

An Answer to the article entitled Evidence for 20 rak'ahs of Taraweeh from authentic ahadith

By Abu Khuzaimah and Abu Hibbaan

(Bold text denotes the original article-and non-bold the answers to them.)

INTRODUCTION

As usual another muqallid of the hanafee madhab has demonstrated his blind following of his madhab. On another note I would like to congratulate them for deciding to mention some ahadeeth in this issue which they rarely do. By doing so they have left the ideology of taqleed as they have the ability to present these evidences and they do not know what evidences Abu Haneefah used for praying 20 Rakahs for taraaweeh.

In the following synopsis we will provide the most authentic evidence to support the claims of the Hanafi, Maliki, Shafi'i, Hanbali and Zahiri schools of Islamic jurisprudence, and most importantly that the Prophet (peace and blessings of Allah be upon him) and in the unanimous view and practice of the Sahaba (may Allah be pleased with them all) the rak'ahs of taraweeh are twenty. (*Bidayat al-Mujtahid (1/239)*).

The reference mentioned for this is Bidaayatul-Mujtaahid. This is insufficient for a number of reason because firstly reference for each Imaam need to be made and from the relevant books. Secondly the author of Bidaayatul-Mujtaahid, Qadhi ibn Rashd did not mention has not mentioned any chains for this statement and thirdly Ibn Rushd was not from Ahlus-Sunnah wal-Jamaah, he belonged to the Mu'taziltes. Fourthly can you please mention with an authentic chain from Abu Haneefah that he prayed 20 rakahs.

The narration's that will be presented have the stamp of authentication by at least ten distinguished scholars. Al-Imam al-Hafiz Jamaluddin al-Zayla'i has recorded in his book Nasb ur-Rayah (2/154, *Majlis al-Ulama, India, 4 vols. 1357 AH.*) that: "Al-Bayhaqi has related in al-Marifa (via the following chain of transmission):

Abu Tahir al-Faqih -> Abu Uthman al-Basri -> Abu Ahmad Muhammad ibn Abdal Wahhab -> Khalid ibn Mukhallad -> Muhammad ibn Ja'far -> Yazid ibn Khaseefah -> Sa'eeb ibn Yazid,

who said: "In the time of Umar ibn al-Khattab (radiallahu anhu) the people used to observe 20 rak'ahs and the witr."

Al-Nawawi said in al-Khulasa: "Its Isnad is Sahih."

This narration, in the manner presented by the Hanafee is riddled with many mistakes and errors, some of which were done deliberately and it proves the hanafee method of lying and deceiving the people in order to convey their falsehood

Firstly:

Where in Ma'arifus Sunan Wal-Aathaar is this mentioned in. It is not sufficient to say Zaila'ee mentioned it, as it is not a book of hadeeth. This narration is not mentioned in Baihaqeess, Ma'arifah with this wording. As it opposes the following narration from Sa'eeb ibn Yazeed himself mentioning 8 rakahs from Umar (Ra).

Secondly:

The two narrators **Abu Tahir al-Faqih** -> **Abu Uthman al-Basri**, are unknown ie are majhool and their biographies to establish their trustworthiness cannot be found, so the this narration is rejected due to it being weak because two people in the chain are unknown. The hanafee scholar you oft quote and the one you have pride in also say, "*Abu Taahir is in need of some reliance*" and he said about the second narrator, Abu Uthmaan al-Basri, "*I could not find his biography or condition in any of the books.*" (Ta'leeq al-Hasan A'la Aathaar as-Sunan (p.252) Maktabah Imdaadiyyah)

Thirdly:

There is authentic narration from Sa'eeb ibn Yazeed that Umar (Ra) ordered Ubayy ibn Ka'ab and Tameem ad-Daaree to lead the people in 11 rak'ahs.

Muwatta Imaam Maalik (1/114),

Musannaf ibn Abee Shaybah (2/391-392),

Sunan Sa'eed ibn Mansoor as quoted from al-Haawee lil-Fatawaa (1/349),

Ibn Khuzaimah (1/184/4)

As-Sunan Al-Kubraa Of Baihaaqee (2/496),

Al-Faryaabee (1/76, 2/75)

Sharh Ma'anee Al-Athaar (1/193),

Al-Mukhtarah of Hafiz Dhiya Al-Maqdisee from Kunzul al-A'amaal (8/407), Ma'arifah

As-Sunan of Baihaaqee (2/367-368),

Abu Bakr Neeshapooree in al-Fawaa'id (1/135),

Musanaff Abdur Razzaaq from Kunzul A'amaal,

Mishkaat Al-Masaabeeh (1/115),

Sharh As-Sunnah of Baghawee (4/120),

Al-Muhazzab Fee Ikhtisaar As-Sunan Al-Kabeer of Dhahabee (2/461),

Kunzul A'amaal (8/407),

As-Sunan Al-Kubraa of Nasaa'ee from Tuhfatul Ashraaf of Muzee (8/22), Tuhfatul-

Ahwadhee (2/74), of Allaamah Mubaarakpooree

Aathaar as-Sunan (p.250) of Nimawee Hanafee (d.1322H)

Imaam Suyootee said about its chain "*it is a strong authentic chain.*" (Al-Masaabeeh Fee Salaatul Taraweeh (p.15) of Imaam Suyootee and al-Haawee lil-Fatawaa (1/350), Qiyaam ul-Layl of Marwazee (p.200)

Dhiyaa al-Maqdisee authenticated this athar. (See Ikhtisaar Uloom al-Hadeeth (p.77) of Ibn Katheer). As did Imaam Baaji (Zurqaanees Sharh of Muwatta (1/238)

And Your Hanafee Scholar, Nimawee said "*The chain is authentic*" Aathaar as-Sunan (p.250)

Fourthly:

One may notice that this narration is also reported in Baihaqeess Ma'arifa with the same reference (2/496) and from the Sa'eed ibn Yazeed.

Fifthly:

Other hanafee Scholars mention this hadeeth in their books of hadeeth and as the hadeeth is authentic they acted upon it. Imaam Tahawee mentions it in his book Sharh Ma'anee Al-Athaar (1/193), Shaykh Ali al-Muttaqee al-Hindi Kunzul A'maal (8/407), and Nimawee Hanafee as mentioned before.

Sixthly:

What is the reference for Khulaasah in which Imaam Nawawee authenticated.

Hafiz al-Zayla'i has also mentioned after reporting the authenticity of this Hadith, that Imam al-Bayhaqi has also reported another version of the above narration through a different channel of transmission, in his Sunan al-Kubra. The narration referred to has been mentioned in the footnotes by the council of Islamic scholars (Majlis al-Ulama) who edited Nasb ur-Rayah (2/154, footnote 2), in the following words: (Bayhaqi) has related in al-Sunan (2/496). (via the following isnad):

Abu Abdullah al-Hussain ibn Muhammad ibn al-Hussain finjuwayh al-Dinawari - Ahmad ibn Muhammad ibn Ishaq al-Sunni - Abdullah ibn Muhammad ibn Abdul Aziz al-Baghawi - Ali ibn al-J'ad - Ibn Abi Dhib - Yazid ibn Khaseefah - Sa'eeb ibn Yazid,

who said: "In the time of Umar ibn al-Khattab, radiallahu anhu, they would perform 20 rak'ats in the month of Ramadan. He said (also): And they would recite the Mi'in (A group of medium sized chapters from the Qur'aan), and they would lean on their sticks in the time of Uthman ibn Affan, radiallahu anhu, from the discomfort of standing."

All the men in the (above) isnad are trustworthy, as mentioned by the Indian research scholar, Shaykh al-Nimawi, in Athar al-Sunan.

Firstly:

May the curse of Allaah be upon the liar. The narrator **Abu Abdullah al-Hussain ibn Muhammad ibn al-Hussain finjuwayh al-Dinawari**, is unknown Majhool and no biography of him can be found to establish his trustworthiness. So this narration is weak.

And as a point of from the sciences of hadeeth as the muqallideen are unaware of them then one of them is that, *"For a narration of a narrator to be accepted the condition is his trustworthiness (which can only be achieved by a biography of them by and what the muhadditheen said concerning them)."* (Sharh Nukhbah (p.86) of Ibn Hajr)

Secondly:

The narrator Ali ibn al-J'ad, is criticised for being a shee'ah, he would curse and criticise Mu'awiyah and other companions. (See Tahdheeb at-Tahdheeb), hence the narration is weak.

Thirdly:

The narrator **Ibn Abi Dhib**, and it is really ibn Abee Dhaba'ib no Dhib. Ibn Abee Dhaba'ibs memory deteriorated. Ibn Abee Haatim said, my father said (Abee Haatim) "Darwardee would narrate rejected narrations from him." And hence he is not strong. (Jarh Wa'ta'deel). He was not trusted by Imaam Maalik as mentioned by Imaam Ibn Hajr in Tahdheeb at-Tahdheeb.

How then can it be said, "**All the men in the (above) isnad are trustworthy, as mentioned by the Indian research scholar, Shaykh al-Nimawi, in Athar al-Sunan.**" Not what the muqallideen scholars say as they are mutassab as shown in this example. How on earth can you make someone trustworthy when he does not even exist and when there is a shee'ah liar in this chain.

Fourthly:

This opposes the more authentic narrations of Sa'eeb ibn Yazeed

Further Discussions – An Analysis by Imaam, Muhaddith Al-Albaanee (rh)

Although the discussion in this section will be too much for the hanafee muqallids we ask them to bear with us. This narration has many defects which will render it to be weak and they are.

Number One.

Even though **Yazid ibn Khaseefah** is trustworthy, Imaam Ahmad ibn Hanbal said he is "*Munkar al-Hadeeth*" (rejected in hadeeth), and him being mentioned in Dhahabee's Meezaan al-Ei'tidaal is sufficient to say he is not clear. So from the statement of Imaam Ahmad we find that ibn Khaseefah would sometimes narrate narrations in which he would be alone and other trustworthy narrators would not narrate. This is mentioned by the hanafee scholar Abdul Haiy Lucknowee (Ar-Raf'a Wat-Takmeel (p.14-15)

Now try to understand this point. We know two sets or reports stem from Sa'eed ibn Yazeed

- 1) Muhammad ibn Yusuf – the narration that mentions 11 rakahs in Muwatta Imaam Maalik
- 2) Yazeed ibn Khaseefah – the narration that mentions 20 rakahs

Now both these narrations oppose each other and so precedence will be given to the narration of Muhammad ibn Yusuf mentioning 11 rakahs. As there are unknown narrators in the 20 rakah chain and because Muhammad ibn Yusuf is more trustworthy than Yazeed ibn Khaseefah. Haafidh Ibn Hajr said concerning Muhammad ibn Yusuf, "Thiqah Thabt" ie trustworthy, firm and established whereas for Yazeed ibn Khaseefah he only says, "Thiqah" trustworthy only.

Number Two

There is Idhtiraab in the narration in regard to the numbering, ie different number for the rakahs are mentioned from Yazeed Ibn Khaseefah. Sometimes he mentions 11 and at other times he mentions 20 and 21. further more this narrator is opposing a more trustworthy narrator then himself.

Number Three

This point is very important and that is Muhammad ibn Yusuf was the nephew of Sa'eeb ibn Yazeed and due to this closeness Muhammad ibn Yusuf was more aware of and knows the narration of his uncle in comparison to other.

(Taken from the Shaikhs book on Qiyaam al-Lail, this discussion has been omitted from the English translation)

The evidence which proves that Umar (radiallahu anhu) ordered the practise of 20 rak'ahs has been recorded by Shaykh Ali al-Muttaqi al-Hindi in the largest collection of Hadith available today: Kanz al-Ummal fi Sunan al-aqwal wal Af'al, as follows from Ubayy ibn Ka'b (radiallahu anhu): "Umar (radiallahu anhu) ordered him (Ubayy) to lead the people in prayer at night in Ramadan, because the people fast during the day and can not recite (the Qur'an) well, therefore it is better that you should recite (the Qur'an) during the night. I (Ubayy) asked: "O commander of the believers, this thing was not done before." He said: "I know, but it is a good practise", and so (Ubayy) led (the Companion's) for 20 rak'ahs."

Firstly:

The chain for this narration should have been mentioned.

Secondly:

it contains a narrator by the name of Abdul Azeez and there is a disconnection between him and Ubayy ibn Ka'ab of at least 100 years. (Tahdheeb at-Tahdheeb) and this was also mentioned by Nimawee hanafee. Hence this narration is weak

Thirdly:

This opposes the authentic narration from Ubayy mentioning 11 rakahs.

Bukhaari (3/25, 4/205),

Muslim (2/66),

Abu Awaanah (2/327),

Abu Dawood (1/210),

Tirmidhee (2/302-303) shaakir edn,

Nasaa'ee (1/248),

Ibn Khuzaimah (2/138, 192)

Imaam Maaliks Muwatta (1/134),

Muwatta of Imaam Muhammad (p.138),

Baihaqee (2/495-496),

Ahmad (6/36, 73, 104),

Umdatul-Qaaree (11/128) of Mulla Alee Qaaree Hanafee.

Tabaraanee in Mu'ajam as-Sagheer (p.108),
Qiyaam al-Layl (p.90) of Muhammad ibn Nasr Marwazee,
Saheeh Ibn Hibbaan (4/62, 64),

The hanafee scholars Nimawee Hanafee and Abdul Haiy Lucknowee Hanafee authenticated this narration of Ubayy (Aathaar as-Sunan (p.248), Umdatur Raayah (1/207) and Ta'leequl Mumajjid (p.138) he (Abdul Haiy) also said it was extremely authentic.

There are many other narration's which prove the case for twenty rak'ahs, but some of these narrations are less authentic than others, nevertheless they are weighty enough to back each other up and raise the level of authentication to at least Hasan (good); as Shaykh Nimawee and others have verified.

For the readers benefit one may refer to the following books of Hadith for at least 25 further proofs:

Muwatta Imam Malik from Yazid ibn Ruman

Sunan al-Kubra of Imam al-Bayhaqi from: Ibn Abbas, Yazid ibn Ruman (same as Imam Malik's narration), Suwayd ibn Ghafrah, Ali ibn Abi Talib etc. Also refer to Marifatul Sunan of al-Bayhaqi.

Musannaf of Imam Abdur Razzaq from: Sa'eeb ibn Yazid and al-Hasan.

Musannaf of Imam Ibn Abi Shaibah from some 13 different isnads.

Qiyam ul-lail[16] of Imam Muhammad ibn Nasr al-Marwazi from: Sa'eeb ibn Yazid, Yazid ibn Ruman, Ibn Mas'ud, A'mash al-Kufi, Ibn Sirin, Malik, al-Shafi'i and others.

Yazeed Ibn Rumaan narrations

This narration is manqata ie disconnected.

Imaam Maalik said, "Yazeed ibn Rumaan did not meet Umar (Ra)" (Muwatta Imaam Maalik (1/138)

Imaam Zaila'ee who you oft quote and have great pride in doing so also said the same and supported Imaam Maaliks view. (Nasb ar-Rayaah (2/154).

Imaam Nawawee said this athar is weak. (al-Majmoo'a (4/33)

This narration is Manqa'ta (disconnected) as has been explained by Allamah Ainee Hanafi Umdah Tal Qaree (5/357), (11/127)

Shaykh Nimawee Hanafi writes, "*Yazeed Ibn Rumaan did not meet Umar Ibn Khattaab (Ra)*" Aathaar As-Sunan (p.253)

As Umar (Ra) was martyred in 23H (Taqreeb at-Tahdheeb (p.253) and Yazeed ibn Rumaan was born 30 years after the death of Umar (Ra) and he died in 130H as mentioned by Ahmad ibn Abdullah al-Khazrajee (Khulaasah p.431)

As the hanafee who compiled this left the narration he bought are not really definable I will shed some light on them.

The narration of Ibn Abbaas (ra) (From Ibn Abee Shaybah)

This Hadeeth is Mawdoo (fabricated/forged). Its chain includes Ibraaheem Ibn Uthmaan. On the authority Al Hakam, An Muksim An Ibn Abbaas (Ra)

Regarding Ibraaheem Ibn Usmaan, Imaam Zail'ee Hanafi (d.762) said, *"Imam Ahmad said he used to mention munkar hadeeth"* (Nasb ar-Ra'yah (1/53)

Bayhaqi said, "He is Weak (da'eef)" (Nasb ar-Ra'yah (2/153)

And Zaila'ee also said this narration is weak (Nasb ar-Raayah (2/66)

Imaam Ainee Hanafi said, *"Imam Shu'bah called him Ibraaheem Ibn Uthmaan a khazab (liar) and Imam Ahmad Ibn Maieen. Bukhari Nisaae and others said he is daeef and Ibn Adiy said in his book Al-Kaamil has mentioned this narration to be from the munkar (rejected) narration of his (Ibraaheem Ibn Uthmaan) Umdah Tal Qari (1/128)*

Ibn Humam Hanafi in Fath ul-Qadeer (1/333) and Abdul Hay Lucknowi in his fatawa (1/354) have mentioned jarh (criticism) of this Hadeeth

Anwar Shah Kashmiri Hanafi Deobandi writes concerning this hadeeth, *"And whatever is reporte of 20 rakat from the prophet Muhammad (SAS) then it is with a weak chain and there is agreement upon it being weak"* Arf Ash-Shadhee (1/166)

Apart from this other Hanafi Ulaama have mentioned jarh (criticism) on him. For e.g. look at Muhammad Zakariyah Khandelwi Hanafi Tablighi's book Awjazal Masaalik (1/397)

For more severe criticism on Ibraaheem Ibn Usmaan (Abu Shaibah) look in Tahdheeb at-Tahdheeb (1/144-145) and Meezaan al-Ei'tidaal (1/47-48)

Also Imam Suyooti has severe criticism on this narrator of this Hadeeth and he says this narration is extremely weak and one cannot establish proof with it. (Al-Hawi (1/347)

Alee Ibn Abee Taalib

As there are a number of narrations from him ill mention the criticisms and defects in all of them and which ever one you intended to present you can look at the particular criticism.

From Alee (ra) in Baihaqi Sunan al-Kubraa (2/496). A narrator Hamaad bin Shuayb was established to be weak by Imaam Ibn Ma'een, Imaam Nasaa'ee, Imaam Abu Zur'ah and others. Imaam Bukhaari said he is rejected in hadeeth. (see Leesaan al-Meazaan (2/438). Nimawee hanafee also criticised it. (Haashiyyah ie Ta'leeq ala Aathaar as-Sunan ((p.254).

About another narrator, A'taa ibn Sa'eeb, Imaam Zaila'ee said, his memory deteriorated. (Nasb ar-Raayah (3/58). In another narration the individual Abul Hasnaa is majhool (unknown) (Taareeb at-Tahdheeb (p.401) of Ibn Hajr

Abdullah ibn Mas'ood's Narration

This narration is also disconnected. Via A'maash. Ibn Mas'ood died in 32-33H and A'maash was born in 61H

Imaam Maalik also held the opinion of 11. (see Masabeeh Fis Salaat at-Taraweeh (2/77).

As for the remaining statements of the hanafee scholar arguing the position of 20 are all lies and the numbers quoted for the references are lies by their scholars. As the opposite position of 8 is mentioned from them also.

Imaam Zaila'ee

Imaam Zaila'ee brings the narration Of Jaabir (ra) mentioning 11 rakahs. (Nasb ar-Raayah (2/152) and also the narration of Ibn Abbaas that reports 20 rakahs was also declared weak by him (Nasb ar-Raayah (2/153)

Allaamah Ainee

He also brings narrations for 8 rakahs from the narrations of Ibn Khuzaimah and Ibn Hibbaan. (Umdatul Qaaree (3/597) and he presents the hadeeth of Aisha'h in refuting the ahadeeth for 20 rakahs. ((Umdatul Qaaree (11/128)

Mulla Alee Qaaree

He said in another place, "Verily the taraweeh prayer consists of 11 rakahs as it was the practice of our beloved prophet (Saas)" (Mirqaat Sharh Mishkaat (2/115, 174)

For more statements of the hanafee scholars and their position on taraweeh prayer then consult the following book, and one may find they held then position of the taraaweh prayer being established as 11 rakahs.

Umdatul Qaaree Sharh Saheeh al-Bukhaari of Mulla Alee Qaaree

Nasb ar-Raayah of Haafidh Zaila'ee

Fath ul-Qadeer Sharh Hidaayah of Allaamah ibn Humaam

Mirqaat Sharh Mishkaat of Mulla Alee Qaaree

Ta'leequl Mumajjid Sharh Muwatta Imaam Muhammad of Allaamah Abdul Haiy Lucknowee and Umdatul Raayah (1/207)

Sharh Maa'nee ul-Aathaar (1/173) of Imaam Tahawee, and his Sharh on Durr al-Mukhtaar (1/295)

Sharh Kunz ad-Daqaa'iq of Abu Sa'ood (p.265)

Maraaqi ul-Falaah Sharh Noorul Aydah of Sharnabulaalee (p.274)

Ahmad Alee Sahranpoorees Sharh of Bukhaari (1/154)

Awjaazul Masaalik Sharh Muwatta Imaam Maalik of Zacariyyah Khandhelvi (1/397)

Al-Urf ash-Shadhee of Anwar Shah Kashmiree (p.209)

And finally

The Student of Imaam Abu Haneefah himself reports in his book of hadeeth that the Messenger of Allaah did not pray more than 11 rakahs in any of the months. (Muwatta Imaam Muhammad (p.138)

To the people who are free from any partisanship and taqleed we urge then to look at the above discussion and decide for yourselves what the correct position is. What is even more amazing is that the hanafee scholars are also concluding the same as us that the Messenger of Allaah (saas) prayed 11 rakahs, then i would like to ask with what face to the hanafees say they are hanafees and also quote their Imaams when even they don't agree with them. We say become followers of the Sunnah and leave your Blind following

May Allaah grant us the understanding of the Deen