their Nafs (bestial desires), love to have the option open for themselves to guilt-freely flit in and out of the measly 8 raka'ts which they have decided to adopt for their Taraweeh-Tahajjud Hybrid Bid'ah "Salaat", often dropping out for a "brief" second or third iftaar, and even on some days opting out of their Hybrid "Salaat" altogether, it is worth mentioning that the great emphasis placed by the Hanbali Madh-hab on the Taraweeh prayers is identical to that of the other Madh-habs – an emphasis transmitted right from the Most Blessed of Eras. While narrating the position of the Salaf-us-Saaliheen with regards to the Taraweeh prayers, Allamah Ibn Qudamah mentions that Taraweeh is a Sunnah Mu'akkadah – an emphasized Sunnah the omission of which is blameworthy without a valid excuse:

"The prayer of the month of Ramadān is twenty raka'ts i.e. Salaat-ut-Taraweeh, and it is Sunnah Mu'akkadah. Rasulullah (sallallahu alayhi wasallam) was the first to make it a Sunnah...Taraweeh was only ascribed to Umar ibn al-Khattab because he gathered the people behind Ubayy ibn Ka'b, so he would lead them in Salaat-ut-Taraweeh."

In order to give some idea on the gravity of omitting a Sunnah Mu'akkadah practice – without a valid Shar'i excuse – in the eyes of Imam Ahmad ibn Hanbal and the Salaf-us-Saaliheen in general, we shall quote Imam Ahmad's explicit statement with regards to the Witr prayer which is also Sunnah Mu'akkadah according to his Madh-hab. Allamah Ibn Qudamah states in al-Mughni:

"Witr is not obligatory... [Imam] Ahmad [ibn Hanbal] said: 'Whoever omits praying Witr deliberately is a villainous man, whose testimony should not be accepted.'"

Again, it should be noted that Imam Ahmad ibn Hanbal was undoubtedly aware of the narration regarding 8 raka'ts of night prayers, since it is recorded in his own Musnad. And again, it is obvious to all but Salafi morons that such narrations apply only to the Tahajjud Salaat which is a completely separate and distinct prayer to the 20 raka'ts Taraweeh prayer that was being prayed by Muslims all over the world during the blessed era of the Salaf-us-Saaliheen.

We shall now conclude this section with the eye-witness testimony of Ibrahim al-Nakha'i (d. 96 AH), the great Tabi'i of Iraq – the other major centre of learning to which thousands of Sahabah (radhiyallahu anhum) had migrated and which had become the political capital of the Muslim empire during the era of the Khulafa-e-Rashideen. Imam Abu Yusuf (d. 182), in his Kitab al-Athar, narrates via Imam Abu Hanifah and Hammad (ibn Abu Sulayman) from Hazrat Ibrahim al-Nakha'i (d. 96 AH):

"The people [i.e. the Sahabah and Tabi'een] would pray 5 Tarweehaat [sets of 4 raka'ts] in Ramadhan."

IMAM AHMAD: "THE SUNNAH OF THE MUSLIMEEN IS MORE BELOVED TO ME"

At this point, it is worth quoting another ruling on the Taraweeh prayers which Imam Abu Dawud narrates directly from Imam Ahmad ibn Hanbal in his "Masaa-il al-Imam Ahmad":

"I heard Ahmad being asked, 'Should the standing i.e. Taraweeh, be delayed till the last portion of the night? He

[Ahmad] replied, 'No, the *Sunnah of the Muslimeen* is more beloved to me.'

Observe carefully the Daleel (evidence) being cited here by Imam Ahmad ibn Hanbal, who is reported to have committed to memory around a million Ahadith – which is approximately a million more than what is memorized and (mis)understood by any of the countless self-appointed "Mujtahids" today whose satanic pride and desperate craving to concoct a tailor-made "Deen" lead them to labour under the self-deception that they are able to interpret the Qur'an and Sunnah better than the Imams of the Salaf-us-Saaliheen. The Great Imam does not cite any Qur'anic verse or Hadith narration to substantiate his position here. When the whole Ummah, especially the Salaf-us-Saaliheen, has adopted a particular practice en masse, then the "*Sunnah of the Muslimeen*" is the strongest possible Daleel. Hence, this absolute Master of Hadith and Fiqh cites as his Daleel the "*Sunnah of the Muslimeen*."

Also, worth noting from the above ruling is the fact that the "*Sunnah of the Muslimeen*" with regards to the timing of Taraweeh was NOT during the last part of the night. Furthermore, it is known by Ijma' (consensus) that the most favoured part of the night during which Rasulullah (sallallahu alayhi wasallam), the Sahabah and all the Salaf-us-Saaliheen would pray the Tahajjud Salaat, was the final part of the night. These facts in themselves are enough to demonstrate that Imam Ahmad ibn Hanbal, along with the Salaf-us-Saaliheen – i.e. those referred to by the term "*Sunnah of the Muslimeen*" – all understood Taraweeh to be a completely separate and distinct prayer to Tahajjud salaah.

There was absolutely no confusion amongst the Most Superior of Generations with regards to the narrations of 8 raka'ts which applied to Tahajjud Salaat and which was normally prayed in the final part of the night, and the narrations of 20 raka'ts which applied to Taraweeh prayers and which was normally prayed in the earlier part of the night. And, how could there have been any confusion among the very initial ranks of the Salafus Saaliheen when the Deen was handed to them by Rasulullah (Sallallahu alayhi wasallam) in a perfected state?

Relevant to the Daleel, "*Sunnah of the Muslimeen*", used here by Imam Ahmad ibn Hanbal, let us quote again the explicit statement of Ameerul Mu'mineen fi'l Hadith, Ishaq ibn Rahwayh, regarding the minimum number of raka'ts for Taraweeh:

*"...the **minimum** of that is Five (Tarweehahs – i.e. $5 \times 4 = 20$ raka'ts)."*

In substantiation of this ruling, this Leader of the Believers in the field of Hadith, does not cite a single Hadith narration nor a single Qur'anic verse. Rather, he relates the age-old unanimous practice of the people of Madinah and the people of Iraq:

"...considering the fact that the inhabitants of Madinah have not ceased, from the time of Umar (may Allah be pleased with him) to this time of ours, to pray 40 raka'ts [i.e. $20 + 16 + 4$ – without the extra one rakat's of Witr] in the vigil of the month of Ramadan, while lightening the recitation. As for the inhabitants of Iraq, they have not ceased to be upon 5 Tarweehahs [i.e. 20 raka'ts] from the time of Ali (may Allah be pleased with him) till this time of ours."

Similarly, Imam Malik, another undisputed master of Hadith and Fiqh, does not quote any Hadith in substantiation of his own position that the Taraweeh prayers are 36 raka'ts i.e. 16

extra raka'ts on top of the minimum 20 rakat's. He merely states as his Daleel:

"This [36 raka'ts] is what I found the people to be upon, and it is the age-old practice which the people (i.e. the Salaf-us-Saliheen) have not ceased to be upon."

And similarly, Imam ash-Shafi'i, the Imam of Makkah Mukarramah, while citing the practice of Hadhrat Umar (radhiyallahu anhu) also uses as his Daleel the practice of the people of Makkah:

"And like this I found them [i.e. the Salaf-us-Saliheen of his era] in our land in Makkah praying twenty Rak'ats."

It is obvious from the statements above, that when an Ijma' (consensus) is so emphatic as the Ijma' on such clearly visible aspects of the Taraweeh prayers, which was taught directly and practically to the whole Ummah just a generation prior to them by none other than the Sahabah (radhiyallahu anhum), then the Daleel of the "*Sunnah of the Muslimeen*" is more than sufficient substantiation for such undisputed masters of Hadith and Fiqh cited above, who all were literally a million times superior – in terms of knowledge, memory, understanding, intellect, piety, and sanity – than the whole glut of self-appointed paper "Mujtahids" appearing today whose satanic hobby is to play around with verses of the Qur'an and the Hadith in order to conjure up tailor-made versions of the "Deen" for themselves and their army of blind Muqallids.

Any "Deen" that is even slightly at variance with the pure Deen of the Salaf-us-Saaliheen, such as the innumerable tailor-made versions of the numerous Salafi and modernist sects that have appeared in recent times, is a deviated imposter of a "Deen" that has nothing to do with Islam.

Despite Imam Abu Hanifah, Imam Ahmad ibn Hanbal, Imam Shafi'i, Imam Malik, Imam Ishaq ibn Rahwayh, and many others, all being aware of the narration of 8 raka'ts of Tahajjud, having recorded the narration(s) in their own Hadith compilations, not even a trace of discussion or debate exists in any of their books, or in the books of their students, which remotely resembles the stupid controversy and debate created by Salafi and modernist groups today regarding a hybrid Taraweeh-Tahajjud Bid'ah "Salaat" consisting of 8 raka'ts which today has caused, in many mosques throughout the world, the complete displacement of the Sunnah of Salaf-us-Saaliheen which is nothing other than the Sunnah of the Khulafa-e-Rashideen which is nothing other than the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) himself commanding firm adherence to the Sunnah of the Khulafa-e-Rashideen – since it is no different to his own Sunnah – states explicitly:

*"Indeed, those who will still be alive after me will see many differences; so hold fast to my Sunnah **and** the Sunnah of the Khulafa Rashideen (i.e. Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthman, and Hadhrat Ali radhiyallahu anhum) after me. Adhere to and cling tightly to it and beware of newly-invented matters, for every newly-invented matter is a Bid'ah and every Bid'ah is deviation."* (Saheeh – Narrated by Tirmidhi, Abu Dawud, and many others)

The displacement of practices whose Ijma' was so emphatic that the likes of Ishaq ibn Rahwayh or Imam Ahmad ibn Hanbal or Imam Malik could simply cite the "Sunnah of the Muslimeen" as their primary Daleel, is more than sufficient evidence to expose the satanism inherent in Salafism and modernism.

THE SALAFI DEAD HORSE

Since a sufficient number of eye-witness accounts have been quoted now from undisputed Authorities of the Salaf-us-Saaliheen, testifying to the fact that the Taraweeh Prayers of the Salaf-us-Saaliheen of Makkah, Madinah, Iraq, – the spiritual and academic headquarters of the whole Ummah – consisted of the minimum base of 20 Raka'ts, there is no need to produce the innumerable quotes that can be cited from the Fuqaha of the Madh-habs which simply re-iterate the same Ijma' position of the Salaf-us-Saaliheen.

It will be an exercise in redundancy to beat this Salafi Dead Horse any further, whose horrendously bloated Kibr (satanic pride and arrogance) permits him (i.e. the Salafi Dead Horse) to hallucinate that his feeble understanding of a smattering of Hadiths pertaining to this particular issue, and in many other issues too, supersedes the understanding of the Salaf-us-Saaliheen and the Fuqaha.

The eye-witness testimonies and rulings of undisputed Authorities of the Salaf-us-Saliheen confirm without the shadow of the slightest doubt, that the minimum base of 20 raka'ts was the unanimous practice of the Salaf-us-Saliheen – a practice that was mass-transmitted from generation to generation before being recorded in detail in the authoritative books of Fiqh of all Four Madh-habs.

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 "*Qiyaamu 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 "*Qiyaam-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 Qiyaam-ul-Lail (*the night prayer*) throughout the year:

*"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 of 11 raka'ts (8 + 3 Witr) for "*Qiyaam-ul-Lail*" on the other hand? Yes, O Salafi Bidateeee, 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 "*Qiyaamu 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 Sahabah (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 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 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 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 then 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 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 Hijaaz 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/>

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)**