

THE EVIDENCE  
of Taraa'weeh  
being Eight Rakaa'ah  
In the Month of Ramadan  
From the Books of  
Eminent Hanafi Scholars  
(rahimahumullah)

Prepared under the supervision of  
The Alla'mah, Muhadeeth of Gujarat and Hind  
Sheikh Abdul Jalil Samrodi (*rahimahullah*)

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## Translators Introduction

I begin with the praise of Allaah the Almighty, who is free from all imperfections. May the peace and blessings be upon Prophet Muhammad, his family, his companions and all those who follow them in truth. Allaah has promised that, He will preserve the Qur'aan and Sunnah until the day of judgement. As Allaah, the Almighty says in the Qur'aan

“Verily, We, it is We Who have sent down the Dhikr (i.e. Qur'aan and Sunnah, surely we will guard it (from corruption).”<sup>2</sup>

As you may know that there is great confusion and distortion propagated about the exact raka'aah of Taraweeh the Prophet (peace be upon him) and his companion chief of the believers Umar (may Allah be pleased with him) prayed, in the month of Ramadhan. Many books have been written on this subject supporting either eight raka'aah or the claim of twenty. For those who claim and support the opinion of twenty raka'aah, they have documented and relied upon evidence that is weak or fabricated.

Whilst I was studying in India I was blessed by Almighty Allah to have the opportunity to visit a Village by the name of Samrod, which is located in the district of Surat and in the state of Gujarat.

The Allamah, Muhadeethul-Kabeer, one of the leading Mujahid against Taqleed in the Indian sub-continent of his time, Sheikh Abdul-Jalil Samrodi born in the year 1318 A.H. was from this noble village that nurtured many Salafee scholars in the last few decades.

Allamah Abdul Jalil Samrodi learnt and got permission to teach Hadeeth from his main teacher Allamah Muhadeeth Abu Muhammad Abdul-Wahab Multanee who was the student of Allamah Muhadeeth Arif Billah Abdullah Ghaznawi who was one of the students of Imam Shawkaanee.

When I visited the Sheikh's library I was given this small treatise on the subject of Taraweeh that was written in the Arabic and Urdu language to read and understand that the issue of Taraweeh being eight raka'aah was not alien to the Hanafee Scholars.

When I returned to England I witnessed that the people of innovation, and fabrication, in particular the Deobandees were propagating lies and fabrications upon the Salafees. Such fabrications were:

1. The Salafees/Ahlul-Hadeeth are people of desire and decrease the number of raka'aahs of Taraaweeh with the intention of ease.
2. Eight Raka'aah Taraweeh was an invention of the fourteenth-century of Islaam and could not be traced back any earlier.

In defence of the accusations that were being made upon the Salafees in England and after consulting with the Teacher of Hadeeth of Jamia Salafia, Banaras, India, Muhadeeth Ra'ees Nadwi (may Allah protect him), and the scholar of Hadeeth, Sheikh Zubair Ali Za'ee from Pakistan (may Allah protect him) who both encouraged me to translate this treatise into the English language. I then considered it mandatory to translate the treatise in the English language for the English reading audience to know the truth and reality.

This treatise was prepared under the supervision of Muhadeeth Abdul-Jalil Samrodi. The sheikh has also written a detailed book on this subject titled: "اظهار الحق الصريح في مسألة التراويح" which refutes all the allegations and false claims made by the claimants of twenty raka'aah and in particular is a detailed refutation of Abdur-Raheem Lajpuri on

<sup>2</sup> Surah Al-Hijr, Ayah 9

the issue of Taraweeh being twenty-rakaa'ah who is the one of the leading Muftis of the Deobandee sect in our time.

This treatise is a summarised version of all the evidence that has been collated by their very own eminent scholars that include Hanafees and Deobandee scholars. (for whom the claimants of twenty have had great esteem and respect), in support of eight rakaa'ah being the authentic purified Sunnah when judged by the science of Hadeeth and the Sunnah.

We request all brothers and sisters to read and understand this treatise very carefully and to contemplate in a justful manner as we have interpreted (with evidence) this treatise in the very own language understood by the claimants of twenty rakaa'ah (the Hanafi fiqh).

Molvi Rasheed Gangohi<sup>3</sup> says in "Al-Kawkabud Duriyyah"<sup>4</sup> regarding descending the deceased in the grave. Molvi Rasheed Gangohi mentions all the differences of opinions of all the Imams on this issue and then says, "According to us (Deobandee, Hanafees) the Sunnah is that the deceased should be descended from the direction of the Qiblah, and according to Imam Shafee<sup>5</sup> and others it is to descend the deceased and pull the deceased from the direction of their feet. Our Madhab<sup>6</sup> is based upon the action of the Prophet (peace be upon him), and the opinion of those who descend the deceased from the direction of their feet than this is based upon the action of the Companions (may Allah be pleased with them all)".

<sup>3</sup> Molvi Rasheed Ahmed Gangohi, he was a leading Deobandi scholar born in the year 1244 A.H. and died in the year 1323 A.H.

<sup>4</sup> Volume 1, page 320.

<sup>5</sup> Imam Shafee: His full name Abu Abdullah Muhammad Ibn Idris. He was born in Ghazza in the year 150 A.H./767 CE and grew up in Makkah. He died in the year 204 A.H./820 CE.

<sup>6</sup> Madhab when referred to fiqh means: a school of law founded on the opinion of a faqeeh.

From this statement of Molvi Rasheed Gangohi we come to acknowledge two things:

- 1) It is accepted that according to Molvi Rasheed Gangohi the action of the companions can be different from the action of the Prophet (peace be upon him).
- 2) In such a situation preference is given to the action of the Prophet over the action of the companions (may Allah be pleased with them all) as mentioned by Molvi Rasheed Gangohi.

Shah Waliullah Muhadeeth Dehlawi<sup>7</sup> says:

و قال شاه ولي الله محدث دهلوي : " فإذا لم يجدوا في كتاب الله اخذوا سنة رسول الله سواء كان مستفيضاً داعراً بين الفقهاء ويكون مختصاً بأهل بلد أو أهل بيت أو بطريقة خاصة وسواء عمل به الصحابة والفقهاء أو لم يعملوا به ومتى كان في المسئلة حديث فلا يتبع فيها خلاف اثر من الآثار ولا اجتهاد أحد من المجتهدين."

" (If the scholars of Hadeeths) would not find an answer in the Qur'aan, then they would take from the Sunnah of the Messenger, whether that Hadeeth would be popular amongst the Fuqa'haah (Jurists), or it would be popular in a specific city or a specific house, or whether it would be transmitted or narrated with a specific chain of narration, whether the companions of the messenger of Allah, and the Fuqa'haah would have practised that narration or not, and when they would find a Hadeeth in a particular issue then they would not follow the tradition of the companions or the ijtihaad<sup>8</sup> of a Mujtahid<sup>9</sup> in that issue."<sup>10</sup>

<sup>7</sup> His real name was Qutbud-Deen Ahmed born in the year 1114 A.H./1702 CE. Died in the year 1176 A.H./1762 CE.

<sup>8</sup>To exercise personal judgements derived from the Qur'aan & Sunnah in legal matters.

<sup>9</sup> A person qualified to exercise personal judgements derived from the Qur'aan & Sunnah in legal matters.

<sup>10</sup> Mukhtasar Hujjatullahi Baaleegah volume 1 page 119 egyptian print.

Allaah the Almighty says in the Qur'aan:

“And whoever contradicts and opposes the messenger (Muhammad peace be upon him) after the right path has been shown clearly to him, and follows other than the believers' way (The Companions and all those who follow them). We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination<sup>11</sup>”.

“O you who Believe! Obey Allaah and obey the Messenger and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and his Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for a final determination<sup>12</sup>”.

“It is not for a believer, man or woman, when Allah and his Messenger have decreed a matter that they should have any option in their decision. Therefore whosoever disobeys Allah and his Messenger, He has indeed strayed into a plain error<sup>13</sup>”.

“And take whatever the Messenger gives you and abstain from whatever he forbids you<sup>14</sup>”.

I would also like to mention that these references have all been verified and checked.

It is sad to mention that the only answer or response the scholars of Deoband give to their followers to tranquillise their followers hearts when these proofs are presented to them or are queried about is that

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<sup>11</sup> Surah An-Nisa Ayah 115

<sup>12</sup> Surah An Nisa, Ayah 59

<sup>13</sup> Surah Ahzaab, Ayah 36

<sup>14</sup> Surah Al-Hashr, Ayat 7

they have been misquoted or been taken out of context without taking into consideration the previous and forthcoming paragraphs.

We would like to make it clear to all the people that may read these quotations that all references have been verified and checked.

We challenge that the doors of discussion remain open and if anybody can prove that we have misquoted any of the references than without any shame by the permission of Allah in our next revised edition we shall correct our mistakes, as no man is free from fault. But one thing that should be taken into consideration that the criterion is the Sunnah not the saying or opinion of so and so. The highlighting point of all these evidence is the acknowledgement of all the aforementioned scholars of Taraweeh being eight raka'aah when judged by the criteria of the Sunnah.

“And if you obey most of those on the earth, they will mislead you far away from Allah's path. They follow nothing but conjectures (guess), and they do nothing but lie”<sup>15</sup>.

I would like to thank all those brothers and sisters who aided me and assisted me to translate this work into the English language, and also Maktabah Ahlul-Hadeeth of Coventry who took this responsibility upon themselves to publish this treatise. ( )

My advise to all those Muslim brothers and sisters who would like to read a detailed discussion on this subject to read one of the best books written on this subject in my opinion by Imam Muhadeeth Mujad-deed Muhammad Naseerudeen Al-Albani (rahimahullah) titled "صلوة التراويح" *'The Taraaweeh prayer.'*

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<sup>15</sup> Surah Al-An' am, Ayah 116

Finally in this treatise you will read evidence from the early and late eminent Hanafi Scholars (may Allah have mercy on them all), that the evidence of eight raka'aah Taraweeh is accepted by them to be the Sunnah of the prophet (peace be upon him) and eight-raka'aah Taraaweeh was not hidden or unknown to them. Also all references supporting twenty are either weak or can not be used as evidence according to the science of Hadeeth.

The poor servant of Allah  
Zulfiker Ibrahim Al-Atharee  
(Islamic University of Madinah)

15/09/1422 A.H.  
31/11/2001

Masjidun-Nabawi  
Madinatun-Nabawi

## The Evidence from Eminent Hanafi Scholars

Respectful Muslims, the following pages are indeed clear evidence to demonstrate that the acceptance of the authentic Eight Raka'ah Taraaweeh is 'NOT' alien to the Hanafi Scholars.

### Evidence No. 1

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( , )

Alla'mah Ainnee Hanafi<sup>16</sup> (rahimahumullah) writes the following in his book 'Umdatul-Qaree'. "If you were to state that it is not clear in the narrations (by Imam Bukhari), regarding the number of Raka'ah the Prophet (peace be upon him) prayed in these nights (the three (3) nights of Ramadhan).

In Response, I say there is a narration from Ibn Khuzaimah<sup>17</sup> and Ibn Hibban<sup>18</sup> from the Hadeeth of Jabir (may Allah be pleased with him) who said "that the Prophet (peace be upon him) prayed eight Raka'ah with us in the month of Ramadhan and finished with the Witr".<sup>19</sup>

### Evidence No. 2

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<sup>16</sup> Alla'mah Ainnee Hanafi, his full name is Badrud- Deen Ainee Mahmud Bin Ahmed Qaahere Misree Hanafi born in the year 762 A.H. and died in the year 855 A.H.

<sup>17</sup> Imam Ibn Khuzaimah: His full name is Muhammad Ibn Ishq, Abu Bakr as-Sulamee, he was born in Nishapur in the year 223 A.H./838 CE and died in the year 311 A.H./924 CE.

<sup>18</sup> Ibn Humam, his full name Kamalu-Deen Muhammad Bin Humam Ad Deen, born in Siweis 790 A.H. One of his teachers include Ibn Hajar Asqalani. He died in Cairo in 861 A.H.

<sup>19</sup>

Alla'mah Zailae Hanafi<sup>20</sup> (rahimahumullah) has also asserted in Nasbur-Raayah Fee Takhreejer A-Haditheer Hidaayah. "Also Ibn Hibban in his Saheeh has narrated from Jabir Ibn Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) prayed Eight Raka'ah with his companions (may Allah be pleased with them) in the month of Ramadhan and finished with Witr".<sup>21</sup>

### Evidence No. 3

Imam Muhammad (rahimahumullah) one of the renowned students of Imam Abu Haneefah (rahimahumullah) has mentioned in his book 'Muwatta' under the chapter of "the famous narration of Aisha (may Allah be pleased with her), "Whether it was Ramadan or any other month Allah's Messenger (peace be upon him) did not pray more than eleven Raka'ah".<sup>22</sup>

Imam Muhammad (rahimahumullah) asserts his acceptance of Aisha's narrations by saying, "And we take all of this".

( )

<sup>20</sup> Alla'mah Zailae Hanafi, born 720 A.H., his full name Jamaludeen Abdullah Bin Yusuf As-Zailae. He died in Cairo, Egypt 762 A.H.

<sup>21</sup>Nasbur-Rayaah, volume 2, page 152.

<sup>22</sup> Muwatta, Imam Muhammad, page 138.

Imam Muhammad said: " Abu Haneefah informed us, who said, it was narrated to us by Abu Jafar, who said the Prophet would pray thirteen raka'aahs between Salaatul-Ishaa and the Fajar Prayer, eight raka'aahs being voluntarily, three raka'aahs being Witr, and two raka'aahs (sunnah) of the Fajar Prayer."<sup>23</sup>

### Evidence No. 4

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Ibn Humam<sup>24</sup> (rahimahumullah) writes in Fathul - Qadeer: "In conclusion the Qiyaam of Ramadhan (Taraaweeh) consists of eight Raka'ah with Jama'aah (congregation) as it was done by our beloved Prophet (peace be upon him)".<sup>25</sup>

<sup>23</sup> Muwatta Imam Muhammad, On the Issue of performing Salaam concluding with the Witr.

<sup>24</sup> Imam Ibn Humam, full name Kamalu-Deen Muhammad Bin Humam Ad Deen, born in Siweis 790 A.H. One of his teachers include Ibn Hajar Asqalani. He died in Cairo in 861 A.H.

<sup>25</sup> Fathul - Qadeer, Sharah Hidayaaah, vol. 1, page 334.

### Evidence No. 5

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( ) "

Alla'mah Mulla Ali Qaree Hanafi<sup>26</sup> (rahimahumullah) says, "Verily the Taraaweesh prayer consists of eleven Raka'ah as it was the practise of our beloved Prophet Muhammad (peace be upon him)".<sup>27</sup>

After quoting this Alla'mah Mulla Ali Qaree Hanafi (rahimahumullah) also says, "therefore it has authentically been proven from the Prophet (peace be upon him) that he (s.a.w.) prayed Eight Rakaa'ah Taraa'weeh with his companions (may Allah be pleased with them) and finished with Witr".<sup>28</sup>

<sup>26</sup> Alla'mah Mulla Ali Qaree Hanafi, his full name Ali Bin Sultan Muhammad Harwi Al-Huroof Behee Mulla Ali Qaree Born in the year and died in the year 1014 at Makkah. One of his famous works is on fabricated Hadeeth titled "Al-Mawdhooaat"

<sup>27</sup> Mirqaat Hashiyyah Mishkaat, vol. 2, page 115

<sup>28</sup> Mirqaat Hashiyyah Mishkaat, vol. 2, page 174.

### Evidence No. 6

Alla'mah Abdul Hai Lucknowi Hanafi<sup>29</sup> (rahimahumullah) states in his book "Taleequl - Mumjeed" that the narration which Ibn Hibban has narrated in his Saheeh of Jabir Ibn Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) prayed Eight Raka'ah (Taraaweesh), with his companions in the month of Ramadhan and finished with Witr (is Very Saheeh).<sup>30</sup>

### Evidence No. 7

Imam Muhammad Bin Nasr Marwazi<sup>31</sup> (rahimahumullah) in his book 'Qiyamul - Lail' has narrated from Jabir Bin Abdullah (may Allah be pleased with him) that Ubay Bin Kaa'ab (may Allah be pleased with him) went to Messenger of Allah (peace be upon him) and said, "I have done something last night (in Ramadhan)", he the Prophet (peace be upon him) said, "What is it, Ubay?" he (Ubay Bin Kaa'ab) replied, "some of the women in my house told me, "we cannot read The Quran, so can you lead us in prayer?" so I led them with Eight Raka'ah followed by One Witr. The prophet (peace be upon him) did not say anything, which made it an approved Sunnah (taqreere).<sup>32</sup> (Al - Haythami<sup>33</sup> said about this report in Majma - Zawaaed,<sup>34</sup> that the Isnad (chain) is Hasan (sound).

<sup>29</sup> His full name Abul Hasanat Bin Muhammad Abdul-Haleem Ansari Lucknowi. he studied with many scholars from India and Hijaaz

(Arabian Peninsula) and checked many books of the Hanafee Fiqh.

He was born in the year 1264 A.H. and died in the year 1304 A.H.

<sup>30</sup> Taleequl - Mumjeed, Sharah Muwatta, Imam Muhammad.

<sup>31</sup> Imam Muhammad Bin Nasar Marwazi born in the year 202 A.H and died in the year 294 A.H.

<sup>32</sup> Qiyamul - Lail, Marwazi, page 90.

<sup>33</sup> His full name Ali Bin Abu Bakar Bin Sulaimaan Nurud- Deen al- Haythami. He was a great scholar of Hadeeth. Born in the year 735 A.H. and died in the year 807 A.H.

### Evidence No. 8

Imam Tahawi<sup>35</sup> (rahimahullah) has said in *Ma'aaneul - Athaar* (which is considered as one of the most reliable books in the Hanafi Fiqh) Sa'eeb Bin Yazeed has said that Umar Ibn Al-Khattab (may Allah be pleased with him) commanded Ubay Ibn Kaa'ab and Tamim Ad-Dari to lead the people in (qiyaam) Taraaweeh with eleven Raka'ah finishing with Witr".<sup>36</sup>

From the above narration we come to understand that the practise of the companions of the Prophet (may Allah be pleased with them) was to pray eight Raka'ah Taraaweeh, and also during the era of the second Caliph Umar (may Allah be pleased with him) said or did the Sunnah of the Taraaweeh prayer which was Eight Raka'ah finishing with Witr, as it has been reported by Imam Tahawi (rahimahumullah) in *'Ma'aaneul Athaar'*.

### Evidence No. 9

( ) "  
Allamah Ahmad Tahtawi<sup>37</sup> (rahimahumullah) writes, 'verily the Prophet did not pray Twenty (20), but he prayed Eight (8) Raka'ah'.<sup>38</sup>  
In the same manner Alla'mah Abu – Saood Hanafi (rahimahumullah) has written in *'Sharah Kanz'*<sup>39</sup> a similar statement. .

<sup>34</sup> vol. 2, page 74.

<sup>35</sup> Imam Tahawi, he was born in the year 229 A.H. and died in the year 321 A.H.

<sup>36</sup> *Ma'aaneul - Athaar*, vol. 1, page 173, and also narrated in *Muwatta Imam Malik*<sup>36</sup>, page 40.

<sup>37</sup> His full name Sa'eed Ahmed born died in the year 1233 A.H.

<sup>38</sup> *Tahtawi Hashiyah*, Dure – Mukhtar, vol. 1, page 295.

### Evidence No. 10

: " ( ) "

Alla'mah Abul - Hasan Shurunbalaalee Hanafi<sup>40</sup> (rahimahumullah) the author of the famous Hanafi fiqh book regarding worship "Noorul - Eedhaa" writes: "It has authentically been established that the Prophet (peace be upon him) prayed eleven Raka'ah with congregation finishing with the Witr."<sup>41</sup>

### Evidence No. 11

" ( ) "

Molvi Muhammad Ahsan Nanotwi<sup>42</sup> (rahimahumullah) writes: " Indeed the Prophet (peace be upon him) did not pray twenty but he prayed eight Raka'ah."<sup>43</sup>

<sup>39</sup> page 265.

<sup>40</sup> Allamah Shrunbulalee born in the year 994 A.H. and died in the year 1069 A.H.

<sup>41</sup> *Maraaqiul - Falah Sharah Noorul - Eedhaa* page 274.

<sup>42</sup> His full name Muhammad Ahsan Nanotwi Bin Hafiz Lutfullah Bin Hafiz Muhammad Hasan Nanotwi died in the year 1312 A.H.

<sup>43</sup> Marginal notes of *Kanzud- Daqaaeq* page 36.



## Evidence No. 12

" ( )

Moulvi Ahmed Ali Sharanpuri<sup>44</sup> (rahimahumullah) writes the following: Verily the qiyaam (Taraaweeh) of Ramadhan is Sunnah with eleven Raka'ah in congregation finishing with the Witr. Just as it was the practice of the Prophet (peace be upon him) in the month of Ramadhan with the congregation."

And the following has also been written in "Ainul – Hidaayah"<sup>45</sup> "The only authentic narration which has been proven with Saheeh Hadeeth regarding the Taraaweeh prayer with the Witr is the narration of eight Raka'ah.

## Evidence No.13

" ( )

Alla'mah Abdul-Hay Lucknowi Hanafi (rahimahumullah) writes the following regarding the number of Raka'ah for Taraaweeh: "Ibn Hibban and others have narrated that the prophet (peace be upon him) in these (three) nights prayed eight Raka'ah with his companions (may Allah be pleased with them all) in congregation."<sup>46</sup>

And Alla'mah Abdul-Hay Lucknowi Hanafi (rahimahumullah) in "Taleequl-Mumjeed"<sup>47</sup> declares the above narration to be VERY SAHEEH.

<sup>44</sup> Molvi Ahmed Ali Sharanpuri born in the year 1225 A.H. and died in the year 1297 A.H.

<sup>45</sup> page 562

<sup>46</sup> Umdatur-Riaayah volume 1, page 207

<sup>47</sup> page 138

## Evidence No. 14

" ( )

One of the famous late Deobandi Scholar by the name of Molvi Muhammad Zakariyah Kanddhlevi<sup>48</sup> (rahimahumullah) the author of 'Tablighi Nisaab', says: "According to the principles of Muhadetheen (Scholars of Hadeeth) it has not been authentically proven in the correct manner with a 'Marfu'<sup>49</sup> narration (that the prophet prayed twenty)."<sup>50</sup>

## Evidence No. 15

Allamah Shah Abdul Huq Muahdeeth Dehlawi says<sup>51</sup>, "As it has been commonly known (amongst the people) that twenty Raka'ah Taraaweeh is the Sunnah, this is not authentically proven from the Prophet (peace be upon him). What is correct is that at the time of The Prophet (peace be upon him) according to his command the practised Sunnah was in accordance with the (famous) narration of Aisha (may Allah be pleased with her) as it can be found in Saheeh Bukhari, which is, 'Whether it was Ramadhan or any other month Allah's Messenger (peace be upon him) did not pray more than Eleven Raka'ah'. Aisha (may Allah be pleased with her) knows better than other people about the affairs of the Prophet (peace be upon him) at night."<sup>52</sup>

<sup>48</sup> He is Muhammad Zakariyyah Bin Muhammad Yahya Sid-deeqee. He was born in Kandhla in the year 1315 A.H and died 1402 A.H. A Sufi of the Chisti Tareeqaah (way) and author of Fadhalee Amaal.

<sup>49</sup> 'Elevated', a narration from the prophet (peace be upon him), reported by a companion, successor, and others.

<sup>50</sup> Awjazul-Masaalik Sharah Muwatta Imam Malik, vol. 1, page 397.

<sup>51</sup> Shah Abdul Huq Muhadeeth Dhelawi born in the year 958 A.H. and died in the year 1052 A.H.

<sup>52</sup> Fath- Sirul – Mana'an Lee Ta'eed Madhabeen – Noa'maan page 327 of Shah Abdul Huq Muhadeeth Dhelawi

### Evidence No. 16

Alla'mah Ibn Humaam Hanafi (rahimahumullah) writes the following, 'The narration which Ibn Abee Shaibah and Tibraanee, Bayhaqi have narrated from Ibn Abbas (may Allah be pleased him) that the Prophet (peace be upon him) used to pray twenty Raka'ah finishing with Witr in the month of Ramadhan is 'Da'eef', (weak). As the narrator is Abu Shaibah Ibrahim Bin Uthmaan who is the grandfather of Imam Abu Bakr Bin Abee Shaibah and he is 'Da'eef' (a weak narrator) apart from this the (above) narration also contradicts the authentic narration.<sup>53</sup>

### Evidence No. 17

Alla'mah Zailae Hanafi (rahimahumullah) writes the following: "Ibn Abee Shaibah has narrated from the Hadeeth of Ibrahim Ibn Uthmaan Abu Shaibah that the prophet (peace be upon him) used to pray twenty Raka'ah finishing with Witr. This Hadeeth is Ma'lool meaning DA'EEF (weak) because it contains a narrator by the name of Abu Bakr Ibn Abee Shaibah, this narrator is DA'EEF (a weak narrator) this is because there is a consensus amongst all the Muhaditheen (scholars of Hadeeth) that the (above) narrator (Abu Shaibah Ibrahim Bin Uthmaan) is Da'eef (a weak narrator)".<sup>54</sup>

<sup>53</sup> Fathul – Qadeer Ma'aa Hidayyah, vol. 1, page 205.

<sup>54</sup> Nasbur Rayyah, volume, no. 2, page 153.

### Evidence 18

Alla'mah Zailee Hanafi (rahimahumullah) also says, "Ibn Adda in 'Kamil' has declared the (above) narration (the narration which contains Abu Shaibah Ibrahim Bin Uthmaan) 'Leen' (meaning Da'eef 'weak'). Apart from this the (above) narration contradicts the authentic narration reported by Aisha (may Allah be pleased with her) Which is: Abu Salmah Bin Abdur-Rahman asked Aisha (may Allah be pleased with her) about the Messenger's prayer (peace be upon him) in Ramadhan she said: "Whether it was Ramadhan or any other month, Allah's messenger did not pray more than eleven Raka'at".<sup>55</sup>

### Evidence no 19

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( )

Alla'mah Anwar Shah Kashmiri Deobandi<sup>56</sup> (rahimahumullah) writes the following about twenty Raka'ah: "What is authentically proven from the prophet (peace be upon him) is the number of eight Raka'ah, and the report that states that the prophet (peace be upon him) prayed twenty has been narrated with a weak chain which makes it "Da'eef" (weak) and there is a "IJMAA" (consensus) upon its weakness".<sup>57</sup>

<sup>55</sup> Nasbur Rayyah volume 2 page 153

<sup>56</sup> His full name Muhammad Anwar Shah Bin Shaikh Muadham Shah Kashmiri. He was born in Wudwan in the year 1292 A.H. he was one of the great scholars of Deoband and in the latter part of his life taught Hadeeth at Jamiah Islamiyyah Taleemud Deen, Dabhel. He died in the year 1352 A.H.

<sup>57</sup> Al-Urfus –Shizaa page 209

The misconception regarding Umar (may Allah be pleased with him) commanding the people to pray Twenty.

Yazid Bin Ruman's Report:

“The people stood in qiyam during the time of Umar with twenty three Raka'at.” (Al-Bayhaqi).

The Hanafi scholars made the following comments that the above report is weak and cannot be used as evidence.

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Alla'mah Zailae Hanafi (rahimahumullah) writes the following: “(it is weak), because Yazid Bin Ruman (The narrator of this narration) did not meet Umar (may Allah be pleased with him).”<sup>58</sup>

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Alla'mah Ainee Hanafi (rahimahumullah) writes the following about the narration attributed to Umar (may Allah be pleased with him): “Yazid Bin Ruman did not meet Umar (may Allah be pleased with him), hence the chain of this narration is “Munqate” (disconnected).”<sup>59</sup>

Yazid Bin Sa'id's Reported: from Yahya Bin Saeed, that: Waki reported, from Yahya Bin Saeed that: “Umar Bin Al-Khattab

<sup>58</sup> Nasbur Rayyah volume 2 page 154

<sup>59</sup> Umdatul Qaree Sharah Saheeh Bukhari volume 2 page 804.

commanded a man to lead the people in prayer with twenty Raka'at”.<sup>60</sup>

An-Nimawi Hanafi<sup>61</sup> (rahimahumullah) says in “Athar Us Sunan” about this report: “Its narrators are trustworthy; but Yahya Bin Saeed Al-Ansari did not meet Umar. This is true; and this report is therefore disconnected, and may not be taken as evidence. In addition, it conflicts with what was reported with an authentic 'Isnad' (chain) that Umar (may Allah be pleased with him) commanded Ubay Bin Ka'ab and Tamim Ad-daree to lead the people with eleven Raka'at. It also conflicts with what is confirmed from Allah's messenger with an authentic 'Isnad' (chain).”(The authentic narration about eight Raka'at).

May Allah's mercy be upon those who follow the truth and guidance!

<sup>60</sup>

Reported by Ibn Abi Shaybah in “Al- Mussanaf ”.

<sup>61</sup> His full name Zaheer Ahsan Bin Ali Nimawi. He was born in Bihar in the year 1278 A.H. one of his famous teachers is Allaamah Abdul-Hai Lucknowi. He died in the year 1322 A.H.