

al-Qaul as-Sadeed
Feemaa Yata'alaq
Bi-Takbeeraat al-Eed

By
al-Hujjah ash-Shaikh al-Allaamah Imaam
Muhammad Abdur-Rahmaan Muhaddith Mubaarakpooree
(d.1353)

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Contents Page

Introduction

Biography of Shaikh Muhammad Abdur-Rahmaan Mubaarakpooree (1283H-1353H).

Muqaddimah

The First Chapter

The Evidence For Performing 12 Takbeers From the Saheeh and Marfoo Ahadeeth. Supporting Narrations For the Hadeeth of Amr bin Shu'ayb Ten Narrations.

The Second Chapter.

Is the Position Of The Hanafee Madhab of 6 Takbeer's Established From The Authentic Marfoo Hadeeth?

Important Note

Prologue – Miscellaneous Issue Concerning The Eed Prayer

Should The Hands Be Fastened when Saying the Takbeeraat For Eed?
Should There Be A Small Interval Between the Takbeers And Should Something Be Recited during the Interval?
Should One Do Raf ul-Yadain (raising the hands) When Saying the Takbeers For Eed Or Not?

Appendix

The Permissibility of Women attending the Eed Prayer and Its Encouraging By the Messenger of Allaah (Sallallahu Alayhee Was-Sallam)

Introduction

This treatise has been slightly abridged and has been authored in the form of Question and Answers, which makes it friendlier to read. This again is another crushing blow to the Ahnaaf on this issue and it is another treatise in our series against them. This treatise also includes a semi biography of The Shaikh Abdur-Rahmaan Mubaarakpooree, compiled by ourselves. So this is the Ninth treatise in regards to answering and exposing the hanafee's deobandee's and their brethren on various issues. All of which are either published in normal book form (B) or available online (O).

1. Dharb al-Yadain A'la Munkar Raf ul-Yadain. (B)
2. al-Qaul as-Saheeh Fee Masalatut-Taraaweeh. (O)
3. Na'am ash-Shahood A'la Tahreef al-Ghaalain Fis-Sunan Abee Dawood – of Shaikh Muhaddith Sultaan Mahmood Jalaalpooree (O)
4. Ghayatut-Tahqeeq Fee Ayaam at-Tashreeq – of Shaikh Muhammad Ra'ees Nadwee. (O)
5. The Position of the Hands of the Prophet (Sallallahu Alayhee Was-Sallam) in The Prayer – of Allaamah Badee ud deen Shah Raashidee Sindhee. (B)
6. al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee al-Marroof Darj ad-Daroor Fee Wadh'e al-Aydah Alas-Sadoor War-Radood Ala Hanafee Muqallid Wal-Mardood.(O)
7. Hanafee Deobandee Restaurant – Hotel Indira Ghandee. (O).
8. The Creed Of the Deobandee's. (O),
9. and this in your hands is, al-Qaul as-Sadeed Feemaa Yata'alaq Bi-Takbeeraat al-Eed – of Muhaddith Muhammad Abdur-Rahmaan Mubaarakpooree. (O)

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By the two weak slaves of Allaah in need of your du'as
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Biography of Shaikh Muhammad Abdur-Rahmaan Mubaarakpooree (1283H-1353H)

He is the Shaikh al-Imaam al-Haafidh al-Hujjah Abul A'la Muhammad Abdur-Rahmaan ibn Allaamah al-Haafidh al-Haaj ash-Shaikh Abdur-Raheem ibn al-Haaj ash-Shaikh Bahaadur al-Mubaarakpooree.

He was the Aalim and the jurist, an ocean of knowledge and the Imaam in the sciences of hadeeth and Ilmul-Rijaal. He was an expert in narrations and extracting and interpolating from them as well as being one of a kind in mastering the other sciences. He had a strong memory and his preservation of hadeeth was of a remarkable standard. His research and investigation concerning hadeeth and its related sciences was deep and unique.

He had great expertise and was a specialist in the knowledge of hadeeth, Asmaa ur-Rijaal, Jarh Wat-Ta'deel, the tabaqaat of the narrators and scholars of hadeeth, the referencing of hadeeth and their various chains of transmissions. He achieved a great status in the Illal of hadeeth and became known for it. His deep constant and continuous research gave him the status of the possessor of amazing attributes in Ilmul-Hadeeth. He was a Hadeeth Master, He was one of a kind.

He had exemplary manners with desirable characteristics and all the scholars of his time remember him with these attributes. He was soft hearted and compassionate.

This Imaam of Ahlul-Hadeeth was born in 1283H (1867ce) in Mubaarakpoor, the district of A'dhamgardh and A'dhamgardh is a city in the northern Indian state of Uttar Pradessh.

His Teachers.

1. Haafidh Abdur-Raheem Mubaarakpooree (His father)
2. Shaikh Khudaa Baksh A'dhamgardhee
3. Shaikh Muhammad Saleem Faraahee
4. Shaikh Faidhullaah Mu'ee
5. Shaikh Salamatullaah Jaeraajpooree
6. Shaikh Muhammad Farooq Charyakautee
7. Shaikh Haafidh Abdullaah Ghaazeepooree
8. Shaikh Abdur-Rahmaan Jaeraajpooree
9. Shaikh Qaadhee Muhammad bin Abdul-Azeez Machleeshehree

10. Shaikh Sayyid Mian Muhammad Nazeer Dehlawee
11. Shaikh Hussain bin Muhsin al-Ansaari al-Yamaanee.

And others. All of them were Imaams and hadeeth master in their own rights

After completing his studies with his various teachers he started to teach and lecture and he started in his area of Mubaarakpoor where he established a small institute, Daar ut-Ta'leem. After teaching in Mubaarakpoor for a number of years he went to Balraampoor and set up another institute 'Madrassah Arabiyyah', where he taught for some time, delivering lectures and more importantly started to explain and teach the Prophetic Ahadeeth.

Thereafter he traveled to Allaahnagar and taught there for a short while and then moved onto to Ghaundah and taught in the institute, Siraaj al-Uloom where he spent a fair amount of time.

After this Muhaddith Mubaarakpooree's teacher, Haafidh Abdullaah Muhaddith Ghaazeepooree (d.1337H) invited the Muhaddith to teach in the well-known and established Madrassah, Madarassah Ahmadiyyah Araah. The Muhaddith spent a long time under his Shaikh in teaching at this institute.

Whilst teaching the Prophets ahadeeth, explaining them, writing concerning them, delivery lectures on specialist fields and sciences of hadeeth he became known and Allaah Jallo Wa A'la raised his status and he became known to the world as Muhaddith Mubaarakpooree.

Whilst teaching at Madrassah Ahmadiyyah he was invited to teach ahadeeth in Calcutta at the institute of Daar ul-Qur'aan Was-Sunnah, so upon seeking permission from his Shaikh Haafidh Abdullaah Ghaazeepooree, he traveled to Calcutta.

Traveling to Calcutta was the Muhaddith's last journey to teach at an institute and after this he did not teach at any institute. After this the Muhaddith occupied himself with research and writing.

His Students.

Most of the Shaikhs life was spent in teaching ahadeeth and spreading the Sunnah to hundreds of students whom he taught at the various institutions he taught at. So the list of the number of his students runs into hundreds but from them those who

shone and became well known due to their ilm and spreading the Ahadeeth Was-Sunnah were,

Shaikh al-Imaam Abdus-Salaam Mubaarakpooree.

The famous teacher of hadeeth and the author of the great and manifest work on the life and works of Imaam Muhammad bin Ismaa'eel al-Bukhaari titled Seerah al-Bukhaari. The Shaikh left behind 3 sons, all Shaikhs and Scholars of hadeeth in their own right, from them, Shaikh Ubaid ur-Rehmaan Taalib Rehmaanee and the Imaam Shaikh Ubaidullaah Rehmaanee Mubaarakpooree. (see next)

The Shaikh, the Allaamah, the Imaam Shaikh ul-Hadeeth Ubaidullaah Rehmaanee bin Abdus-Salaam Mubaarakpooree.

The Imaam of Hadeeth of his time and from the Ahlul-Hadeeth scholars of his time. He had a special relationship with Imaam al-Muhaddith Abdur-Rahmaan al-Mubaarakpooree as will be mentioned later. The Shaikh taught hadeeth all his life in Jaami'a Rehmaaniyyah and in Mubaarakpoor. The Shaikh also authored the renowned explanation of Mishkaat al-Masaabeeh titled 'Mir'ah al-Mafaateeh Sharh Mishkaat al-Masaabeeh.' The Shaikh Rahimahullah started his explanation in 1950 and completed it in 10 large volumes.

Shaikh Hakeem Muhammad Asghar Mubaarakpooree.

He was the nephew of the Shaikh. He would stay in the company of his uncle and constantly learn from him and after completing his studies he taught in the first institution Muhaddith Mubaarakpooree set up in Mubaarakpoor, Daar ut-Ta'leem. Shaikh Asghar Mubaarakpooree taught at this institute all his life up until he died.

Shaikh Abdus-Samad Hussainabaadee.

Shaikh Abdus-Samad received his primary education from Shaikh Asghar Mubaarakpooree and went onto learn from Muhaddith Mubaarakpooree. He went on to teach at some of the well-known Ahlul-Hadeeth institutes. Shaikh Abdus-Samad was a scholar of hadeeth in his own right and was a strong author and authored many works related to Hadeeth and its intricate sciences. He also had a special relationship with the Muhaddith.

Shaikh Abdul-Jabbaar Khandailwee

Shaikh Abdul-Jabbaar was also from the well-known and famous Ahlul-Hadeeth scholars. He spent all his life teaching and educating the people. He spent almost half a century teaching hadeeth, tafseer and fiqh. The Shaikh left many students who were also major scholars. The Shaikh also authored a number of books.

Doctor Shaikh Taqee ud deen al-Hilaalee al-Marakeshee.

Shaikh Taqee ud deen Hilaalee was the Professor of Arabic in Nadwatul-Ulama. He also learnt from the Muhaddith, he learnt and studied hadeeth and Fiqhul-Hadeeth from him. He died in 1983 in Morocco.

And many many more.

His Works and Books.

Without doubt the Shaikh was a prolific writer. His manner of writing and his extraction of the evidences and then presenting them in the way he did, is such that the reader is astonished at his strength and power of deduction.

He was a mujtahid and a master of hadeeth. His mastery over hadeeth and its sciences is evident from his works and one also comes to know his expertise and specialty in this field.

The Muhaddith helped the Allaamah the Muhaddith Shams ul-Haqq Dhiyaanwee A'dheemabaadee in authoring 'Au'n al-Ma'bood Sharh Sunan Abee Dawood' for a period of approximately 4 years.

The Shaikh wrote a number of books but from all of them the one most famous and accepted with all people and Scholars is,

Tuhfatul-Ahwadhee Sharh Jaam'e at-Tirmidhee.

The Muhaddith completed an explanation of Imaam Tirmidhee's Jaam'e at-Tirmidhee in 4 volumes. This Sharh is one of its kind and has without doubt superiority over all other explanations of Sunan Tirmidhee. Imaam Ubaidullaah Mubaarakpooree mentions the reasons for this and writes,

"Shaikh Abul-A'la Allaamah Abdur-Rahmaan Mubaarakpooree, the important and necessary issues he has included and mentioned in this illustrious explanation, then all of them will not be found in any other explanation. This is not the place for its details but we will mention some of them in brevity,

1. The biography of every narrator of Jaam'e at-Tirmidhee has been included due to the need and in the Muqaddimah an alphabetical index has also been included. The biography of any narrator, on whatever page it is on in the explanation has been indicated with a sign.

2. All the ahadeeth in Jaam'e at-Tirmidhee have been referenced. Ie the other scholars of hadeeth who have also transmitted the ahadeeth that are in Tirmidhee, in their books have also been referenced to those books.
3. The Ahadeeth that Imaam Tirmidhee has indicated under the statement "In this Chapter..." have been referenced in detail and in most places their wording has also been mentioned as well as the referencing of other ahadeeth.
4. The Tasaahil of Imaam Tirmidhee in declaring Ahadeeth to be Saheeh or Hasan is well known and that is why the statements of other Scholars of Hadeeth have also been mentioned and the ahadeeth in which Imaam Tirmidhee has illustrated his Tasaahil, have been clarified.
5. A special attention has been given to problematic texts and chains and resolving and clarifying them
6. Much work is done in explaining and clarifying points from the ahadeeth. The bigoted muqallideen and the people of desires who have figuratively explained and distorted the ahadeeth to make their madhab stronger have also been refuted and their false interpretations exposed. With this the correct meanings of the ahadeeth and the issues from them which were established and understood by the Salaf us-Saaliheen, the scholars of hadeeth and the jurists have been mentioned.
7. In mentioning the differences between madhab's their evidences have also been mentioned and after this the correct and the position with precedence has been mentioned and then further supported with evidence aswell as thoroughly answering the evidences of the other madhabs.
8. The work Aathaar as-Sunan (of Shauq Nimawee) has also been thoroughly answered.
9. un-necessary discussions have been left out in Tuhfah and the main text of the book has been concentrated on in terms of explanation and clarification.

All the scholars from around the world, from the time Tuhfah was published up until today have praised Tuhfah and said it is one of a kind.

Shaikh Ubaidullaah Mubaarakpooree said, "This is the best explanation of Jaam'e at-Tirmidhee up until this time of the face of this earth and there is none similar to it."

As mentioned earlier Tuhfah was originally printed in 4 volumes and upon completing two volumes, Imaams Mubaarakpooree's eyesight became weak. So to help him complete this monumental work he enlisted the help of Shaikh ul-Hadeeth Ubaidullaah Mubaarakpooree Rehmaanee.

Muqaddimah Tuhfatul-Ahwadhee

The Muhaddith also wrote a 2 volume Muqaddimah to Tuhfah. In it he included discussions on the sciences of hadeeth, the books of hadeeth and statements and opinions regarding the Imaams of Hadeeth as well as other important issues.

In the second volume he mentioned issues concerning Imaam Tirmidhee, his biography, sciences related to his book that are very important for the one studying Jaam'e at-Tirmidhee. Also throughout the 2 volumes the Muhaddith included the biographies of approximately 155 Scholars and Imaams of Hadeeth, Tafaseer, Fiqh and Lughah as well as having a detailed index.

The Muhaddith whilst writing this remarkable Muqaddimah passed away and therefore leaving it incomplete, and so one of the illustrious students of the Muhaddith, Shaikh Abdus-Samad Hussainabaadee completed it.

Tahqeeq al-Kalaam Fee Wajooab al-Qiraa'h Khalf al-Imaam

This book again is unique and one of its kind. In it the Muhaddith answered all the evidences of the ahnaaf comprehensively. It is 2 volumes. Recently Shaikh Waseeullaah Abbaasee translated this book into Arabic, which is now available from Saudia.

Abkaar al-Manan Fee Tanqeed Aathaar as-Sunan.

This treatise was a direct answer to Shaikh Zaheer Ahsan Shauq an-Nimawee's book Aathaar as-Sunan. Nimawee wrote his Aathaar as-Sunan based upon the method of Haafidh Ibn Hajr, which he used to write Buloogh al-Maraam and Nimawee in doing so attempted to answer Buloogh al-Maraam and have a counterpart for it for the Hanafee's. So Muhaddith Mubaarakpooree answered this aswell as the follow ups of Nimawee which he wrote to his Aathaar as-Sunan in Abkaar and in Tuhfah.

His other books include,

1. Shifaa al-Ghillal Fee Sharh Kitaab al-Illal. This is printed with Tuhfah and his an explanation of Imaam Tirmidhee's Kitaab al-Illal
2. Noor al-Absaar and its 2 follow ups Tanweer al-Absaar and Dhiyaa al-Absaar.
3. Kitaab ul-Janaa'iz.
4. Khair al-Ma'aoon Fee Man'a al-Faraar Minat-Taa'oon and a follow up to this.
5. Al-Maqaalah al-Husnaa Fee Suniyah al-Musaafahah Bal-Yad al-Yumnaa and a follow up to this.
6. and this book in your hands, al-Qaul as-Sadeed Feemaa Yata'alaq Bi-Takbeeraat al-Eed.

And others

The Muhaddith died on the 16th of Shawwaal in 1353H (1925) in Mubaarakpoor. The historians wrote there were so many people at his funeral that all the train stations leading into Mubaarakpoor were all filled with people wanting to pray his funeral prayer. The historians also wrote individuals from the other sects and groups also came to pray his funeral prayer. May Allaah grant him Jannatul-Firdaus. Ameen.

Muqaddimah

The companions, the successors and a majority of the Imaams of Ijtihad held the opinion of 12 takbeers in the Eed prayer.

Question 1: In this time all the Ahlul-Hadeeth say there are 12 takbeers in the eed prayer and that there are 7 takbeers before the recitation in the first rak'ah and 5 before the recitation in the second raka'h. All the ahnaaf say there are 6 takbeers altogether in the eed prayer, 3 before the each recitation in the rak'ahs. So the question is what was the position of the companions, successors and the Imaams of Ijtihad, were they upon the opinion of Ahlul-Hadeeth of 12 takbeers or upon the opinion of the ahnaaf of 6 takbeers.

Answer 1: The majority of the companions, the successors, and the Imaams of Ijtihad were upon the position of Ahlul-Hadeeth of 12 takbeers.

Allaamah Shawkaanee writes in Nayl al-Awtaar, "The scholars differ about the number of takbeers for eed and there are 10 statements concerning it. The first statement is that 7 takbeers should be said before the recitation in the first raka'h and 5 takbeers before the recitation in the second rak'ah. Allaamah A'raaqee said this was the statement (ie position) of most of the people of knowledge from amongst the companions, successors and Imaams."

Imaam Baihaqee writes in Sunan al-Kubraa, "The hadeeth mentioning 12 takbeers has been transmitted in a musnad form and this is what the muslimeen act upon and it is more better to be followed."

Hence it is better to act upon this Musnad hadeeth especially when the general muslims have also been acting upon it. The famous hanafee book of fiqh, Hidaayah mentions, "Nowadays the general muslims act upon the statement of Ibn Abbaas of 12 takbeers."

Question 2: Are there any narrations that mention the position of the four rightly guided Khaliphs, ie 12 takbeers or 6 takbeers.

Answer 2: Yes we find from the narration in Musannaf Abdur Razzaaq that the four rightly guided Khaliphs acted upon performing 12 takbeers. The narration mentions Alee (Radhiyallaahu Anhu would perform 12 takbeers and he would mention the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), Abu Bakr, Umar and Uthmaan

would also perform 12 takbeers. This narration is also supported by the narration of Abdur-Rahmaan bin A'uf, which is transmitted by al-Bazaar, the wording of both narrations, have been mentioned in the first chapter.

It should be known 2 reports have been transmitted from Alee (Radhiallaahu Anhu) opposing the narration of 12 takbeers. These narrations are transmitted via Haarith A'oor and this Haarith A'oor was declared to be a liar by Ibn al-Madeenee and Sha'bee. This is the reason why the Ahlul-Hadeeth or the hanafee's act upon these narrations. There is another narration from Umar mentioning 6 takbeers, which has been transmitted, by Aamir and this Aamir is Sha'bee who did not hear from Umar, and Allaah's knows best.

Question 3: Ibn Umar (Radhiallaahu Anhu) was a fervent follower of the Sunnah and his firmness in following the Sunnah is famous. Did he act on 12 takbeers or has it been narrated from him that he acted on 6 takbeers?

Answer 3: He acted on 12 takbeers and it has not been transmitted from him that he ever acted on 6 takbeers, so for details refer to Sharh Ma'anee al-Aathaar. And Allaah knows best.

Question 4: The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) migrated to Madeenah and led the eed prayer till the end so was the action of the people of Madeenah on 12 takbeers or 6 takbeers, and also what did the people of Makkah act upon. Furthermore in brevity what was the position of the People of Haramain Shareefain from the times of the Salaf, was it 12 takbeers or 6 takbeers.

Answer 4: The people of Madeenah acted upon 12 takbeers, it is in Muwatta Imaam Maalik, from Naaf'e the servant of Abdullah bin Umar said, "I was present in the eed prayer of sacrifice and Fitr with Abu Hurairah and he said 7 takbeers before the recitation in the first rak'ah and 5 takbeers in the second rak'ah before the recitation", and Maalik said, "This is the position (action) according to us (ie in Madeenah)."

It is mentioned in Jaam'e at-Tirmidhee, "This is the statement of the People of Madeenah." i.e. the people of Madeenah perform 12 takbeers also. So the conclusion is that in the time of the Salaf the action of the people of Haramain Shareefain was to perform 12 takbeers.

Imaam Baihaqee writes in Sunan al-Kubraa, "As the evidence of 12 takbeers is from the hadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and up until to our time the People of Haramain Shareefain and the general muslims have therefore acted upon 12 takbeers." This is also the reason why we opposed the statement of Ibn Mas'ood (Radhiyallaahu Anhu of 6 takbeers and adopted the position of 12 takbeers.

Question 5: 7 illustrious Imaams lived in Madeenah who were from amongst the major successors and they are famous with the title of 'Fuqaha as-Sab'a" The 7 Jurists who were mentioned in the couplet,

*Remember he who does not follow these Imaams
Their separation is oppression and they leave the truth
So take from Ubaidullaah, Urwah, Qaasim
Sa'eed, Abu Bakr, Suleimaan Kharjah*

And they are Ubaidullaah bin Abdullaah, Urwah ibn Zubair, Qaasim bin Muhammad bin Abee Bakr as-Siddeeqe, Sa'eed ibn Musayyab, Abu Bakr bin Abdur-Rahmaan, Suleimaan bin Yasaar and Kharjah bin Zaid. So did these 7 jurists act on 12 or 6 takbeers.

Answer 5: These 7 jurist acted on 12 takbeers as we found according to the aforementioned statements of Imaam's Maalik and Tirmidhee. Also Haafidh A'raaqee has further explained and said, "This was also the position of the 7 jurists."

Question 6: The following of the Sunnah by Umar bin Abdul-Azeez is well known as well as his knowledge and merit. Maimoon ibn Mehraan said the scholars appeared in **from** of Umar bin Abdul-Azeez as students appear before their teachers. So what did Umar bin Abdul-Azeez act upon, 12 or 6 takbeers?

Answer 6: The action of Umar bin Abdul-Azeez was on 12 takbeers. Sharh Ma'ane al-Aathar mentions, narrated Abu Bakrah who said I was informed by Rooh who said I was informed by E'taab bin Basheer from Khaseef from Umar bin Abdul-Azeez who used to perform 7 takbeers in the first rak'ah and 5 takbeers in the second rak'ah." Similarly Imaam Baihaqee has also transmitted this athar via another chain with these words, from Thaabit bin Qais who said, "I witnessed Umar bin Abdul-Azeez say 7 takbeers before the recitation in the first rak'ah and 5 takbeers in the second rak'ah before the recitation."

Question 7: What was the position of Banu Abasiyyah?

Answer 7: The Banu Abbasiyyah acted on 12 takbeers. Hidaayah mentions, “When the Khilaafah came to Banu Abbasiyyah, the Khulafa of Banu Abbasiyyah issued the ruling that everyone should act upon the statement of their forefather, Ibn Abbaas i.e. who said 12 takbeers. So if they issued this ruling then it shows they also acted upon saying 12 takbeers.

Question 8: Who from amongst the four Imaams, i.e. Abu Haneefah Imaam Shaafi’ee, Imaam Maalik and Imaam Ahmad held the position of 12 takbeers and acted upon it and who from amongst them held the opinion of 6 takbeers?

Answer 8: Imaam Maalik, Imaam Shaafi’ee and Imaam Ahmad all held the position of 12 takbeers and they also acted upon this and it was only Abu Haneefah who held the opinion of 6 takbeers and acted upon it.

A’raaqee said, “It has been narrated from Umar, Abu Hurairah, Abu Sa’eed, Jaabir, Ibn Umar, Ibn Abbaas, Abu Ayyoob, Zaid bin Thaabit and A’aishah (Radhiallaahu Anhuma that they acted on 12 takbeers. It was also the position of the 7 jurists of Madeenah; it was also the position of Umar bin Abdul-Azeez, Zuhree, Makhool. It was also the opinion held by Imaam Maalik, Imaam Awzaa’ee, Imaam Shaafi’ee, Imaam Ahmad and Imaam Ishaq.”

Question 9: Did any Scholar from amongst the hanafee’s act upon 12 takbeers?

Answer 9: Yes, the famous students of Abu Haneefah Abu Yoosuf and Muhammad al-Hasan acted upon 12 takbeers. Radd ul-Mukhtaar (2/614) mentions, “And it is narrated from Abee Yoosuf and Muhammad that they acted on the position of 12 takbeers and the reason for this was because the Khaleef Haroon Rasheed ordered them to act upon the statement of his forefather, Ibn Abbaas which was of 12 takbeers.

The footnotes of Hidaayah mention, “It is narrated from Abu Yoosuf that he went to Baghdaad and led the eed prayer and behind him also was Haroon Rasheed, so he said the takbeers as narrated from Ibn Abbaas i.e. 12 takbeers and this is also what has been narrated from Muhammad al-Hasan.”

Question 10: Did both Imaams (Abu Yoosuf and Muhammad al-Hasan) just perform the 12 rak'ahs because of the command of Haroon Rasheed or because they held 12 takbeers to be the Truth?

Answer 10: No, they did not perform 12 takbeers on the account of the command issued by Haroon Rasheed, rather they held 12 takbeers to be the truth and the correct position. The evidence for this is that a narration has come from them mentioning 12 takbeers. A famous book of hanafee fiqh, Mujtaba mentions Abu Yoosuf retracted from his position of 6 takbeers and adopted the position 12 takbeers,

Radd ul-Mukhtaar mentions, "Some jurists have firmly advocated that narrations have come from these two indicating they adopted the position of 12 takbeers." Some hanafee's have written that these two i.e. Abu Yoosuf and Muhammad al-Hasan did not act upon 12 takbeers thinking it to be the truth but rather they only did it in order to obey the Khaleef. This is not correct because firstly there is no evidence for this and secondly because a narration has been reported from both of them that mentions they held the position of 12 takbeers, but rather their retraction from 6 takbeers has also been mentioned."

Question 11: Did any other hanafee scholar, other than Abu Yoosuf and Muhammad al-Hasan act upon 12 takbeers or made this opinion the preferred one?

Answer 11: Yes, a number of hanafee scholars have acted upon the statement of Ibn Abbaas of 12 takbeers and made this the preferred opinion to be acted upon. Radd ul-Mukhtaar mentions a number of hanafee sheikhs have preferred this opinion and worthy to be acted upon.

Question 12: So we found out most of the Companions, Successors and the Imaams of Ijtihaad acted upon performing 12 takbeers, however the question is how many Companions acted upon the position of 6 takbeers and who were they and who from these two groups has their position supported from the authentic marfoo (raised) hadeeth?

Answer 12: 5-6 companions acted upon the position of 6 takbeers, from them were Abdullaah ibn Mas'ood, Hudhaifah, Abu Moosaa al-Asha'aree, Abu Mas'ood al-Ansaari. From these two groups the first group who held the position of 12 takbeers has their position supported by the authentic Marfoo hadeeth and it is their action,

which is preferred and acted upon. The evidence for this is in the first and second chapter, so read them carefully.

The First Chapter

The Evidence For Performing 12 Takbeers From the Saheeh and Marfoo Ahadeeth

Question 1: The majority of the Companions, the Successors and the Imaams of Ijtihaad that performed 12 takbeers in their eed prayers, what was their evidence? Is there any Saheeh or Hasan hadeeth regarding this or not? If a hadeeth has been transmitted what is the hadeeth and what book is it in and which scholars of hadeeth have authenticated it?

Answer 1: Regarding this authentic Marfoo hadeeth have been transmitted and it is narrated by Amr bin Shu'ayb. Which was transmitted by Abu Dawood and Ibn Maajah in their Sunan's and Imaam Ahmad narrated it in his Musnad. Imaam Bukhaari, Imaam Ahmad, and Alee ibn al-Madeenee authenticated it, Haafidh A'raaqee said its chain is good, Haafidh Ibn Abdul-Barr said its chain was Hasan and Abu Dawood remained silent upon it¹. Haafidh Ibn Hajr after mentioning the authentication of Imaam Bukhaari and others remained silent. This hadeeth has many other ahadeeth that support and strengthen it and this Marfoo hadeeth of Amr bin Shu'ayb with the supporting narrations is the evidence of the majority of the Companions, Successors, the Imaams of Ijtihaad and the general Muslims.

The hadeeth of Amr bin Shu'ayb is,

From Amr bin Shu'ayb from his father (Shu'ayb) from his grandfather (Abdullah bin Amr) from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) that he said 12 takbeers in the eed prayer, 7 in the first and 5 in the second and he did not pray any other prayer before or after the eed prayer. Narrated Ahmad this hadeeth and Ibn Maajah and Imaam Ahmad said this is the hadeeth I act upon. Narrated this hadeeth also Abu Dawood that the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) performed 7 takbeers in the first rak'ah and 5 in the second rak'ah and the recitation in both rak'ah's is after the takbeers.²

¹ (Trans Note), refer to 'al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee al-Marooif Darj ad-Daroor Fee Wadh'e al-Ayda Alas-Sadoor War-Radood Ala Hanafee Muqallid Wal-Mardood.' (pg.8) Maktabah Ashaabul-Hadeeth, Birmingham UK, (online publication). for the significance of the remaining silent of Imaam Abu Dawood.

² (Trans Note), Abu Dawood (no.1151 and 1152), Ibn Maajah (no.1278), Tahaawee, Ibn al-Jarood in al-Muntaqa (no.138), Daarqutnee, Baihaqee and Ibn Abee Shaybah (2/4/2),

Haafidh Ibn Hajr writes in Talkhees al-Habeer, "Narrated Ahmad, Abu Dawood, Ibn Maajah and Daarqutnee the hadeeth of Amr bin Shu'ayb from his father from his grandfather, Ahmad, Alee (ibn al-Madeenee) and Bukhaari authenticated it as mentioned by Tirmidhee."

Haafidh Zailaa'ee writes in Takhreej Hidaayah, "Nawawee said in Khulaasah that Tirmidhee said in al-Illal, "I asked al-Bukhaari about this hadeeth, he said it is authentic."

Also Haafidh Zailaa'ee also writes in the same Takhreej Hidaayah, "Said (Imaam Tirmidhee) in al-Illal, "I asked Muhammad (ibn Ismaa'eel al-Bukhaari) about this hadeeth, he said, "There is nothing more authentic than this in this chapter." Then he (Tirmidhee) said, "I also say the same." The hadeeth of Abdullah bin Abdur-Rahmaan at-Taifee is also authentic and at-Taifee is close to the Hadeeth."

It is written in the notes to Ibn Maajah from Lama'at that, "Amr bin Shu'ayb narrates the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said 12 takbeers, 7 in the first rak'ah and 5 takbeers in the second rak'ah." Narrated this Ahmad and Ibn Maajah. Imaam Ahmad said this is also my position and the position of Ibn al-Madeenee and he also authenticated this hadeeth."

Allaamah Shaikh Mansoor bin Idrees writes in his Kishaaf al-Qina'a after mentioning the hadeeth of Amr bin Shu'ayb, "Abdullah (the son of Imaam Ahmad) said, my father said, "I act on the hadeeth of Amr bin Shu'ayb and Ibn Maajah also transmitted this hadeeth and Ibn al-Madeenee authenticated it."

Allaamah Shawkaanee writes in Nayl al-Awtaar, "(Haafidh) al-A'raaqee said the chain of the hadeeth of Amr bin Shu'ayb is good."

And Haafidh Ibn Abdul-Barr said the chain of the aforementioned hadeeth of Amr bin Shu'ayb is hasan as we will find out in the beginning of the second chapter.

Conclusion: The hadeeth of Amr bin Shu'ayb without doubt is hasan and worthy to be used as evidence and this hadeeth is further supported by the following 10 narrations.

Faryaabee (1/136) and Ahmad (2/180). Faryaabee after narrating mentions Imaam Ahmad said, "This is what I am inclined to." (ie act upon this hadeeth.) (abridged from Irwaa al-Ghaleel (3/108-109) of Muhaddith al-Asr Muhammad Naasir ud deen al-Albaanee.

Supporting Narrations For the Hadeeth of Amr bin Shu'ayb

The First Narration.

Imaam Baihaqee has narrated in Sunan al-Kubraa, "On the authority of Zubaidee on the authority of Zuhree on the authority of Hafs on the authority of Umar bin Sa'ad bin Qarz (Radhiallaahu Anhu) narrates it is Sunnah to perform 12 takbeers for the eed prayer of Adhaa and Fitr, 7 takbeers in the first rak'ah and 5 takbeers in the second rak'ah." (it is also mentioned like this in al-Jauhar an-Naqee)

Note Sa'ad Qarz is a famous companion who used to pronounce the Adhaan in Qubaa during the time of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). When a companion says this is the Sunnah then it means the Sunnah of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). Also note in this narration in Sunan al-Kubraa the narrator is said to be Sa'ad bin Qarz, however in Ma'arifus-Sunan it says Sa'ad al-Qarz and Sa'ad al-Qarz is what is correct and in the books of narrators of hadeeth it also says Sa'ad al-Qarz.

Also remember Ibn Maajah has also transmitted this hadeeth in his Sunan this hadeeth of Sa'ad al-Qarz, but via a different chain. The words of the narration in Ibn Majaah are, "Sa'ad the Mu'adhin narrates from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) that the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would say 7 takbeers before the recitation in the first rak'ah and 5 takbeers in the second rak'ah before the recitation."

The Second Narration.

The second narration is in Jaam'e at-Tirmidhee, "On the authority of Katheer bin Abdullaah on the authority of his father from his grandfather from the Prophet (Sallallahu Alayhee Was-Sallam) who would say 7 takbeers in the first rak'ah of the eed prayer and 5 takbeers in the second rak'ah before the recitation."

Imaam Tirmidhee after transmitting this narration writes, "The hadeeth of the grandfather of Katheer is Hadeeth Hasan."

The Third Narration.

It is transmitted in Musnad al-Bazaar, "on the authority of Abdur-Rahmaan bin A'uf who said at the eed prayers the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would take out an arrow and pray towards it and he would say 13 takbeers (including

the initial first takbeer) and Abu Bakr and Umar would also do this.” (as also mentioned in Nayl)

Haafidh Ibn Hajr after mentioning it in Talkhees al-Habeer writes, “Daarqutnee authenticated it to be mursal.”

The Fourth Narration.

This narration is in Musannaf Abdur-Razzaaq, “Informed me Ibraaheem bin Abee Yahyaa from Ja’afar bin Muhammad (well known as Imaam Baaqir) from his father who said Alee (Radhiallaahu Anhu) would say 7 takbeers in the first rak’ah and 5 takbeers in the second rak’ah in the eed prayer of al-Adhaa and al-Fitr and in the Istasqaa prayer, and they would pray before the Khutbah and they would recite loudly. Alee also said Abu Bakr, Umar and Uthmaan would also do this.” (Haafidh Zailaa’ee has referenced this hadeeth in Takhreej Hidaayah and remained silent.”

The Fifth Narration.

This narration is in Daarqutnee, “From Abdullah bin Muhammad bin A’amaar from his father from his grandfather who said the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would say 7 takbeers in the first rak’ah and 5 takbeers in the second rak’ah and they would pray before the Khutbah.”

The Sixth Narration.

This narration is in Sunan Abee Dawood, “On the authority of A’aishah who said the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would perform 7 takbeers in the first rak’ah and 5 takbeers in the second rak’ah before starting the recitation and these takbeers do not include the ones which are performed when going into rukoo.”

The Seventh Narration.

This narration is in Tabaraanee’s al-Mu’ajam al-Kabeer, “On the authority of Ibn Abbaas from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would say 12 takbeers in the eed prayer 7 in the first and 5 in the second.” (as mentioned in Nayl)

The Eighth Narration.

Baihaqee narrates from Jaabir (Radhiallaahu Anhu who said, “It is the Sunnah to say 7 and 5 takbeers in the eed prayer.” (as mentioned in Nayl).

The Ninth Narration.

It is in Sharh Ma’anee al-Aathaar, “From Abee Waaqid al-Laithee and A’aishah that the Messenger of Allaah on the days of eed ul-Adhaa and eed ul-Fitr led the people

in prayer and he said 7 takbeers in the first rak'ah and recited Soorah Qaaf and Qur'aan and in the second rak'ah he said 5 takbeers and recited Soorah's Iqtarabah as-Sa'ah and Washaq al-Qamar.”

The Tenth Narration.

This is in Daarqutnee, “on the authority of Ibn Umar who said the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said there are 7 takbeers in the first rak'ah and 5 takbeers in the second rak'ah of the eed prayer.”

So these are 10 narrations and these 10 narrations are witnesses and supports to the aforementioned hadeeth of Amr bin Shu'ayb hence the hadeeth of Amr bin Shu'ayb is with doubt Authentic and worthy to be used as evidence.

Question 2: In the aforementioned hadeeth of Amr bin Shu'ayb the chain includes Abdullah bin Abdur-Rahmaan at-Taifee and concerning him Imaam Tahaawee said in Sharh Ma'anee al-Aathaar, “The narration of Abdullah bin Abdur-Rahmaan does not constitute evidence.”³

E'laaw ud deen Turkamaanee Hanafee writes in al-Jauhar an-Naqee, “There is speech concerning Abdullaah at-Taifee, Abu Haatim and Nasaa'ee said he is not strong and in the book of Ibn al-Jawzee Yahyaa (ibn Ma'een) said he is weak.”

Answer 2: Ibn Hibbaan has authenticated Abdullaah bin Abdur-Rahmaan at-Taifee and Yahyaa ibn Ma'een said about him good and Ibn Adiiy said write his ahadeeth. Imaam Bukhaari said he is close to the hadeeth; all these words are of praise. Ibn Adiiy also wrote all the ahadeeth narrated by Amr bin Shu'ayb are strong.

Hence Meezaan ul-Ei'tidaal mentions, “Mentioned him Ibn Hibbaan in his ath-Thiqaat, Ibn Ma'een said he is Saaleh and Ibn Adiiy said the hadeeth of Amr bin Shu'ayb are strong so write his hadeeth.”

And it is mentioned in Khulaasah (Tahdheeb ul-Kamaal), “Yahyaa said Good.”

³ (Trans Note), Muhaddith al-Albaanee mentions this point of Tahaawee in al-Irwaa and further mentions, “It is in Taqreeb (concerning Abdullaah bin Abdur-Rahmaan at-Taifee), “Truthful but makes mistakes.” Also it is mentioned in at-Talkhees (no.144), “(it was authenticated by Ahmad, Alee and Bukhaari as cited from Tirmidhee.” Imaam al-Albaanee said, “I say: The problem is relieved by supports and witnesses (ie other narrations) from them is the hadeeth of A'aishah that has passed...” (al-Irwaa (3/109)

As for the criticisms of Abu Haatim Nasaa'ee and Yahyaa ibn Ma'een on Abdullaah bin Abdur-Rahmaan, then their criticisms are not valid.

Firstly: As these criticisms are vague and ambiguous and it is well established in the sciences of hadeeth that when there is vague criticism and praise regarding a narrator then the vague criticism is overlooked and not harmful.

Secondly: So when the likes of Imaam Bukhaari, Ibn Hibbaan and others have praised Abdullaah at-Taifee and authenticated him and when the criticisms of Abu Haatim and Nasaa'ee are vague and non-harmful and therefore it is clear that Abdullaah bin Abdur-Rahmaan is accepted and worthy to be used as evidence. This is also why the experts in this field like Imaam Bukhaari, Imaam Ahmad, and Imaam Alee bin al-Madeenee authenticated this hadeeth of Amr bin Shu'ayb and they also acted upon it and this is also why Ibn Adiiy clearly mentioned the hadeeth of Abdullaah bin Abdur-Rahmaan narrated from Amr bin Shu'ayb are strong.

It is amazing how Imaam Tahaawee and Turkamaanee and others relied on the vague and ambiguous criticisms of Abu Haatim and Nasaa'ee and forgot the praise and authentication of Ibn Hibbaan and Imaam Bukhaari and others.

Just say for example Abdullaah bin Abdur-Rahmaan had this criticism sustained on him and due to him the aforementioned hadeeth of Amr bin Shu'ayb was weak, then cannot this hadeeth of Amr bin Shu'ayb be accepted and acted upon on the basis of the supporting narrations which number 10.

Question 3: Although Yahyaa ibn Ma'een said Abdullaah ibn Abdur-Rahmaan was Saaleh, he also said he was weak as we find from the quote from al-Jauhar an-Naqee and in Meezaan ul-Ei'tidaal it says, He (i.e. Ibn Ma'een) said another time, “weak.”

Answer 3: When you find from Yahyaa ibn Ma'een that he has praised a narrator and you also find from him words of criticism from him concerning the narrator then this does not and nor should this be understood to mean the narrator is weak and not proof according to Yahyaa ibn Ma'een.

Haafidh Ibn Hajr writes in Badhal al-Maa'oon, “Yahyaa ibn Ma'een, Nasaa'ee, Daarqutnee and Muhammad bin Sa'ad authenticated Abu-Balj and Ibn al-Jawzee writes Ibn Ma'een said Abu Balj was weak. So if this is established (as the case is) then it may be that someone may have asked Ibn Ma'een about Abul-Balj and another narrator who may have been trustworthier than Abu Balj and Ibn Ma'een

may have said Abu Balj is weak compared to the more trustworthy narrator. This is a lofty principle concerning those narrators about whom there are statements of praise and criticism from Ibn Ma'een. This principle was mentioned by Abu Waleed Baajee in his book, 'Rijaal al-Bukhaari'." (as cited in ar-Raf'a Wat-Takmeel, There is also something mentioned from Haafidh as-Sakhawee in his Fath ul-Mugeeth which is again cited in ar-Raf'a).

Question 4: So we find Abdullaah bin Abdur-Rahmaan at-Taifee is accepted and used as evidence and the weakening of this hadeeth of Amr bin Shu'ayb due to Abdullah bin Abdur-Rahmaan by Tahaawee and Turkamaanee does not hold any weight. However Imaam Tahaawee has weakened this hadeeth and the reason he stated was this narration is via the chain of Amr bin Shu'ayb from his father from his grandfather and they did not hear from each other. So what is the answer to this?

Answer 4: Then in this regard without any doubt there is hearing between them and the scholars of hadeeth have clarified this. Amr bin Shu'ayb narrates from his father, Shu'ayb and Shu'ayb narrates from his grandfather, Abdullaah bin Amr, and they all heard from each other.

It is mentioned in Khulaasah, "Haafidh Abu Bakr bin Ziyaad said the hearing of Amr from his father is correct and also the hearing of Shu'ayb from his grandfather Abdullaah bin Amr is also correct."

It is mentioned in the footnotes of Khulaasah from Tahdheeb, "Juzjaanee said, "I asked Ahmad did Amr hear from his father?" He replied, "Amr would say his father narrate the hadeeth to him." Then I asked, "Did Amr's father, Shu'ayb hear from his grandfather, Abdullaah bin Amr? He said, "Yes."

Takhreej Zailaa'ee (1/32) mentions, "It is established with an authentic chain from Daarqutnee and others that Amr heard from his father and Shu'ayb also heard from his grandfather Abdullah bin Amr."

It is also in Takhreej Zailaa'ee, "Imaam Bukhaari said, "I saw Ahmad bin Hanbal, Alee bin Abdullaah, Ibn Rahawaihah and Humaidee use the hadeeth of Amr bin Shu'ayb from his father from his grandfather as evidence, so who after them can say otherwise."

Do you see how the scholars of hadeeth have clarified that Amr heard from his father and he heard from his grandfather. So with this clarification how can the statement of Imaam Tahaawee be correct?

Question 5: From the 10 narrations mentioned in support of the hadeeth of Amr bin Shu'ayb, the first narration contains Baqiyyah (bin Waleed) and this is what Turkamaanee mentioned after citing this narration and he also said there is speech concerning him.

Answer 5: Without doubt Baqiyyah has speech concerning him, but his narration has been used as a supporting narration and not as the main evidence for using it as deduction or hukm. There is no doubt the narrations of Baqiyyah are used as supports, as Imaam Muslim has used his narrations as supports in his Saheeh. Furthermore, The narration before this from Sunan al-Kubraa of Baihaqee is also transmitted in Sunan Ibn Maajah with a different chain, which does not contain Baqiyyah hence; the first narration due to numerous supporting narrations reaches the level of Hasan.

Also note Turkamaanee mentions the narration of Sa'ad al-Qarz in his al-Jauhar an-Naqee from Sunan al-Kubraa without mentioning the full chain so we do not know if Baqiyyah used words (Ann) i.e. from or the words (Tahdeeth) i.e. narrated from his Shaikh, and if he used the word narrated then this would have been acceptable, and worthy to be used as evidence. This is why some scholars and Imaams have explained if Baqiyyah uses the words, Hadathana (ie narrated to us) or Akhbarana (informed me) from trustworthy narrators then he is trustworthy and acceptable.

It is mentioned in Khulaasah, "Nasaa'ee said when Baqiyyah narrates by using the words hadathana or akhbarana then he is trustworthy. Ibn Adiy said when Baqiyyah narrates from the Shaamee's then his narrations will be accepted. Juzjaanee said when he narrates from trustworthy narrators then his narration will be taken."

It is mentioned in Meezaan ul-Ei'tidaal, "More than one Imaam has said when Baqiyyah narrates from trustworthy narrators he is considered to be trustworthy himself."

So his narration is accepted when used as a support and hence it is presented here.

Question 6: The narration that has been mentioned from Jaam'e Tirmidhee contains Katheer bin Abdullaah, who is weak. So due to him the hadeeth is weak so

how can Tirmidhee say the hadeeth is Hasan and hence be authentic and what is the answer to some of the people of knowledge who have denied Tirmidhee's grading ahadeeth Hasan.

Answer 6: This narration was declared Hasan by Tirmidhee on the account of other supporting narrations for it and declaring any weak narration to be hasan due to other supporting narrations, is correct.

For example there is a narration of Mu'aadh (Radhiallaahu Anhu) in Tirmidhee, which is weak, but due to supporting narrations Tirmidhee said it is Hasan. Haafidh Ibn Hajr writes in Fath ul-Baaree, "Tirmidhee declared this to be Hasan on the basis of supports." So this also answers those people of knowledge.

It is in Nayl al-Awtaar, "Haafidh Ibn Hajr said in Talkhees, A group have rejected Tirmidhee's grading of Hasan of the hadeeth however Nawawee has answered this in Khulaasah and said Tirmidhee declares them to be Hasan on the account of supporting narrations."

Question 7: The chain of the fourth narration contains Ibraaheem bin Abee Yahyaa, who was declared to be a liar by Yahyaa al-Qattaan, so how can his narration be used as a support?

Answer 7: Yes Yahyaa Qattaan did say Ibraaheem bin Abee Yahyaa was a liar, however Imaam Shaafi'ee authenticated him and said he was trustworthy in hadeeth and Imaam Shaafi'ee used many ahadeeth from him and other major scholars of hadeeth used his hadeeth from the likes of Sufyaan ath-Thawree and Ibn Juraij.

Ibn Aqdah said I looked at the ahadeeth of Ibraaheem bin Yahyaa with dept and I found he was not Munkar al-hadeeth. Ibn Adiy also said I looked at the hadeeth of Ibraaheem and found none of them to be Munkar. (refer to Meezaan ul-Ei'tidaal). So when these are the statements of Imaam Shaafi'ee, Ibn Aqdah and Ibn Adiy there is no harm in using Ibraaheem bin Abee Yahyaa's narrations as supports.

Question 8: In the fifth narration which has been transmitted by Daarqutnee is via Abdullaah bin Muhammad bin A'amaar, and Ibn Ma'een said about such people, they are nothing.

It is mentioned in Meezaan ul-Ei'tidaal, "Said Uthmaan bin Sa'eed (i.e. Imaam Daarimee), "I said to Yahyaa (Ibn Ma'een) how are they (i.e. Abdullaah bin Muhammad bin A'amaar)," he said, "They are nothing."

Haafidh Zailaa'ee after mentioning this narration in Takhreej Hidaayah writes, "Concerning Abdullaah bin Muhammad bin A'amaar, Ibn Ma'een said they are nothing."

Hence how can this narration be used as a support?

Answer 8: When Yahyaa ibn Ma'een says about a narrator, "he is nothing." Then this does not mean the narrator is weak according to him, rather this according to him means he has very little hadeeth (i.e. narrated from him). So these words cannot be used to declare Abdullaah bin Muhammad bin A'amaar to be weak.

Haafidh Ibn Hajr writes in Fath ul-Baaree in the biography of Abdul-Azeez bin al-Mukhtaar, "Ibn al-Qattaan al-Faarsee said when Yahyaa ibn Ma'een says about a narrator, he is nothing, then he means by this the narrator has narrated less hadeeth."

And Haafidh Sakhawee writes in Fath ul-Mugeeth, "Ibn al-Qattaan said when Ibn Ma'een says about a narrator he is nothing then he means he is not Katheer ur-Riwaayah i.e. he does not narrate many ahadeeth." (as cited from ar-Raf'a Wat-Takmeel)

So all the other narrations mentioned as supporting narrations are also supports and back up the other ahadeeth and they are not mentioned as the main evidence or deduction, so there is no harm in them being harm. (as they support each other and reach the grade of Hasan and hence authentic).

Question 9: We found the hadeeth of Amr bin Shu'ayb to be authentic and worthy to be used as proof especially with the 10 supporting narrations. However what is the answer to the following statement of Imaam Ahmad, "No authentic hadeeth has been transmitted mentioning the number of takbeers." (cited from al-Jauhar an-Naqee)

Answer 9: We found out above Imaam Ahmad himself narrated the hadeeth of Amr bin Shu'ayb and authenticated it, he also said he acted upon it. Therefore this statement of Imaam Ahmad as cited from al-Jauhar an-Naqee contradicts what is

mentioned above. So either say both these statements contradict and hence they are dropped, as this is a hanafee principle, or say this statement of Imaam Ahmad was before the hadeeth of Amr bin Shu'ayb reached him, so when it did reach him he held the opinion as mentioned above.

A second answer to this question is that Imaam Ahmad has negated there is a Saheeh hadeeth mentioning the number of takbeers, but this does not mean there is no Hasan hadeeth worthy to be used as evidence or that which is narrated maybe weak. For example concerning the saying of Bismillah on beginning the wudu, Imaam Ahmad said, "I do not know of any established hadeeth concerning this."

So one of the answers to this is what Haafidh Ibn Hajr mentioned in Nataa'ij al-Afkaar, "It is established from Imaam Ahmad that he said there is no established hadeeth mentioning the saying of Bismillah when starting the Wudhu. I say; Not having the knowledge of something does not indicate it does not exist at all, say for arguments sake this is accepted momentarily then it still does not prove its weakness on the account of negating its existence. As it is possible the word established may mean the authenticity and not Hasan. More importantly where is it established that if a single person begins to negate the existence of an evidence that the whole group also says the same."

Allaamah Noor ud deen Samhoodee writes in Jauhar al-Aqdeen (concerning another such statement of Imaam Ahmad about a hadeeth), "Imaam Ahmad said about the hadeeth it is not authentic, then by him saying this it does not necessitate the hadeeth is false and not worthy to be used as evidence, because sometimes a hadeeth is not authentic but it is used as evidence as the grade between Saheeh and Da'eef is Hasan." (as also mentioned in Raf'a Wat-Takmeel).

Question 10: We have found out with clarity that most of the companions, the successors and the Imaams of Ijtihad held the position of 12 takbeers and their position is proven from the authentic Marfoo ahadeeth. Now we need to know the people who hold the position of 6 takbeers, is there position established from the authentic Marfoo ahadeeth or not?

Answer 10: In order to find this out refer to the next chapter.

The Second Chapter.

Is the Position Of The Hanafee Madhab of 6 Takbeer's Established From The Authentic Marfoo Hadeeth?

Question 1: As the madhab of the ahnaaf is to say 6 takbeers so do they have any authentic Marfoo hadeeth, which the scholars of hadeeth may have authenticated? Can you also mention a statement of one of the major scholars of the ahnaaf and the criticism thereafter concerning it?

Answer 1: No authentic hadeeth has been transmitted which is Marfoo, which mentions the saying of 6 takbeers from any of the experts of hadeeth.

Haafidh Ibn Abdul-Barr (Upon whom the hanafee scrutinizers, Zubaidee and Turkamaanee rely on) writes, "It is narrated from Hisaan that it is narrated from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) that he said 7 takbeers in the first rak'ah and 5 takbeers in the second rak'ah. The same hadeeth has been narrated from Abdullah bin Umar, Abdullah bin Amr, Jaabir, A'aishah, Abee Dawood, Amr ibn A'uf al-Muzanee. Contrary to this nothing has been reported from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) either with an authentic or weak chain, hence therefore it is more better to act upon the narration of 12 takbeers."

Question 2: Do the hanafee's present a Marfoo hadeeth to perform 6 takbeers or not? And if they do is its being Marfoo correct or not?

Answer 2: Allaamah Ibn Humaam, Turkamaanee and Haafidh Zailaa'ee present a Marfoo hadeeth but it is not correct in being Marfoo, rather what is correct that it is the statement of Ibn Mas'ood and the narration is,

"From Abee A'aishah from Sa'eed bin al-Aas who asked Abu Moosaa al-Asha'aree and Hudhaifah, "How many takbeers did the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) say in the eed prayer of Adhaa and Fitr." So Abu Moosaa said he would say 4 takbeers like in the funeral prayer, as was his norm. So Hudhaifah said Abu Moosaa has said the truth." (Abu Dawood has narrated this hadeeth (1/163)

As for this hadeeth being Marfoo, is not correct because only Abu A'aishah narrates this hadeeth as being Marfoo and other than Abu A'aishah all the other trustworthy narrators that narrate this hadeeth all in all of them collectively narrate it mawqoofan. Also this Abu A'aishah is majhool. Therefore due to the principle of

hadeeth narrating this narration as an addition as Marfoo is Munkar and not reliable and hence it is correctly proven this narration is mawqoof from Abdullaah ibn Mas'ood.

In Abu A'aishah being majhool the evidence is what occurs in Meezaan ul-Ei'tidaal, "Abu A'aishah sitting with Abu Hurairah is not known and Makhool narrates from him."

Haafidh Zailaa'ee writes in Takhreej Hidaayah, "But Abu A'aishah, Said Ibn Hazm he is in it (i.e. Abu A'aishah) and he is majhool, Ibn al-Qattaan said, "I do not know his condition." The same has been mentioned in Fath ul-Qadeer.

So the evidence that, "All the trustworthy narrators other than Abu A'aishah who have narrated this have done so in mawqoof form." Then their names are,

1. Alqamah
2. Aswad
3. Abdullaah bin Qais
4. And Kardoos

So now we will mention a narration from all of them.

It is in Musannaf Abdur-Razzaaq, "Informed us Mu'ammarr from Abu Ishaq from Alqamah and Aswad that Abdullaah ibn Mas'ood was sitting and with him were Abu Moosaa al-Asha'aree and Hudhaifah, so Sa'eed ibn al-Aas asked them, "how many takbeers should one say in the ed prayer?" Hudhaifah said "Ask Abu Moosaa" and he said, "Abdullaah ibn Mas'ood should be asked as he is older and more knowledgeable than us." So Sa'eed bin al-Aas asked him, so Ibn Mas'ood said, "4 takbeers should be said and then the recitation and then the takbeer followed by the rukoo and then in the second rak'ah the recitation should be done and after it 4 takbeers should be said."

It is in Sharh Ma'anee al-Aathaar, From Abee Ishaq from Ibraaheem from Abdullaah ibn Qais from his father from Sa'eed ibn al-Aas..." and the wording of this narration is as the same as the one above.

It is in Musannaf Ibn Abee Shaybah, "Narrated to us Yazeed bin Haroon from al-Mas'oodee from Ma'abad bin Khaalid from Kardoos who said..." and the wording is the same as the first narration.

So other than Abu A'ishah, Alqamah, Aswad, Abdullaah bin Qais, and Kardoos narrate this but none of them narrate it marfoo'an and other than these 4 trustworthy narrators another unknown narrator has also narrated this in mawqoof form. (see al-Jauhar an-Naqee (1/243)).

Also note there is another reason why this narration is not authentic to be Marfoo and that is the chain of his narration contains Abdur-Rahmaan bin thawbaan and there is speech concerning him.

It is in Takhreej Hidaayah, "Ibn Ma'een said he is weak, Ahmad said he is not strong and his ahadeeth are Munkar, Imaams Nasaa'ee and Ibn Adiy also weakened him."

It is in Meezaan ul-Ei'tidaal, "Nasaa'ee said he is not strong, Ibn Adiy said he wrote hadeeth from weak people, Uqailee said no one supports Abdur-Rahmaan except some one less than or similar to him."

So there is speech concerning Abdur-Rahmaan ibn Thawbaan so the narration is not Marfoo and neither authentic, rather it is the statement of Ibn Mas'ood.

Imaam Baihaqee in his Sunan al-Kubraa after mentioning this hadeeth writes, "The narrator of this hadeeth has been opposed in two places, one in narrating this hadeeth to be Marfoo and secondly in answer to Abu Moosaa, and what is famous is that Abu Moosaa said to Sa'eed ibn al-Aas to ask Abdullaah ibn Mas'ood, hence he asked him and he said, "there are 6 takbeers." And he did not attribute this to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam). Similarly as-Sabee'ee has narrated this from Abdullaah ibn Moosaa or Ibn Abee Moosaa, and Abdur-Rahmaan ibn Thawbaan was declared weak by Yahyaa ibn Ma'een." As cited in al-Jauhar an-Naqee)

Imaam Baihaqee also said in Ma'arifus-Sunan, "Yahyaa ibn Ma'een declared Abdur-Rahmaan ibn Thawbaan to be weak and what is famous concerning this incident is that Abu Moosaa and Hudhaifah referred their position of Abdullaah ibn Mas'ood and hence Ibn Mas'ood said to perform 4 takbeers before the recitation including the takbeers for rukoo, and Abdullaah ibn Mas'ood did not attribute this to the Messenger of Allaah. Similarly Abu Ishaq as-Sabee'ee has narrated from his teachers and if Abu Moosaa had a hadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) about 6 takbeers then he would have asked Abdullaah ibn Mas'ood. And it is narrated from Alqamah that Ibn Mas'ood said 5 takbeers in the first rak'ah

and 4 takbeers in the second rak'ah and this narration opposes the first narration which mentions 4 takbeers and then 4 takbeers (in the first and second raka'hs consecutively) whereas this narration mentions 5 takbeers and then 4 takbeers.

Important Note.

Turkamaanee has mentioned the statement of Imaam Baihaqee from Sunan al-Kubraa in al-Jauhar an-Naqee and then answered it. Then we feel it is appropriate that we mention what he answered and make its reality apparent.

Turkamaanee writes, "I say Abu Dawood transmitted as Baihaqee said he did and he remained silent."

I say: This is not an absolute principle⁴ that whatever hadeeth Abu Dawood remains silent upon is either Saheeh or Hasan. As if this principle is absolute with Turkamaanee then the aforementioned ahadeeth of Amr bin Shu'ayb and A'aishah mentioning 12 takbeers will have to be accepted to be either Saheeh or Hasan, because Abu Dawood narrated both hadeeth in his Sunan and remained silent on both of them and Turkamaanee's saying both hadeeth are weak will be wrong then.

It is amazing how the hadeeth of Amr bin Shu'ayb and A'aishah were not considered to be Saheeh or Hasan by Turkamaanee, as Abu Dawood also remained silent regarding them. Whereas the specialists in this field from the likes of Imaam Bukhaari and Alee bin al-Madeenee authenticated this hadeeth. On the contrary no expert in this field has authenticated this narration of Abu A'aishah, rather Imaam Baihaqee said it was weak.

The Turkamaanee says, "It is the madhab of the people of research and truth that when a narrator narrates marfoo'an and another person narrates (the same issue but) mawqoofan, then the Marfoo narration is taken because he is narrating something extra."

I say: I am really amazed that a scholar such as Turkamaanee knows the madhab of the people of research and truth that additions in narrations are accepted, but did you not know (oh Turkamaanee) that not every addition of anyone is accepted but only the addition of a trustworthy narrator? This is also with the condition there are no other associated defects, however in this chain under discussion the one narrating Marfoo is Abu A'aishah and he is not trustworthy in-fact he is majhool and the addition of a majhool narrator with agreement is not accepted and unreliable.

⁴ Haafidh Ibn Hajr has discussed this in much detail in his book, 'an-Na'akat at-Tareefah'

Turkamaanee then says, “It is possible Abu Moosaa (Radhiallaahu Anhu due to respect and manners referred the questioner to Ibn Mas’ood whilst he himself may have known a Marfoo hadeeth and it is also possible that he may have mentioned this Marfoo hadeeth.”

I say: Turkamaanee should first establish this addition to be Marfoo and then try to reconcile between them. So establish the throne and then sit on it. The Turkamaanee then mentions the statements of praise concerning Abdur-Rahmaan bin Thawbaan from the scholars of hadeeth, but he remains absolutely quite concerning the praise and trustworthiness of Abu A’ishah, so by just mentioning the praise of Abdur-Rahmaan bin Thawbaan and mentioning him to be trustworthy will this narration of Abu A’ishah become authentic? So just say for example we even overlook Abu A’ishah then by Abdur-Rahmaan ibn Thawbaan becoming trustworthy does the defect of the addition in the narration make it authentic? No not at all because Abdur-Rahmaan bin Thawbaan has opposed more than one trustworthy narrator than himself who are trustworthier than him.

Then Turkamaanee mentions some mawqoof narrations and says this Marfoo narration is supported by these mawqoof narrations. In reality these mawqoof narrations do not support this Marfoo narration but in fact they just further point and show this narration is in-fact mawqoof since these others supporting it are.

Summary: All that was written by Turkamaanee in answer to Imaam Baihaqee was full of amazement and astonishment. One will find from what we have written in this treatise how much in general Turkamaanee in his Jauhar an-Naqee might have answered Sunan al-Kubraa of Imaam Baihaqee.

Question 3: So it has been proven the narration of Abu A’ishah is not Marfoo and is in-fact the statement of Abdullaah ibn Mas’ood, however Turkamaanee said this statement is such that it does not have any analogical reasoning or opinion in it and hence this statement is Marfoo in terms of its ruling?

Answer 3: This statement of Ibn Mas’ood cannot be Marfoo in terms of its ruling because it contains opinion because there can be analogical reasoning on the takbeers for the eed prayer from the takbeers of the funeral prayer, hence the words of the narration of Abu A’ishah further prove this i.e. the words Takbeerah alal-Janaa’iz.

Imaam Baihaqee writes in Sunan al-Kubraa, "This is the opinion of Abdullaah ibn Mas'ood."

Question 4: Allaamah Ibn Humaam, Turkamaanee and Haafidh Zailaa'ee, present the narration of Abu A'ishah in evidence for 6 takbeers, so they do not have any other Marfoo narrations for this? Or has a narration been mentioned but they do not present it because it may not be worthy of evidence?

Answer 4: Another hadeeth has been mentioned concerning 6 takbeers for eed, which Imaam Tahaawee has transmitted in his Sharh Ma'anee al-Athaar, but none of the aforementioned scholars present it. Whereas these scholars mention narrations from Sharh Ma'anee Aathaar abundantly throughout their books and it seems they did not think this narration was worthy to be mentioned because it also is weak and does not constitute evidence.

The hadeeth of Tahaawee is, "Some of the Companions narrate the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) led us in the prayer on the day of eed and he said the takbeers 4 times each and then after completing the prayer he faced us and said, "Do not forget the takbeers for the eed prayer are like the takbeers of the funeral prayer and then he indicated 4 with his 4 fingers."

The reason for this narration being weak is because its chain contains Wadheen bin A'taa concerning whom Turkamaanee said in al-Jauhar an-Naqee (1/29), "He is weak, (Wa Huwaa Waahin)."

The chain also includes Qaasim Abu Abdur-Rahmaan and Turkamaanee also said concerning him, "Concerning Qaasim Ibn Hanbal (ie Imaam Ahmad) said, "Alee bin Yazeed narrates strange and odd narrations from him and I think these narrations are from Qaasim." Ibn Hibbaan said, "Qaasim narrates Mu'adhal⁵ narrations from the companions and narrates maqloob narrations from trustworthy narrators to the extent that the heart thinks they definitely said it." (al-Jauhar an-Naqee (2/20).

So when this is the affair of Wadheen bin A'taa and Qaasim Abu Abdur-Rahmaan in the chain of the narration in Tahaawee, how can it be considered to be used as

⁵ (Trans note). A Mu'adhal narration in summary it is as Haafidh Ibn Hajr said, (a mu'adhal narration is) "If two or more narrators one after the other consecutively are missed or dropped." (Nazhatun-Nazhar (pg.80). for details refer to '**al-Qaul as-Saheeh Fee Masalatut-Taraaweeh**' (pg. 23), Maktabah Ashaabul-Hadeeth, Birmingham UK, (online publication).

evidence. Furthermore, this narration only mentions 4 takbeers and it also does not contain the clarification whether the takbeers are to be said before or after the recitation.

So if someone says, Imaam Tahaawee has narrated this and said, “This hadeeth has a Hasan chain and Abdullaah bin Yoosuf, Yahyaa bin Hamzah, Wadheen and Qaasim all are people of narrations and they are famous in their condition and narrating.”

So when Tahaawee said the chain is Hasan and clarified the narration with its narrators are famous then how can the hadeeth be weak and not worthy to be used as evidence.

Then the answer is you have come to know the affair of Wadheen and Qaasim according to the words of Turkamaanee Hanafee and both are present in the chain of this narration. Also Tahaawee has not mentioned any support for this neither has he mentioned any other route for this narration, then how can this narration be Hasan in chain.

Also remember by this the statement of Imaam Ibn Taymiyyah becomes true when he said, “The manner in which the scholars scrutinize ahadeeth, the author of Sharh Ma’anee al-Aathaar does not have this habit because the narrations he mentions in his Sharh Ma’anee al-Aathaar and gives one precedence over the other then he does most of it based upon Qiyaas and considers this to be evidence, whereas most of them are weak in terms of their chains. The reason for this is because, although he is Katheer al-Hadeeth (knows a lot of hadeeth and narrates them), a jurist and a person of knowledge but he did not have knowledge of the chains as did the other Scholars of hadeeth.” (Minhaaj as-Sunnah).

Question 5: So when this is the affair of the aforementioned hadeeth of Tahaawee and it is not established the hadeeth of Abu A’ishah is Marfoo, but rather what is correct it is the statement of Ibn Mas’ood and such a statement that contains qiyaas and opinion, then what is the evidence for saying 6 takbeers?

Answer 5: There is no authentic evidence from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) for saying 6 takbeers, this is why Imaam Baihaqee said, “It is more better to act upon the Marfoo musnad hadeeth of 12 takbeers and this is what the muslimmeen act upon.”

And Haafidh Ibn Abdul-Barr said, “It is more better to act upon the hadeeth mentioning 12 takbeers.”

And Allaamah Shawkaanee writes, “The scholars differ about the number of takbeers for the eed prayer and there are 10 statements concerning it and from them the first one is more correct, which is to say 7 takbeers before the recitation in the first rak’ah and 5 takbeers before the recitation in the second rak’ah.”

Prologue

Miscellaneous Issue Concerning The Eed Prayer

Should The Hands Be Fastened when Saying the Takbeeraat For Eed?

Question 1: Should the hands be fastened when saying the takbeeraat for eed or should they be left?

Answer 2: I have not seen an authentic narration concerning this. In the authentic ahadeeth it is established to fasten the hands in all the prayers after the first Takbeeratul-Tahremah other than the eed prayer and is therefore apparent the same should be done in the eed prayer. The hanafiyyah also fasten their hands after the initial Takbeeratul-Tahreemah. Now as for fastening the hands or letting them go after fastening them after the first takbeer, then it should be noted there is no evidence to show one should let his hands go in the additional takbeers and they should be remained fastened.

This principle which the hanafee's have mentioned that the prayer in which Dhikr is recommended the hands should be fastened in and the prayer in which the Dhikr is not recommended the hands should be loosened and it's the basis of this principle that they say the Dhikr is not recommended in these takbeeraat hence the hands should not be fastened. So this principles of the hanafee's is not established from any authentic evidence in fact this principle is opposed and rejected by the hanafee's themselves because the Dhikr in the Qaumah is recommended but the hanafee's do not fasten their hands but they let them go.

Should There Be A Small Interval Between the Takbeers And Should Something Be Recited during the Interval?

Question 2: Should there be small time gap in between the takbeers or should they be consecutive? If there does need to be a small time gap, then how long should it be and what should be recited in between them, if anything at all? And what were the positions of the four Imaams?

Answer 2: I have not come across any Marfoo hadeeth concerning this, however it is established from Abdullaah ibn Mas'ood with a strong chain that he would recite a medium sized verse between two takbeers and he would say to have a small gap.

Something similar is also narrated from Hudhaifah (Radhiallaahu Anhu) and Abu Moosaa (Radhiallaahu Anhu). (refer to Talkhees al-Habeer)

Imaam Baihaqee has mentioned an athaar of Ibn Mas'ood in Sunan al-Kubraa from which we find he would leave a small gap in between every takbeer and in the gaps he would recite, Alhamdulillah and Allaahu Akbar. However Turkamaanee has declared some of the narrators to be weak and said he did not know the affair and condition of some of the narrators. One cannot find Sunan al-Kubraa to check the chain of this athar so it can be scrutinized so we do not know what the chain is like. Athram has also narrated this athar of Ibn Mas'ood but the condition of its chain is also known and what its affair is.

Concerning this there are differences amongst the four Imaams. The position of Imaam Maalik and Imaam Abu Haneefah is not to have a gap between the takbeers for the eed prayer and they should be said continuously as the tasbeehaat are said in rukoo and sujood. The evidence of these two Imaams is that if some Dhikr was permissible then the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would have mentioned it as he mentions the takbeers.

The position of Imaam Shaafi'ee is to pause between every 2 takbeers and during the pause Alhamdulillah and Allaahu Akbar should be recited and this is also the position of Imaam Ahmad. The Shaafiyyah and Hanabillah differ the manner in which the Tahleel and takbeer are to be said. The majority of the Shaafiyyah say it should be in the following manner, "Subhanallaah, Wal-Hamdulillah Wa-Laa Ilaahaa illallaahu Wallaahu Akbar." Some of them it should be said as, "Laa Ilaaha Illallaahu Wahdahu Laa-Shareekalahu Lahul-Mulku Wa-Lahul-Hamdu Wa huwa ala Kulli Shay'in Qadeer."

The Hanabillah say it should be said as, "Allaahu Akbar Kabeeran Wal-Hamdulillah Katheeran Subhanallaah Bakratan Waseelan Wa Sallallahu Ala Muhammadan Nabee Wa-Sallam Taseleman Katheeran."

Imaam Ahmad's evidence will be the athar of Abdullaah ibn Mas'ood and I assume the same for Imaam Shaafi'ee and Allaah knows best.

It is in Nayl al-Awtaar, "There is difference whether to have a pause in between the takbeers for the eed prayer and then say Tashbeehaat or not to say anything at all. Imaam Maalik, Imaam Abu Haneefah and Imaam Awzaa'ee opined there is no need to have a pause between the takbeers and the takbeers should be said consecutively

and continuously because if it was correct to recite something between the takbeers then something must have mentioned from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) just as something is mentioned concerning the takbeers. On the contrary Imaam Shaafi'ee said one should pause between the takbeers and say the tahleel and takbeer but the Shaafiyyah differ in the exact wording of what is to be recited..."

Allaamah Mansoor bin Idrees Hanbalee writes in Kishaaf al-Qina'a, "Between every two takbeers the following should be recited, "Allaahu Akbar Kabeeran Wal-Hamdulillah Katheeran Subhanallaah Bakratan Waseelan Wa Sallallahu Ala Muhammadan Nabee Wa-Sallam Tasleeman Katheeran." Aamir said I asked Abdullaah bin Mas'ood what should one say between two takbeers. He replied, praise Allaah, send salutations upon the Messenger, make du'a and then say the takbeer. In the same narration it is mentioned in the same narration that Hudhaifah and Abu Moosaa said Abdullaah ibn Mas'ood said the truth and Imaam Ahmad used this hadeeth as proof to have a pause between the takbeers and to recite something therein."

Conclusion: there is nothing established from the Messenger of Allaah to have a pause between the takbeers and to recite something in these pauses, however it is proven from Abdullaah bin Mas'ood with a strong chain to have a pause between every two takbeers, something similar is also narrated from Hudhaifah and Abu Moosaa. And Allaah Knows best.

Should One Do Raf ul-Yadain (raising the hands) When Saying the Takbeers For Eed Or Not?

Question 3: Is raising the hands for the takbeers established from an authentic Marfoo hadeeth or not?

Answer 3: Raising the hands for the additional takbeers (for the eed prayer) is not established from any authentic Marfoo hadeeth. This is mentioned in A'un al-Ma'bood (1/448).⁶

⁶ (Trans Note). Imaam Shams ul-Haqq A'dheemabaadee writes in explanation of the words, "(raising the hands) before the Rukoo." This means the Rukoo i.e. raising the hands for the takbeer of rukoo." (Au'n al-Ma'bood (1/263).

Shaikh ul-Hadeeth Ubaidullaah Mubaarakpooree said, "According to me it is better not to raise the hands because it is not clearly proven from any authentic marfoo hadeeth, however

Question 4: The three Imaams Abu Haneefah, Imaam Shaafi'ee and Imaam Ahmad are of the opinion that the hands should be raised in the additional takbeers, so do any of their muqallideen present any Marfoo hadeeth for this or not? If they do, is the hadeeth authentic and worthy to be used as evidence? Furthermore do these narration prove the raising of the hands?

Answer 4: Yes the muqallideen of these Imaams present two Marfoo ahadeeth but both are weak and none of them establish the raising of the hands for the additional takbeers.

The author of Hidaayah writes, "The hands should be raised in the additional takbeers for eed because the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said Raf ul-Yadain should not be done except at 7 places and from these 7 places one is the additional takbeers for the eed prayer."

Other than the author of Hidaayah other hanafee's also present this narration but this hadeeth is weak. For the references refer to Takhreej Hidaayah. Other than being weak this hadeeth does not establish the raising of the hands for the takbeeraat of eed because this hadeeth does not even mention the takbeeraat of eed.

Haafidh Zailaa'ee writes in Takhreej Hidaayah (2/220), "This hadeeth has preceded in the chapter of the attributes of the prayer but it does not mention the takbeeraat of eed."

Allaamah Ibn Humaam Hanafee has written exactly the same in Fath ul-Qadeer, "This hadeeth has preceded in the chapter of the attributes of the prayer and it does not mention the takbeeraat of eed."

if someone wants to act upon the generality of the hadeeth of Abdullaah bin Umar and upon the action of Umar, Ibn Umar, Ibn Mas'ood and Zaid bin Thaabit and uses it as evidence and raises his hands then there is no harm in this." (Mir'ah al-Mafaatih (5/45).

Imaam al-Albaanee said (in explanation of the hadeeth of Ibn Umar) this deduction is not correct because the text of the hadeeth is concerning the obligatory prayers which do not include the additional takbeers of the eed prayer and to say Ibn Umar was referring to these takbeers is not supported by the context of this hadeeth. (see Irwaa ul-Ghaleel (3/113), see also his Tamaam al-Minnah (pg.348), Ahkaam ul-Janaa'iz (pg.148).

So this was one of the Marfoo hadeeth and you have come to know of its reality, the second Marfoo hadeeth is in Sunan al-Kubraa of Imaam Baihaqee, he writes,

“Chapter: Raising The Hands For the Takbeeraat of Eed”

Then he narrates the hadeeth of Ibn Umar (Radhiallaahu Anhu in which he mentions raising the hands for the initial takbeer, the takbeers when going into rukoo and when rising from it and then at the end of the hadeeth he mentions the words, “The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would raise his hands for every takbeer before the rukoo.”

However this hadeeth is weak because its chain includes Baqiyyah and he is a mudallis and weak and apart from being weak he is also alone in reporting this and no one other than him narrates this and furthermore this also does not establish the raising of the hands for the takbeeraat of eed. As these additional words mean the Messenger of Allah (Sallallahu Alayhee Was-Sallam) would raise his hands when going into rukoo and Imaam Baihaqee also understood this to be the meaning of this addition in the “Chapter of the Sunnah in Raising the Hands in All the Takbeers When Going into Rukoo” as he has also mentioned the hadeeth in this chapter hence these additional words have to specific connection to the takbeers of eed.

If on the other hand it is thought the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would raise his hands for every takbeer before the rukoo as Imaam Baihaqee understood in the “Chapter: The Raising Of the Hands For the takbeeraat of Eed” then this will also include the takbeeraat of eed, however this needs evidence for this specificity otherwise this is not correct because when there is room for differences then the deduction is false.

Conclusion: This hadeeth of Ibn Umar (Radhiallaahu Anhuma) also does not prove the raising of the hands for the takbeeraat of eed.

Question 5: So we find raising the hands is not established from any authentic or weak marfoo hadeeth but the question is, is it proven from the companions that they raised their hands for the takbeers with authentic chains, if it is established then what companion?

Answer 5: A narration in Baihaqee mentions Umar (Radhiallaahu Anhu) would raise his hands for the takbeeraat but the chain is weak because it contains Ibn

Laheey'ah, whose being weak and not worthy of evidence is famous. It is in Talkhees al-Habeer (1/145), "It is narrated from Umar (Radhiallaahu Anhu) that we would raise his hands for the takbeeraat of eed, transmitted this Baihaqee and its chains includes Ibn Laheey'ah."

And Allaamah Ibn Qayyim writes in Zaad al-Ma'aad, "Ibn Umar in his strict following of the Sunnah would raise his hands for every takbeer."

However the Allaamah (i.e. Ibn Qayyim) has not mentioned a chain for this athar nor has he mentioned who transmitted it, and I after searching for it was unable to find its chain nor who transmitted it as to ascertain whether its chain is authentic or weak, and Allaah knows best.

Allaamah Shaikh Mansoor bin Idrees writes in Kishaaf al-Qina'a, "It is narrated from Umar (Radhiallaahu Anhu) that he would raise his hands for every takbeer in the funeral and eed prayer. This is also narrated from Zaid and Athram has narrated both of these narrations."

But Allaamah Shaikh Mansoor did not mention the chains for these athaar's hence the condition of their chains is not known.

Conclusion: The athar of Umar (Radhiallaahu Anhu) which Baihaqee and Athram narrated, the condition of its chain is unknown.

Question 6: Ibn Umar was a strong follower of the Sunnah and his firmness is well known and hence it maybe possible he might have seen the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) raise his hands for the takbeeraat of eed and hence did likewise in terms of following the Sunnah?

Answer 6: Without doubt Ibn Umar was a firm follower of the Sunnah, but by him being a firm follower of the Sunnah this does not in any way mean his every action was in accordance to the established Sunnah. For example he would wash his feet 7 times during Wudhu, so was this according to the Sunnah and you will find many similar examples.

Question 7: Do the Hanafiyah, Shaafiyah and the Hanaabillah present any other marfoo ahadeeth or athar from the companions?

Answer 7: No these people do not present any other evidence for this whether a Marfoo hadeeth or the athar of the Companions. However their deductions are based on analogical reasoning's, which they present.

By
Muhammad Abdur-Rahmaan al-Mubaarakpooree.

Appendix⁷

The Permissibility of Women attending the Eed Prayer and Its Encouraging By the Messenger of Allaah (Sallallahu Alayhee Was-Sallam)

Um 'Atiyya said: "Our Prophet ordered us to come out (on eed day) with the mature girls and the virgins staying in seclusion." hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Hafsa bint Sirin said, "On eed we used to forbid our girls to go out for eed prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allaah's Messenger! If a woman has no veil, is there any harm if she does not come out (on 'eed day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiyyah came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-'Atiyyah said, 'Yes, let my father be sacrificed for the Prophet (Sallallahu Alayhee Was-Sallam). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened-Aiyub is not sure as which was right) and menstruating women should come out (on the eed day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers.'" Hafsa said, "On that I said to Um-'Atiyyah, 'Also those who are menstruating?' " Um-'Atiyyah replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

(refer to Saheeh al-Bukhaari no's 324, 351, 971 and 974), Muslim (no.890), Sharh Saheeh Muslim (1/290-291), Sunan Tirmidhee With Tuhfatul-Ahwadhee (3/74 no.537), Nayl al-Awtaar (3/302 no.1272).

Imaam Tirmidhee after transmitting this hadeeth said, "In this chapter (i.e. of CHAPTER: In the Women Going To the Eed (prayer).)" "are the narrations of Ibn Abbaas and Jaabir."

⁷ (trans note) Appendix added by translators and not by Imaam Mubaarakpooree.

Imaam Abdur-Rahmaan Mubaarakpooree said in explanation of this, "As for the hadeeth of Ibn Abbaas it is transmitted by Ibn Maajah with the words, "The Prophet (Sallallahu Alayhee Was-Sallam) went to the eed (prayer) with his daughters and women," this chain contains al-Hajjaaj bin Artaah, and he is problematic and narrated Tabaraanee from him via another route. As for hadeeth of Jaabir then Ahmad has transmitted it, "That the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would go to the eed (prayer) and so did his family." This chain also includes the aforementioned Hajjaaj. In this chapter are also the narrations from Ibn Umar in Tabaraanee in al-Kabeer, also from Ibn Amr al-Aas also from Tabaraanee, from A'aishah with Ibn Abee Shaybah in his Musannaf and Ahmad in his Musnad. There is also a hadeeth of A'aishah with Tabaraanee in al-Awsth, also from A'amarah the sister of Abdullaah bin Rawahah with Ahmad and Ibn Abee Ya'ala and Tabaraanee in al-Kabeer. Shawkaanee has mentioned all the ahadeeth from these Companions in Nayl." (Tuhfatul-Ahwadhee (3/75).

The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) used to take his male and female companions to the eed prayer, outside." (Bukhaari with Fath ul-Baaree (2/465 no.976)

Abu Bakr as-Siddeeqe (Radhiallaahu Anhu said, "The women going to the eed prayer at the musalla is Haqq (i.e. the truth)." (Musannaf Ibn Abee Shaybah (2/182). The same has been narrated from the fourth Khaleef, Alee al-Murtadha (Radhiallaahu Anhu also said the same (see Musannaf Ibn Abee Shaybah (2/182).

Anas bin Maalik (Radhiallaahu Anhu ordered his servant, Ibn Abee Utbah to gather the women and lead them in the eed prayer as for the residents of the city at Zaawiyah." (Bukhaari with Fath ul-Baaree (2/550).

The two Imaams, Alqamah and Aswad would take their women, young and old without any distinction with them to the eed prayer (at the musalla)." (Musannaf Ibn Abee Shaybah (2/182). Ibraaheem an-Nakha'ee also narrates the wife of Alqamah also used to go to the eed prayer. (Musannaf Abdur-Razzaaq (3/302-303 no.5723).

Allaamah Shawkaanee mentioned, "The meaning of these ahadeeth indicate the permissibility of women to go to the eed prayer without any distinction, whether they are married, single, old, young or menstruating. Only except if she is in the period of Iddah or if there are any other reasons like due to the fear of fitnah or anything other than this. So without doubt it is permissible for all the Muslim

women to go to the Eed musalla.” (Nayl (3/305). Shaikh Mubaarakpooree also said the same (Tuhfa (3/76).

Then he mentions the various opinions and says, “Those who say it is absolutely prohibited, then they say this due to their corruptive opinions in negating the ahadeeth.” (Nayl (3/305), Tuhfa (3/76)

Imaam Abdur-Rahmaan Mubaarakpooree said, “There is no evidence to prohibit the young women in a state of peace in this corruptive time from participating in the eed, rather this is permissible and this is the opinion with precedence.” (Tuhfatul-Ahwahdee (3/77)

Shaikh Ubaidullaah Rehmaanee Mubaarakpooree also said the same in Mir'ah al-Mafaateeh (5/55). Refer also to Subl as-Salaam.