

# Islamic ruling of Praying Tāḥajjud in congregation after Tarāwiḥ in the last ten nights



## The way of the senior Scholars. Imām Al-Albānī (رحمه الله)

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The Tahajjud prayer offered in congregation after the Tarāwīḥ prayer in the last ten days of Ramaḍān is an innovation in the Dīn.

Praying Tahjjud prayer in congregation in Masjid, after having prayed Tarāwīḥ which happens in the last Ten days of Ramaḍān is an innovation in the Dīn.

Knowledge pouring forth from the talks of Shaykh al-Albānī (رحمه الله) :

“The Tahajjud prayer which is performed within the confines of the masjid after midnight is deemed an innovation in the Dīn because it has no basis to it within the rulings of Islām. The Messenger of Allāh (صلى الله عليه وسلم) had never performed this act of worship in the format of congregation in the Masjid, and neither had any one of the (Ṣaḥābah) companions performed it during his lifetime, or the proceeding generations including the Tābi‘īn”

It should be noted that the origins of this act of worship in congregation began with Shaykh ‘Abd al-Allāh al-Khulayfī (رحمه الله), who started this within fifty years of the expansion of Al-Masjid al-Ḥarām in Haswa <sup>[1]</sup>. Within the first year of commencing this act of worship, there were only six individuals who participated in the congregation and it was offered in a low voice.

The number of people in the congregation began to increase on a yearly basis, and it continued to do so until it evolved into what is being seen today, where the worshippers are devoting themselves towards the Tahajjud prayer [and the supplication upon the completion of the Qur‘ān - and this is a further innovation]. The reality of this is that these people pay more attention to this act of worship and in the process negate that which is obligatory.

As for the Tahajjud prayer, the Messenger of Allāh (صلى الله عليه وسلم) had never decreed it in this format and neither did his companions or Tābi‘īn, may Allāh be pleased with them, act upon it within the masjid.”

[سلسلة الهدى والنور No.719]

Footnote:

[1] Haswa is the designated area at the door of ‘Alī (رضي الله عنه). This location was scattered with small stones from the earth (a barren land) and eventually it was incorporated within the boundaries of the Masjid due to the need of expansion. Till this day, the area in question is remembered as Haswa of the Door ‘Alī (رضي الله عنه) as it was previously.

## The way of the senior Scholars. Imām Al-Albānī (رحمه الله)

Imām Al-Albānī (رحمه الله) was asked:

Questioner: "That which is happening now, oh Shaykh, the allocation of prayer, and the night prayer performed within the beginning of the night and within the last portion of the night. Has this always been the routine?!"

The Shaykh replied: "It is an innovation (in the Dīn)"

The questioner responded with yet a further question: How should it be, should we wish to perform the Sunnah, whilst we wish to make ease for the people?"

The Shaykh responded: "Perform it early, as 'Umar (رضي الله عنه) had said: "Those who delay it hold more virtue" yet he ordered 'Ubay ibn Ka'b (رضي الله عنه) to perform the prayer with the people after the nightly 'Ishā' prayer, so he carried out that which was asked of him, and when he [Umar (رضي الله عنه)] came out he saw (them praying in congregation) and he said "what a good innovation this is, whilst those who sleep through it are upon a better virtue [2]"

The questioner then responded: "Meaning that he should remain doing that which was before the last ten days?"

To which the Shaykh said: "Yes"

[سلسلة الهدى والنور رقم الشريط: 719]



مركز السنة لليسستر  
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Footnote:

[2] Ṣaḥīḥ al-Bukhārī 2010, Book 31, Ḥadīth 3

'Abd al-Raḥmān ibn 'Abd al-Qārī said, "I went out in the company of 'Umar ibn al-Khaṭṭāb (رضي الله عنه) one night in Ramaḍān 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 عنه) said, 'In my opinion I would better collect these (people) under the leadership of one Qārī (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind 'Ubay ibn Ka'b (رضي الله عنه). Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar (رضي الله عنه) remarked, 'What an excellent Bid'ah (i.e. innovation in religion) 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."