

ANSWERING THE CLAIM THAT IMAM ABU HANIFA AND OTHER IMAMS ADVOCATED 8 RAK'ATS OF TARAWEEH

**A REPLY TO THE OBLIQUE CLAIMS OF
ABU KHUZAIMAH AND ABU HIBBAN**

**Compiled by
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PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The following treatise is a response to two bloggers known as **Abu Khuzaimah Ansaari (alias – Imran Masoom¹) and his colleague, Abu Hibban (alias – Kamran Malik)**, from Birmingham, England.² The duo put out a calamitous claim in the name of the great and truly accepted Salafi Imam of his age, **Abu Hanifa Nu'man ibn Thabit al-Kufi** (80-150 AH), whereby they came off with an equally preposterous title for their so called "Volume 1" entitled:

¹ It has been noted by some that he is by profession an optometrist and the following seems to be his brief resume with his photo -

<http://www.jonathanwalkerassociates.com/#!/senior-optometrists/cleex>

² The duo have also been exposed, humiliated and charged with flagrant lying by their anti-Madhabbi brothers in faith in the city of Birmingham, England, known as *Maktabah as-Salafiyya* (Salafi Publications). The latter organisation compiled an 81-page dossier in expose of the duo and their friends from the district of Alum Rock, in a pdf file that was available for wide scale distribution and readership on the Internet (early 2003). This work was entitled: "*Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtima' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting).*" It was completed on: the 3rd of Rajab 1423 / 11th September 2002 by an unnamed author.

The Refutation of Abul Hasan Hussain Ahmed By Imam Abu Haneefah³

They presented this piece of so called “research” by blogging it on their usual ahlulhadeeth wordpress blog and dedicating it to this writer as some sort of “Eid gift” in Ramadan 1434 AH/August 2013. This so called “Eid gift” is no doubt of shoddy value, and thus it is deemed noteworthy of a relevant reply with the disastrously researched contents returned back to them for a due reimbursement from wherever they purchased it for a pittance without due care, attention and introspection.

First of all before moving onto replying to their bold assertion it is worth pointing out that these bloggers being responded to could not be bothered to start off their so called “volume 1” by praising Allah ta’ala or sending salutations upon His Messenger (sallallahu alaihi wa sallam). Secondly, their production is merely **a meagre pamphlet of some 8 pages** which also remained unnumbered. For them to claim it is a volume in terms of size is also a diabolical claim that truly contradicts the reality, for in no justifiable way can a piece of work in just 8 pages be described as a volume of dedicated research and typed up findings!

It is also obvious that this is their first official and pitiable endeavour at replying back to my work⁴ in rebuttal of their earlier claims regarding the actual rak’ats of Taraweeh. This so called volume 1 seems to be the first of other expected responses from these bloggers. Going by what they presented to date after 4 years of silence then one is ready and awaiting the rest of their risible delusions as and when it is delivered if Allah wills. For these bloggers have a habit of blagging using the most atrocious style of language, exaggerative claims, ad hominem attacks, as well as decontextualizing the reality and digressing beyond the maximum available limits. This so called volume 1 being responded to in this short treatise is precisely a proof of what

³ See here - <http://ahlulhadeeth.wordpress.com/2013/08/08/eid-gift-volume-1-the-refutation-of-abul-hasan-hussain-ahmed-by-imam-abu-haneefah-on-taraweeh/>

⁴ Known as: **“Answering the claims that there are no authentic narrations for 20 rak’ats Taraweeh in Ramadan.”** Downloadable from the following link: http://sunnicourses.com/resources_taraweehebook.html

has just been asserted about these pitiful bloggers of a strain of pseudo-Salafism found scattered in the dregs of various Muslim lands today.

With Allah's permission, this writer will present to the reader what these bloggers said and respond to it in kind in an appropriate and academic manner with precise referencing, as well as a presentation of quotations from original handwritten manuscripts to show the reality of the affair, that the true and only dependable (mu'tamad) position of Imam Abu Hanifa on the rak'ats of Taraweeh is 20, and not 8 as the bloggers claimed in their desperation to seek out some form of attestation from at least one of the four major Mujtahid Imams⁵ that they held it to be apparently 8 rak'ats, and thus being the Sunna as asserted by these bloggers of disrepute.

The two bloggers opened up their pamphlet which they declared as "volume 1" by stating:

"The Ahnaaf have vehemently over the years opposed the clear established Sunnah of praying 8 rakahs for taraweeh and have continued on the opinion of their madhab."

Reply:

Thus, they have admitted that the Hanafi Madhhab is upon 20 rak'ats and not 8. As for their claim that the Hanafis have "vehemently" opposed the claim of 8 rak'ats being the Sunna, then this is from their brazen minds which have no substantial and clear cut proof. As is usual with these types of bloggers, they willingly mislead people by not showing the quotes from the other major Madhhabs that they too adhere to 20 rak'ats of Taraweeh and not 8, and indeed this tradition of 20 rak'ats is still being adhered to in the Masjid al-Haram in Makka and Masjid al-Nabawi in Madina as we have witnessed ourselves in this Ramadan gone, all praise be to Allah.

Indeed, it is atypical to find many masjids in the Sunni world which adhere to 8 rak'ats alone in Ramadan. It has already been shown in my earlier work that the Sunna is not 8 rak'ats for the Sahaba prayed 20 rak'ats in the time of Umar ibn al-Khattab (ra), and this is something that they could have only obtained in terms of the number of precise rak'ats from Allah's Messenger (sallallahu alaihi wa sallam)

⁵ Namely, the Imams, Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris al-Shafi'i and Ahmed ibn Hanbal. May Allah have mercy upon them all.

The two bloggers claimed:

“In all of these discussions not once have the hanafees, more so the current day ones ever been able to say that the Scholars of hadeeth ie from the foremost Imaams of the Ahlul Hadeeth ever said the Sunnah is 20 rakahs, where in actual fact you will find the opposite. We also find theological polemics in a weak attempt to authenticate the narrations that mention 20 rakahs.”

Reply:

If they had bothered to mention Imam al-Tirmidhi's (d. 279 AH) discussion on this issue it would have become very apparent that he didn't know of any authentic proof to substantiate the claim that Allah's Messenger (sallallahu alaihi wa sallam) himself lead the Sahaba for 8 rak'ats alone in Taraweeh during Ramadan. Al-Tirmidhi said in his *al-Jami* (3/169-170, no. 806):

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي قِيَامِ رَمَضَانَ ، فَرَأَى بَعْضُهُمْ أَنْ يُصَلِّيَ إِحْدَى وَأَرْبَعِينَ رَكْعَةً مَعَ الْوُتْرِ ، وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ ، وَالْعَمَلُ عَلَى هَذَا عِنْدَهُمْ بِالْمَدِينَةِ ، وَأَكْثَرُ أَهْلِ الْعِلْمِ عَلَى مَا رُوِيَ عَنْ عُمَرَ ، وَعَلِيٍّ وَغَيْرِهِمَا مِنْ أَصْحَابِ النَّبِيِّ عِشْرِينَ رَكْعَةً ، وَهُوَ قَوْلُ الثَّوْرِيِّ ، وَابْنِ الْمُبَارَكِ ، وَالشَّافِعِيِّ ، وَقَالَ الشَّافِعِيُّ : وَهَكَذَا أَدْرَكْتُ بِلَدُنَا بِمَكَّةَ يُصَلُّونَ عِشْرِينَ رَكْعَةً ، وَقَالَ أَحْمَدُ : رُوِيَ فِي هَذَا أَلْوَانٌ وَلَمْ يُقْضَ فِيهِ بِشَيْءٍ ، وَقَالَ إِسْحَاقُ : بَلْ نَخْتَارُ إِحْدَى وَأَرْبَعِينَ رَكْعَةً عَلَى مَا رُوِيَ عَنْ أَبِي بِنِ كَعْبٍ ، وَاخْتَارَ ابْنُ الْمُبَارَكِ ، وَأَحْمَدُ ، وَإِسْحَاقُ الصَّلَاةَ مَعَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ ، وَاخْتَارَ الشَّافِعِيُّ أَنْ يُصَلِّيَ الرَّجُلُ وَحْدَهُ إِذَا كَانَ قَارِئًا ، وَفِي الْبَابِ عَنْ عَائِشَةَ ، وَالتَّعْمَانِ بْنِ بَشِيرٍ ، وَابْنِ عَبَّاسٍ

Al-Tirmidhi mentioned after the Hadith:

“The People of Knowledge have differed over the (rak'ats for) standing in Ramadan. Some held the view that one prays 41 rak'ats with the Witr, and it is the saying of the People of Madina, and such is their practice in Madina. **The majority of the People of Knowledge held it to be 20**

rak'ats as it is related from Umar, Ali and other Companions of al-Nabi (sallallahu alaihi wa sallam), and it is the saying of (Sufyan) al-Thawri, (Abdullah) ibn al Mubarak and al-Shafi'i. Al-Shafi'i said: "I found the people of our city, Makka, praying 20 rak'ats." Ahmed (ibn Hanbal) said: "There are various reports concerning it, but no specific number is settled upon." Ishaq (ibn Rahawayh) said: "We prefer 41 rak'ats according to what has been reported from Ubayy ibn Ka'b. Ibn al-Mubarak, Ahmed and Ishaq preferred praying with the Imam in the month of Ramadan, while al-Shafi'i preferred a man pray by himself if he was a Qari, and in this chapter (there are similar reports like Abu Dharr's from) A'isha,⁶ Nu'man ibn Bashir⁷ and Ibn Abbas."

If the position for 8 rak'ats was known to be a valid opinion before al-Tirmidhi (d. 279 AH), an Imam who lived in the third Islamic century, then he would have validated that position back to Allah's Messenger (sallallahu alaihi wa sallam), his Companions (raa) or at least an Imam before him in the section that this quote has been extracted from. On the contrary, Imam al-Tirmidhi has given credence to a bare minimum of 20 rak'ats.

In Madina it is said that after every 4 rak'ats Taraweeh behind the Imam the people would individually perform 4 rak'ats. Thus, this makes a total of 20 rak'ats Taraweeh behind the Imam(s) and 16 rak'ats individually, followed by 3 rak'ats of Witr. This is a sum of 39 rak'ats and if 2 extra rak'ats of nafl are added after the Witr, then this totals 41 rak'ats. The view of Imam Ishaq ibn Rahawayh for 41 rak'ats is confirmed from him as reported by Imam Ishaq ibn Mansur al-Kawsaj from him in his *Masa'il al-Imam Ahmed wa Ishaq ibn Rahawayh*.

As for their suggestion that there is no authentic narration(s) to substantiate that the Sunna is 20 rak'ats, then we assert decisively,

⁶Imam al-Tirmidhi may be referring is referring to the following narration found in Sahih Bukhari (2:229): Narrated A'isha, the mother of the faithful believers: *One night Allah's Apostle offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Apostle did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.*

⁷ As found in *Sunan an-Nasa'i* (no. 1609) and al-Nawawi declared its sanad to be Hasan in his *Khulasatul Ahkam* (no. 1960)

that the moment it is proven that the Sahaba performed 20 rak'ats of Taraweeh, then that is the precise moment that one needs to concede that they took this blessed practice directly from the few occasions that Allah's Messenger (sallallahu alaihi wa sallam) lead them in Salat al-Taraweeh in Madina al-Munawwara. For these noble Sahaba did not innovate this number of 20 but inherited such a number from Allah's Messenger (sallallahu alaihi wa sallam). See later for Imam Abu Hanifa's view on this point as mentioned in Fatawa Tatarkhaniyya.

Since the bloggers claimed that “..not once have the hanafees, more so the current day ones ever been able to say that the Scholars of hadeeth ie from the foremost Imaams of the Ahlul Hadeeth ever said the Sunnah is 20 rakahs..”

It is thus pertinent to quote back to them the very same Imam they used as a reference to substantiate the claim that Imam Abu Hanifa allegedly proclaimed the Sunna to be 8 rak'ats and not 20. This Imam being the foremost Hadith master in his age, namely, **al-Imam al-Hafiz Muhammad Abid al-Sindi (al-Hanafi al-Madani)**⁸ (d. 1257 AH).

As for the unblemished evidence that the Sahaba only knew of 20 rak'ats, then the reader is advised to read thoroughly my initial rebuttal⁹ of these two bloggers from Ramadan 1430AH/August 2009 from the following link:

⁸ Note, Sayyid Nadhir Hussain al-Dehlawi (d. 1320 AH/1902 CE), the leader of the “Ahl-e-Hadith” sect in India in his time, also took Ijaza in hadith from the same Shaykh Muhammad Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his *al-Maktub al-Latif* (p. 3). In the latter work, Shaykh Abid was lauded with titles like – al-Shaykh al-Allama al-Faqih al-Muhaddith (see p. 9 of the *Maktub*). See also *Awn al Ma'bud* (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid. It is also worth mentioning that Sayyid Nadhir took the transmission of the well known books of hadith from Shaykh Muhammad Ishaq al-Dehlawi who was a Hanafi Muhaddith.

⁹ **“Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh in Ramadan.”**

Where it was stated initially:

The following treatise is a response to the compilers of an e-book published on the internet in the year 1424 AH by Abu Khuzaimah Ansaari (alias – Imran Masum) and his colleague, Abu Hibban (alias – Kamran Malik), from Birmingham, England.

The anti-Madhab movement generally epithetise's itself under the title “Salafi” – being an ascription to the pious predecessors from the first three upright generations of Islamic history. Their claim to be “Salafi” is far from the truth in many ways and issues, and the outstanding

scholars from the four Sunni Madhabs (schools of jurisprudence) – the Hanafi, Maliki, Shafi'i and Hanbali schools have written and exposed the falsehood of those who attack the following of the recognised Madhabs for over a century and a half now. To exemplify the beliefs, methodology and practices of the pseudo-Salafi movement would lead us to digress away from the main topic of this monograph, but the keen reader can search the Internet for books and articles in Arabic, English and other languages for this issue.

These two compilers produced their “magnum opus” in refutation of the major proofs used by the majority of the senior ranking scholars of the four established and reliable Sunni Madhabs of Islamic jurisprudence, who advocated the practice of 20 rak'ats of Taraweeh in congregation in the sublime month of Ramadan. In doing so, these two compilers made the following baseless brag in the opening page of their tract:

In this booklet we have established, the evidences utilized for 20 raka'hs are weak and there is not a SINGLE Saheeh hadeeth or athar that mentions the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) prayed or commanded 20 raka'hs Taraaweeh. This booklet also contains the evidences for praying 8 raka'hs and establishes this to be the Sunnah of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), the Practice of the Companions and those upon their way, All in light of the statements and understanding of the Scholars of Ahlus-Sunnah Wal-Jama'ah From amongst the Imaams of the Salaf, the Scholars of hadeeth of the past and present and the Jurists Up Until 1424H

The last portion of this claim is from one of the most ludicrous suggestions made by those who claim to be on the path of the Salaf in this age, and indeed, these two compilers have committed great injustice to claim that the bulk of the Salaf without exception advocated 8 rak'ats of Taraweeh, not to forget the major scholars of Hadith right down to the year 1424AH when they released their tract.

What is absolutely apparent, is that their claims in rejection of the evidences for 20 rak'ats Taraweeh is in reality a culmination of the findings advocated from the pens of the following authors as admitted by the two compilers from the front cover of their e-book:

Muhammad Abdur-Rahmaan Mubaarakpooree

Shams ul-Haqq A'adheemabaadee

Muhammad bin Ismaa'eel al-Ameer as-Sana'ane

Nazeer Ahmad Rehmaanee al-A'adhamee

Abdul-Jabbaar Khandayaalwee

Ubaidullaah Rehmaanee Mubaarakpooree

Badee ud deen Shah Raashidee as-Sindhee

Muhammad Naasir ud deen al-Albaanee

Muhammad Ismaa'eel as-Salafee

Safee ur-Rehmaan Mubaarakpooree

Muhammad Ra'ees Nadwee

Abu Taahir Zubair Alee Za'ee

Abdul-Ghafoor al-Atharee

They also quoted their late Shaykh of Hadith in Pakistan as follows when saying

Our Claim

The Imaam the Muhaddith, al-Allaamah Abu Muhammad Badee ud deen Sindhee said, "The Ahlul-Hadeeth claim it is not authentically established from any companion that they prayed 20 raka'hs of taraaweeth and the narrations that are mentioned in this regard are all principally weak." (Tanqeed as-Sadeed Bir-Risaalah Ijtihaad Wat-Taqleed (pg.264).

These two individuals who have styled themselves as The People of Hadith (Ahlul-Hadith) are mere copy and pasters of the findings of their anti-Madhabbi Shaykhs – mainly from the Indian subcontinent and of the late Nasir al Albani (d. 1999 CE). Looking at their style of presentation and referencing to various books of Hadith and their commentaries, one is confident to assert that these two individuals have not had recourse to a number of the original works they gave reference to so boldly, and often very carelessly, with very little fear of Allah and justice to the scholars of Islam, let alone paid much attention and pain staking recourse back to the original books of al-Jarh wa Ta'dil (Books which mention the biographies of individual narrators of Hadith listing any praise or disparagement made on them) on some occasions.

In this age of technology, it has become easy to claim something and cut and paste a barrage of references by most "researchers", but how many people have the time, stamina and resources to check each and every reference that a party echoes forth as proof and contention for its arguments?!

Insha'Allah, in this reply one will mention with digitised scans or typed Arabic quotes when referring back to the original references that these 2 individuals supplied in order to expose their grave distortions and errors when need be. Their style of presentation was at times merciless and ruthless. This latter trend is noticeable in the writings of many of those who belong to pseudo-Salafism; especially so on internet forums. Hence, the counter reply from this pen with Allah's aid will be directed mainly to the two compilers and their named authorities.

The principle objective of this treatise will be to examine and defend the authenticity of the major narration for 20 rak'ats of Taraweeth in the time of the Amir al-Mu'minin, the second Caliph, Umar ibn al-Khattab (radhiallahu 'anhu), which has come via the route of the trustworthy narrator, Yazid ibn Abdullah ibn Khusayfa from the Sahabi, Saa'ib ibn Yazid (ra). In doing so, the alternate narration from the trustworthy narrator known as Muhammad ibn Yusuf from his uncle, the same noble Sahabi, Saa'ib ibn Yazid, apparently mentioning 8 rak'ats of Taraweeth in the time of Umar ibn al-Khattab (ra) will be shown to have a Shadh (aberrant)

http://sunnicourses.com/resources_taraweehebook.html

The bloggers asserted:

“The following evidence is from the Imaam of the hanafee madhab, surely this holds some weight with certain quarters. We say, what is the point of all their research when their own Imaam is affirming 8 rakahs with 3 witr. No doubt the hanafee quarter will concoct all sorts of self formulated answers and retort to some **illusional fallacies** in reply, yet the fact remains that their Imam agreed with us.”

Reply:

Rather, the so called proof they furnished with utter desperation and scrawny research **is not at all about Taraweeh but Tahajjud**, as asserted by the Imams of the Hanafi Madhhab who are relied upon, trusted and meticulous, which is in total contradistinction to the likes of these blagging bloggers from Birmingham! It will be shown below with clear cut evidence that Imam Abu Hanifa’s position was only 20 rak’ats and what the bloggers brought forth as “evidence” is not about Taraweeh as Imam Abid al-Sindi himself knew, as did at least one major Hanafi Muhaddith prior to his time also knew with regard to the narration they substantiated in haste. Thus, the only “**illusional fallacies**” are from the murky imaginations of the bloggers at hand as shall become clear below from the pure sources that are dependable to the Hanafi school itself.

The bloggers then presented a digital image of a recension of the **Musnad Abi Hanifa** as collated by al-Imam al-Qadi - **Sadrud-Din Musa ibn Zakariyya al-Haskafi** (d. 650 AH in Cairo), and then re-arranged in a systematic manner (tartib) according to fiqhi (jurisprudential) chapters by the greatest Muhaddith of his age, al-Imam al-Hafiz - **Muhammad Abid al-Sindi** by saying:

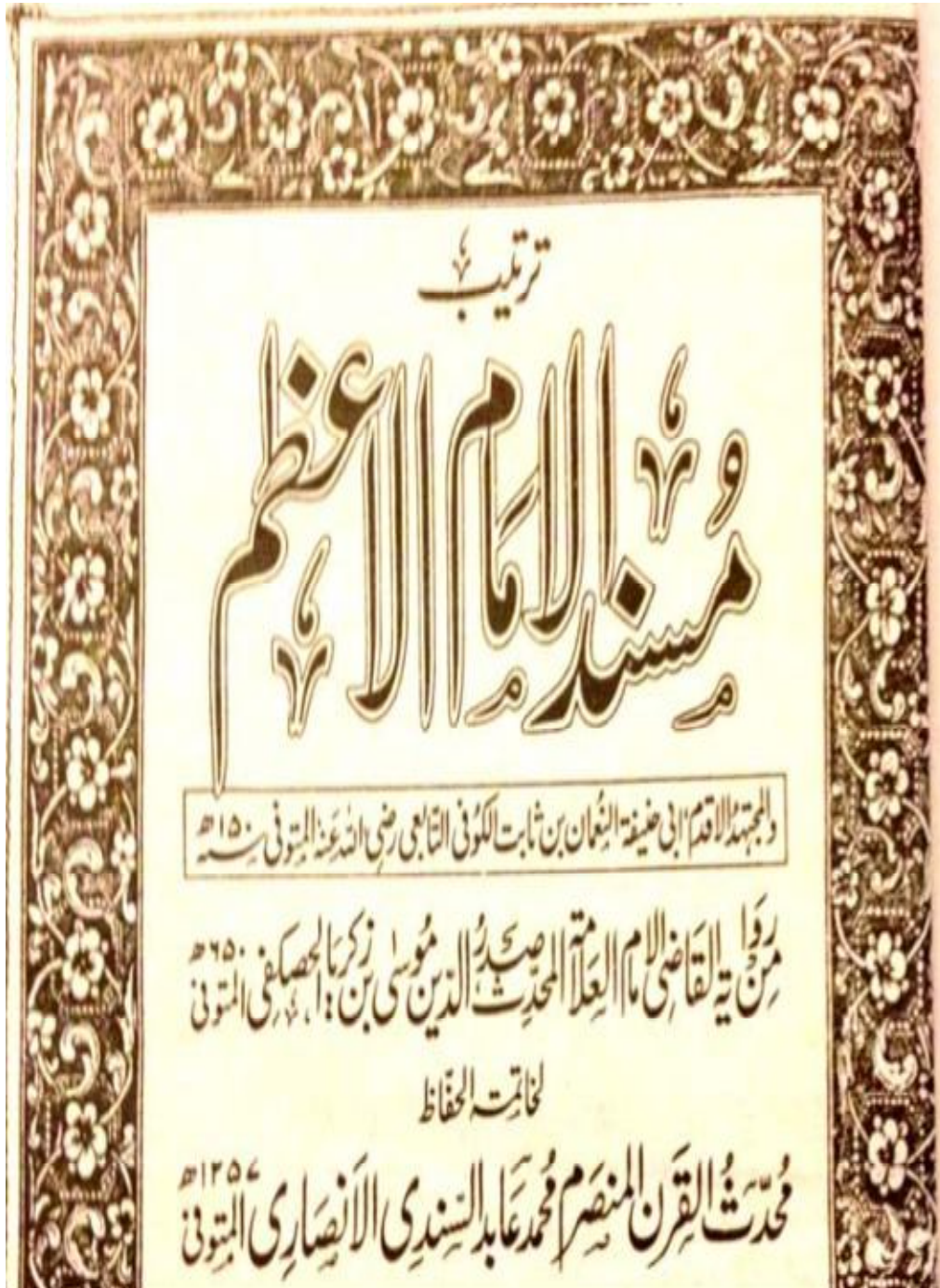
wording. Supporting narrations for 20 rak’ats in the time of Umar ibn al Khattab (ra) will also be mentioned.

In the latter part of this treatise, an examination and demonstration of why the variant narration for 8 rak’ats of Taraweeh as attributed back to the noble Sahabi, Jabir ibn Abdullah is also weak will be demonstrated, as well as an explanation of how the Ulama understood A’isha’s (ra) narrations on 8 rak’ats.

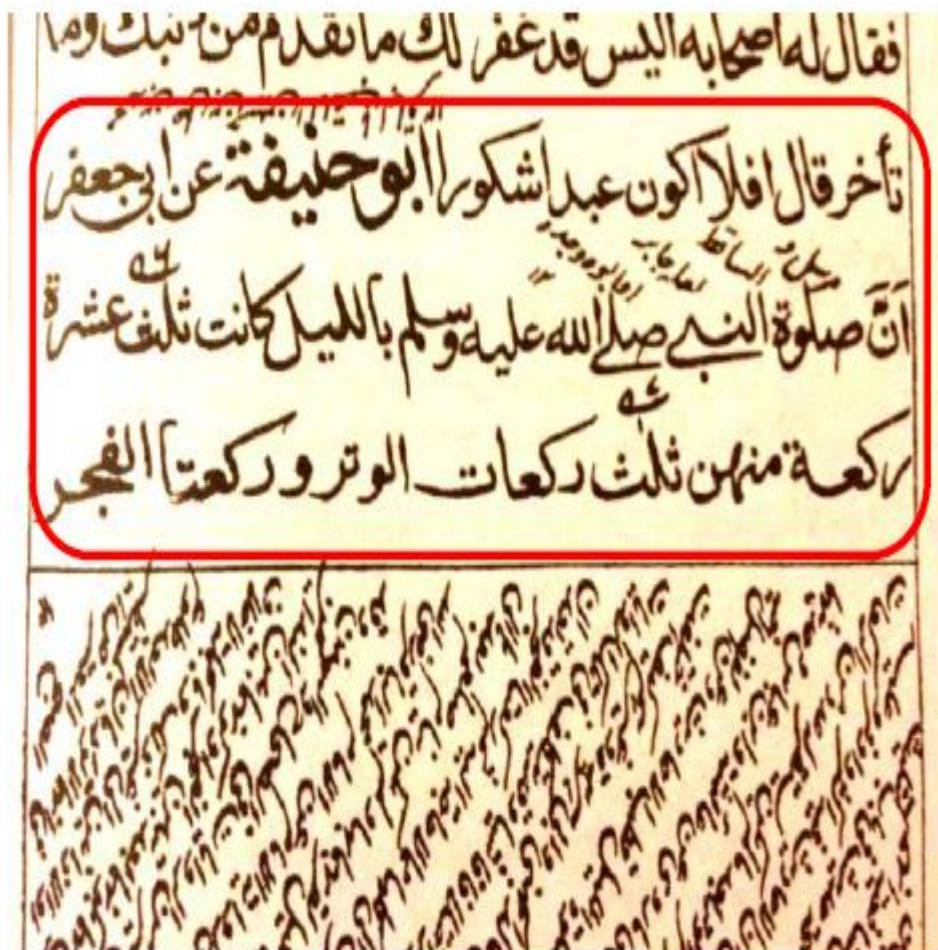
Let us now move onto observe their claims and how they are answerable without bias and distortion. The grammatical errors and spelling mistakes that the duo made have been left in their original format for all to see the level of their “Scholarship.”

“Let us move on and examine a pivotal narration that will inshaAllaah allow us to be untied on this blessed Sunnah.”

They presented the following front cover:



Followed by the following page with relevant highlighting:



The bloggers then stated:

"The Musnad Of Abu Haneefah

House of Verification

It mentions, Abu Haneefah from Abu Ja'afar

"The prayer of the Prophet of Allaah (ﷺ) in the night would be 13 rakahs, from it (ie the 13 rakahs) are the 3 for Witr and 2 (for the Sunnah) rakahs for Fajr."

(Musnad Imaam A'dham (pg.96) Edn? Noor Muhammad, Asahu al-Mataab'a, (And Factory Retail of Books), Araam Baagh, Karachi, Pakistan)

The Musnad of Imam Abu Haneefah was compiled by an eminent hanafee scholar ie Shaikh Sadr ud deen al-Haskafee [650H] and then another eminent hanafee scholar, Shaikh Muhammad Aabid Sindhee [1257H] then categorised is based on fiqh chapter headings.

So Abul Hasan Hussain Ahmed differs with Imam Abu Haneefah, Haskafee and Aabid Sindhee!!!¹⁰

Meaning 8 + 3 + 2 = 13

This clearly shows the Messenger of Allaah (ﷺ) would pray 8 rakahs for the night prayer. It is astonishing how the Imaam of the hanafees agrees with our opinion and none of our Imaams from the Muhadditheen agree with the 20 rakah opinion!!!”

Reply:

- i) First of all, it is surprising to note that they did not inform the readers how and where Imam al-Haskafi (d. 650 AH) connected himself back to Imam Abu Hanifa with any chain of transmission (sanad), especially since the bloggers describe themselves as the People of hadith (Ahlul-Hadith).
- ii) They presented the narration from Imam al-Haskafi’s recension of the *Musnad Abi Hanifa* but failed to tell the readers that it is actually an abridgement of the Musnad compiled by the Hanafi Imam, **Abu Muhammad Abdullah ibn Muhammad ibn Ya’qub ibn al-Harith al-Harithi** (of Bukhara originally), well known as Abdullah al-Ustadh (d. 340 AH), by al-Haskafi. Thus, there is a gap of some 3 centuries between the dates of death of al-Harithi and al-Haskafi. The fact that al-Haskafi’s copy is an abridgement of al-Harithi’s Musnad was mentioned by the Hanafi scholar who was a former Principal of al-Azhar in Lebanon (upto 2009 CE) and currently a Mufti, Khalil Muhy-ud-Din al-Mais (b. 1941 CE) in the introduction¹¹ to the

¹⁰ This calamitous claim and gross lie will be dismantled with clear evidence from Imam Abu Hanifa and his later followers like Imam Ali al-Qari and Imam Abid al-Sindi in this treatise.

¹¹ See the introduction (page numbered with the arabic letter ج); published by Darul Kutub Ilmiyya, Beirut, 1st edn, 1985 CE. Shaykh Khalil Mais also provided the names of some 15 recensions of the Musnads attributed back to Imam Abu Hanifa as follows:

مسانيد الإمام أبي حنيفة

جمع محمد بن محمود العربي محتداً، الخوارزمي مولداً في كتابه الموسوم: بجامع الإمام الأعظم - خمسة عشر من مسانيدہ التي جمعها له فحول علماء الحديث وهي:

الأول: مسند له جمعه الإمام الحافظ أبو عبد الله بن محمد بن يعقوب بن الحارث الحارثي المعروف بعبد الله الأستاذ رحمه الله رحمة واسعة.

الثاني: مسند له جمعه الإمام الحافظ أبو القاسم طلحة بن محمد بن جعفر الشاهد العدل رحمه الله تعالى.

الثالث: مسند له جمعه الإمام الحافظ أبو الحسين محمد بن مطهر بن موسى بن عيسى بن محمد رحمه الله تعالى.

الرابع: مسند له جمعه الإمام الحافظ أبو نعيم أحمد بن عبد الله بن أحمد الأصفهاني رحمه الله تعالى.

الخامس: مسند له جمعه الشيخ الإمام الثقة العدل أبو بكر محمد بن عبد الباقي ابن محمد الأنصاري رحمه الله تعالى.

السادس: مسند له جمعه الإمام الحافظ صاحب الجرح والتعديل أبو أحمد عبد الله بن عدي الجرجاني رحمه الله تعالى.

السابع: مسند له رواه عنه الإمام الحسن بن زياد اللؤلؤي رحمه الله تعالى.

الثامن: مسند له جمعه الإمام الحافظ عمر بن الحسن الأشناني رحمه الله تعالى.

التاسع: مسند له جمعه الإمام الحافظ أبو بكر أحمد بن محمد بن خالد بن خلي الكلاعي رحمه الله تعالى.

العاشر: مسند له جمعه الإمام الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو البلخي رحمه الله تعالى.

الحادي عشر: مسند له جمعه الإمام أبو يوسف القاضي يعقوب بن إبراهيم الأنصاري رحمه الله تعالى ورواه عنه يسمى: نسخة أبي يوسف.

الثاني عشر: مسند له جمعه الإمام محمد بن الحسن الشيباني رحمه الله تعالى ورواه عنه يسمى: نسخة محمد، مطبوع ومتداول.

الثالث عشر: مسند له جمعه ابنه الإمام حماد بن أبي حنيفة ورواه عن أبيه رضي الله تعالى عنهما.

الرابع عشر: مسند له أيضاً جمعه الإمام محمد بن الحسن معظمه عن التابعين ورواه عنه يسمى: الآثار. مطبوع ومتداول.

الخامس عشر: مسند له جمعه الإمام الحافظ أبو القاسم عبد الله بن محمد بن أبي العوام السغدي رحمه الله تعالى (1)

هذا، واستخرج جميع ما في هذه المسانيد الإمام الخوارزمي ورتبها على أبواب الفقه في مجلدين طبعاً في الهند سنة 1332 هـ.

(1)

(الخوارزمي، جامع المسانيد جـ 1/5)

(2)

commentary of al-Harithi's recension of the Musnad Abi Hanifa by **Imam Ali al-Qari** (d. 1014 AH) as follows:

وجاء بعد هؤلاء أبو محمد عبد الله بن محمد البخاري الحارثي المتوفى سنة 340 هـ،
فصنف مسنداً كبيراً حوى طرق أحاديثه فاجتهد وأجاد.. ثم اختصره القاضي الإمام
صدر الدين موسى بن زكريا **الحصكفي** المتوفى سنة 650 هـ بالقاهرة، ثم رتبته الشيخ
محمد عابد السندي المدني على أبواب الفقه وهو الشهير اليوم بمسند أبي حنيفة وشرحه
العلامة والأستاذ محمد حسن السنبلّي الهندي المتوفى سنة 1305 هـ

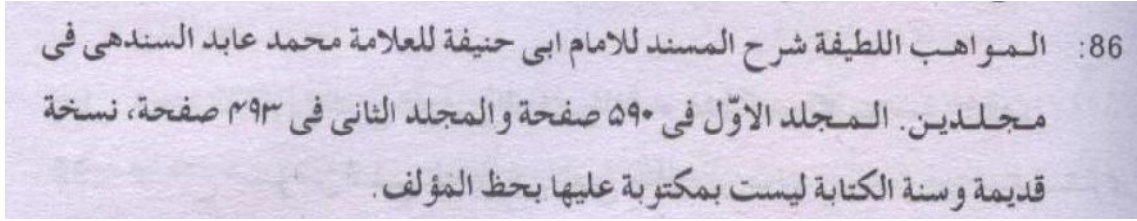
The above quote stated that the Musnad collated by **Abu Muhammad Abdullah ibn Muhammad al-Bukhari al-Harithi** was abridged by **al-Qadi Sadrud-Din al-Haskafi** and then rearranged according to fiqhi chapter headings (tartib edition) by **Imam Muhammad Abid al-Sindi**, which then received a commentary by the Indian Hanafi scholar, **Shaykh Muhammad Hasan al-Sunbuli** (d. 1305 AH). Shaykh Sunbuli's work is a commentary on the tartib edition by Shaykh Abid al-Sindi.¹²

Imam Abid al-Sindi has also left behind a valuable commentary in two large volumes to the abridged edition of the Musnad of al-Harithi by al-Haskafi. It is fully known as **al-Mawahib al-Latifa fi'l Haram al-Makki ala Musnad al-Imam Abi Hanifa**,¹³ and four parts of it have been edited for doctorates in Pakistan by three researchers. It would have been more worth while for the bloggers to have gained access to the manuscript of this work to see what Imam Abid al-Sindi actually thought of the narration from Imam Abu Ja'far, and then quoted from it in full. For it is known to this writer that their well known late Sindi Shaykh and possessor of manuscripts, Muhibullah Shah al-Rashidi (d.

¹² This commentary (Sharh) is known as **Tansiq al-Nizam fi Musnad al-Imam**, and it was reprinted by Maktaba al-Bushra in Karachi, Pakistan, 2010 CE/1431 AH in some 680 pages.

¹³ This was compiled by Shaykh Abid before the year 1235 AH as mentioned by Dr Sa'id Bakdash in his biography of Shaykh Abid, entitled - *al-Imam al-Faqih al-Muhaddith al-Shaykh Muhammad Abid al-Sindi al-Ansari, ra'ies ulama al-Madina al-Munawwara fi asrihi* (p. 297). He also left behind another greater work in terms of size and mastery of hadith and fiqh, namely, **Tawali al-Anwar**. The latter work will be introduced later in this treatise, for it was compiled after the *Mawahib al-Latifa*.

1995 CE)¹⁴ had a copy¹⁵ of it in his personal library (known as the Pir Jhanda library):



Nevertheless, the writer of these lines has seen the section dealing with the narration from Abu Ja'far and it is not with regards to Taraweeh but Salat al Tahajjud, for Imam Abid al-Sindi mentioned in his commentary to the narration from Abu Ja'far the following narrations from *Sahih al-Bukhari*, which are clearly about Tahajjud also in his *al-Mawahib al-Latifa*¹⁶:

1072 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوُتْرُ وَرَكْعَتَا الْفَجْرِ.

Volume 2, p. 132, Number 241 (Muhsin Khan Edn):

Narrated 'A'isha (ra): "The Prophet (sallallahu alaihi wa sallam) used to offer thirteen Rak'at of the night prayer and that included the Witr and two Rak'at (Sunna) of the Fajr prayer."

This narration was recorded by Imam al-Bukhari in his *Sahih*¹⁷ in the chapter dealing with Tahajjud prayers at night. Shaykh Abid also mentioned the following narration also found in *Sahih al-Bukhari*:

¹⁴ His younger brother was the late Badiud-Din al-Sindi. See later for a reply to his misrepresentation of the *Muwatta Muhammad* in order to justify his claim that the early Hanafis allowed 8 rak'ats of Taraweeh.

¹⁵ Note, this is not the only known copy of the *Mawahib al-Latifa* and there is another copy found in the Asfiyya library, Hyderabad, India, scribed by Isma'il ibn Muhammad and Nur Ali Punjabi. The latter copy is easier to read than the one in the Pir Jhanda collection. Other copies have been mentioned by Dr Bakdash in the above named work on Shaykh Abid (see pp. 315-318)

¹⁶ 2/761

¹⁷ See 2/122 of the English/Arabic edition by Muhsin Khan

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ -
 أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ
 بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَتَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ
 فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ
 { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ }
 ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنْنَ فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً ثُمَّ أَدْنَى بِلَالٌ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ
 فَصَلَّى الصُّبْحَ

Volume 6, p. 75, Number 93 (Muhsin Khan Edn):

Narrated **Ibn 'Abbas** (ra):

I stayed overnight in the house of my aunt Maimuna (ra). Allah's Apostle (sallallahu alaihi wa sallam) talked with his wife for a while and then went to bed. When it was the **last third of the night**, he got up and looked towards the sky and said:

"Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (Qur'an 3.190)

Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven Rak'at. Then Bilal pronounced the Adhan (i.e. call for the Fajr prayer). The Prophet (sallallahu alaihi wa sallam) then offered two Rak'at (Sunna) prayer and went out (to the mosque) and offered the (compulsory congregational) Fajr prayer.

Please see later for what Imam Abid al-Sindi deemed to be the Sunna rak'ats for Salatut Taraweeh from his majestic work known as *Tawali al-Anwar*.

- iii) Had the bloggers informed the readers of the original compiler of this recension of the Musnad they would have had to admit that al-Harithi is totally unreliable to them! Indeed, the

evidence for this assertion is in their published work known as *Dharb al-Yadain a'la Munkar Raf ul-Yadain* (also known as *Kitaab Raf al-Yadain*), published under what appears to be a pseudonym known as “Abu Asaakir al-Araaqee.” The fact that they published this work is proven from their own words in the introduction to their short tract entitled *al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee*, where they stated towards the end of their introduction:

So this is the Sixth treatise in regards to this issue of answering the hanafees 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-Taraaweeth. (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 (Sallahu Alayhee Was-Sallam) in The Prayer – of Allaamah Badee ud deen Shah Raashidee Sindhee. (B)
6. and this in your hands Insha'Allaah is al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee al-Marooof Darj ad-Daroor Fee Wadh'e al-Ayda Alas-Sadoor War-Radood Ala Hanafee Muqallid Wal-Mardood.(O)

This treatise at hand is a summary of a much larger comprehensive work on this issue and insha'Allah more is to follow on this issue as well as upon others. For further info or to receive a copy of the online version books email AbuKhuzaimahAnsaari@yahoo.co.uk or Abu_Khuzaimah@hotmail.com.

Compiled by the two weak slaves of Allaah in need of your du'as
 Abu Hibbaan and Abu Khuzaimah Ansaari
 Maktabah Ashaabul-Hadeeth, Birmingham UK
 Maktabah Badee ud deen, Birmingham UK

Note also, that this writer has written responses to no. 2 and 3 of their above list, and hopes to reply to no.'s 1, 5 and 6 as and when Allah ta'ala gives us the time and opportunity. As for no. 6, this writer has a draft response but did not publish it as of yet as they stated about no. 6 that “This treatise at hand is a summary of a much larger comprehensive work on this issue and insha'Allah more is to follow on this issue...”

They published no. 6 online back in January 2004 as they mentioned in the introduction (p. 4) to no. 6:

Completed on Friday the 9th of January 2004. (1424H)

Thus, at the time of writing this response more than 9.5 years have passed, and they have failed to publish their so called “much larger comprehensive work..”!!

It is also pertinent to mention what some person(s) from the same sect as the two bloggers had to say about them and their booklet on Raf ul-Yadayn. Indeed, these poor souls originate from the Alum Rock district of Birmingham, England, and in the following link, there is some spectacular exposition of their behaviour and deception (See also the last section for more on these bloggers and their associates from Alum Rock):

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc>

From the last link, one may visually observe some interesting points on their reprehensible tactics

PART 4.4

Previous and current Events surrounding two books that had been printed by ‘Alum Rock’ (1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.

On the day of the meeting, ‘Alum Rocks’ representative in Loughborough had ready yet another dispute that he wished that we should be aware of. (It seemed that he too had recently been made aware of this).

This issue surrounded 2 books that ‘Alum Rock’ had published: **(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.**

(1) These are **Urdu translations into English**, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by ‘Alum Rock’ who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help **because none of them are versed in Arabic either. None of them have studied any of the Sharee’ah sciences, but however can read Urdu!!**

(2) He told us that these 2 little booklets had been translated (from Urdu into English) **by**

Kamran¹⁸, yet 'Salafipublications' had refused to allow him to place his name, as being the translator of the booklets! And he pointed specifically to a golden coloured label on the booklet 'Kitaab Raf al-Yadain' and he told us that, where this particular label was situated on the book this is where they had made him remove his name!!! **(If one has a copy of this book and really wishes to see the reality, please hold up the cover of the book to a light bulb and see what has really been covered up. And please be assured that it is not his name!!!)**

Common sense Point A: 'Salafi Publications' did not write, translate, print NOR publish the books, so how could they have refused 'Alum Rock' anything with regard to these booklets.

Common sense Point B: The gold patch must have been placed due to the request of 'Alum Rock' because it is their booklet.

Common sense Point C: If you look into the cover pages of the booklets you will find the kunyas of the liars of 'Alum Rock'.

Common sense Point D: **If you look under the gold patch of the booklet by holding it to the light you will find the name 'Riyadul Haq'.** So unless Kamran's real name is 'Riyadul Haq' then he has again shown his deception, because his representative claimed that Kamran's name was being removed, and the representative can only have been told this by Kamran or those with him, unless he made this up himself.

Common sense Point E: In reality this book was 'Alum Rock's' first attempt at refuting the Sufi 'Riyadul Haq' who holds it permissible to call upon the dead 'peers and saints' for help and make dua'a to them (i.e. shirk)¹⁹. So what issue do 'Alum Rock' begin to refute this Sufi in? We will tell you. They refute a person who makes dua'a to the dead in the issue of raising the hands before and after ruku and whether the hands should be placed above or below the naval!!! And in this way, they claim they are attempting to bring the followers of this Sufi to the true dawah?!! Was this the way of the Prophets and Messengers? Is this where they began when they started calling people away from Shirk? Please all of you read the book 'Methodology of The Prophets In Calling To Allaah' by the Shaikh and Imam Rabi' ibn Haadee. So our brothers at 'Salafi Publications' rightly advised them. But 'Alum Rock's' arrogance caused them to take this advice as an attack, so **'Alum Rock' launched a dirty tricks campaign against 'Salafi Publications'** that has not ended till this day. They travelled up and down the country, **deceiving people, making alliances, spreading lies and rumours and attacking the honour of specific people**, all because they were given direct, straight-up, frank advice that was based purely upon manhaj by our brothers at 'Salafipublications'.

(3) He told us that Kamran had not until this day received one single payment for the books that 'Salafipublications' had sold.

Point: 'Salafipublications' clearly explained that 'Alum Rock' know themselves that this is a lie or let them take a mubalah for this false slander.

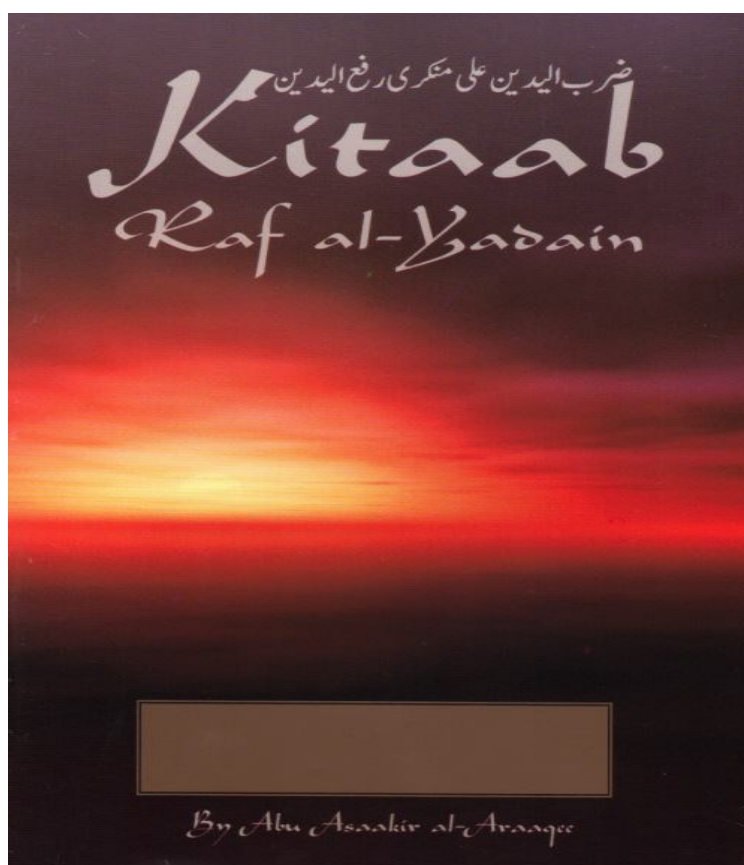
¹⁸ Meaning **Kamran Malik who usually posts under the kunya - Abu Hibban**

¹⁹ The person making such an assertion should have given proof for such a claim

Even though we now come to find out the answer to these questions, we will allow our brothers from 'Salafipublications to answer them further if they feel the need.

Please be warned one does not know whether to laugh or cry, but for sure this was another one of 'Alum Rocks' games. We are not entirely sure if their Representative from Loughbrough actually knew the reality of what had occurred or he too had been misled or whether he had blinded by his love of them upon ignorance about these books!! And Allaah knows best.

Here is an image of the book being referred to above:



On pp. 16-17 of their book on Raf ul-Yadain they stated the following about Imam Abu Muhammad Abdullah ibn Muhammad ibn Ya'qub ibn al-Harith al-Harithi of Bukhara:

The Full chain is, **Abu Muhammad Abdullah bin Ya'qoob al-Bukhaari from Rajaa bin Abdullah an-Nahshalee²⁰ from Shaqeeq bin Ibraaheem from Abu Haneefah from**

²⁰ This being another one of their mistakes, for in the printed edition of this Musnad as collated by al-Harithi, it mentions that al-Harithi related from **Abu Abdullah Muhammad ibn Khuzaima al-Bukhari who took it from Raja ibn Abdullah al-Nahshali** and onwards. Thus, the two bloggers left out the name of Abu Abdullah Muhammad ibn Khuzaima al-

Hammaad, from Ibraaheem (an-Nakhaa'ee), from Aswad, from Abdullah (Ibn Mas'ood)

This narration cannot be used a support to the other narrations, as the one narraing from Imaam Abu Haneefah **is Abu Muhammad Abdullah bin Yaqoob, and it is said regarding him that he was a liar and fabricator of narrations.**

Abu Muhammad Abdullah bin Ya'qoob al-Bukhaari is a liar (kadhaab), Ahmad Sulimaanee said *"He would fabricate both chain and text"*, Abu Zur'ah said *"He is Weak"*, Khaleelee said *"He is Weak and a Mudallis"*⁴⁹, Abu Ahmad Haafidh and Imaam Haakim said *"He would fabricate hadeeth"*⁵⁰ Rajaa bin Abdullah is unknown and the Shaqeeq bin Ibraaheem and kalaam on him, Imaam Dhahabee said *"They cannot be used as proof"*

Further, Imaam ibn Hajr states, that it was Muhammad bin Mahmood al-Khawaarzamee who authored Jaami al Masaaneed in the **third century**²¹ and there was a gap of time of at least a century between him and Abu Haneefah, and there is no mention of the narrators who fill the link between him and Abu Haneefah.⁵² We don't know how he bought this chain of narration.

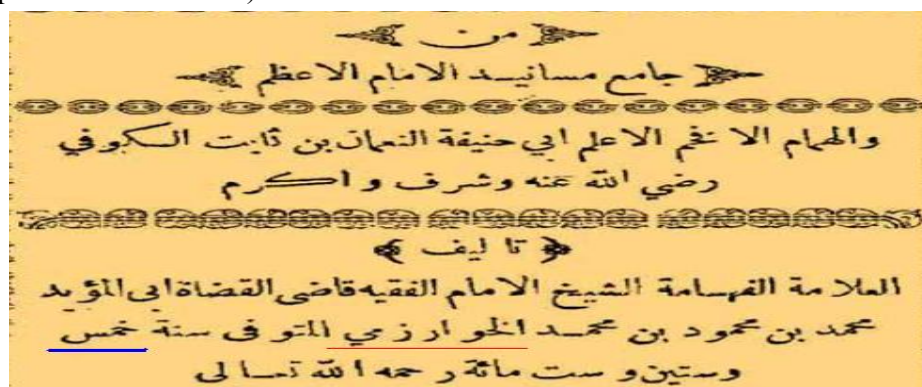
Footnotes:

⁴⁹ See Kashf al-Hatheeth A'man Ramee Biwadheh al-Hadeeth (p.248),

Bukhari. Digital image from the Musnad Abi Hanifa of al-Harithi (p. 148, printed by Darul Kutub Ilmiyya, 1st edn, 2008 CE, Beirut, Lebanon):

٣٩٤- حدثنا أبو عبد الله محمد بن خزيمة بن مجشان البخاري، أخبرنا رجاء بن عبد الله النهشلي، بمكة، أخبرنا شقيق بن إبراهيم، عن أبي حنيفة، عن حماد، عن إبراهيم، عن الأسود أن عبد الله بن مسعود رضي الله عنه، كان يرفع يديه في كل تكبير، ثم لا يعود لشيء من ذلك، ويأثر ذلك عن رسول الله صلى الله عليه وسلم.

²¹ One wonders where they got this alleged quote from Ibn Hajar when the fact of the matter is that Imam al-Khawarizmi died in 665 AH as the front cover of the Hyderabad (India) edition (printed in 1332 AH) of his *Jami al-Masanid* mentioned:



Hence, one wonders now if the two bloggers would even dare to accept the narration at hand attributed back to Imam Abu Hanifa since they have deemed the one who actually collected the report back to Imam Abu Hanifa, namely Imam al-Harithi, to be totally unreliable? If they were to say that the Hanafi scholars have accepted al-Harithi and his report back to Imam Abu Hanifa, as has al-Haskafi, Ali al-Qari, Abid al-Sindi, al-Sunbuli and others, then it is said back to them then this not a problem for the Ahnaf (Hanafis), but surely a problem for the bloggers, for automatically the chain of transmission back to Imam Abu Hanifa is unreliable for them due to their mention of the disparagement (Jarh) on the status of al-Harithi.

It is not a problem for the Ahnaf, as it will be shown very clearly from the pens of the leading Hanafi scholars like Ali al-Qari and Abid al-Sindi that they deemed the narration to be with regard to Tahajjud alone and nothing besides that!

- iv) Had the bloggers possessed knowledge of the various Musnads attributed back to Imam Abu Hanifa by later hadith collectors, they should have not bothered primarily to bring forth the narration at hand on 8 rak'ats from the Musnad of al-Harithi as later abridged by al-Haskafi. For in the *Jami al-Masanid* of Imam al-Khawarizmi (d. 665 AH), the narration at hand has been mentioned with precise referencing to all the Musnads that have this particular narration within them
- v) Additionally, in the *Jami al-Masanid*²² of al-Khawarizmi it mentioned all the known asanid (chains of transmission) whereby Imam Abu Hanifa related from Abu Ja'far, who is none other than Imam Muhammad al-Baqir²³ of Madina, as well as all the names of the various Musnads of Abu Hanifa with their asanid to Imam Abu Hanifa for the narration at hand:

²² 1/388-89

²³ He is Imam Muhammad ibn Ali ibn al Hussain ibn Ali ibn Abi Talib (ra)

(أبو حنيفة) (عن) أبي جعفر محمد بن علي بن الحسين بن علي بن أبي طالب رضي

الله عنهم أن صلاة النبي صلى الله عليه وآله وسلم كانت ثلاث عشرة ركعة

منهن ركعات الوتر وركعتا الفجر* (أخرجه) أبو محمد البخاري (عن) أحمد بن

محمد بن سعيد الهمداني (عن) أحمد بن محمد بن يحيى الطلحي (عن) أبي يحيى (عن)

أبي حنيفة رضي الله عنه*

أحمد بن محمد بن سعيد الهمداني (عن) أحمد بن محمد بن يحيى الطلحي (عن) أبي يحيى

(عن) أبي حنيفة رضي الله عنه* (ورواه) أيضاً (عن) أحمد بن محمد (عن) الحسن بن علي

(عن) أبي يحيى الحماني (عن) أبي حنيفة (عن) أبي جعفر (عن) النبي صلى الله عليه وآله

وسلم ولم يذكر فيه علياً* قال أبو محمد وهكذا حديث المقرئ وإسحاق بن يوسف

ومحمد بن الحسن وغيرهم (عن) أبي حنيفة رضي الله عنهم*

(وأخرجه) الحافظ طلحة بن محمد في مسنده (عن) أحمد بن محمد بن سعيد الهمداني (عن)

أحمد بن محمد بن يحيى الطلحي والحسين بن علي بن عفان كلاهما (عن) أبي يحيى الحماني

(عن) أبي حنيفة رضي الله عنه*

(وأخرجه) أبو عبد الله بن خسرو في مسنده (عن) أبي الحسن علي بن الحسين

بن أيوب (عن) القاضي أبي العلاء محمد بن علي بن أحمد (عن) أبي بكر أحمد

بن جعفر بن حمدان القطيعي (عن) أبي علي بشر بن موسى (عن) المقرئ (عن)

أبي حنيفة رضي الله عنهما* (ورواه) (عن) المبارك بن عبد الجبار الصيرفي

(عن) أبي منصور بن السواق (عن) أبي بكر أحمد بن جعفر بن حمدان (عن)

بشر بن موسى (عن) أبي عبد الرحمن المقرئ (عن) أبي حنيفة رضي الله عنه*

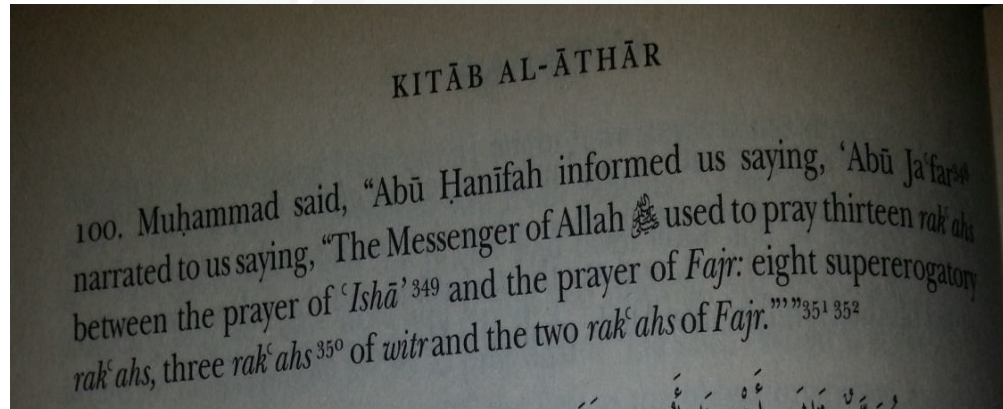
(وأخرجه) الإمام محمد بن الحسن في الآثار فرواه (عن) أبي حنيفة رضي الله

عنه*

The above quote mentioned in the highlighted portions that the narration was compiled not only by Abu Muhammad al-Bukhari (who is al-Harithi) in his Musnad,²⁴ but also in the *Musnads* of al-Hafiz Talha ibn Muhammad and Abu Abdullah ibn Khusru, as well as in the *Kitab al-Athar* of al-Imam Muhammad ibn al-Hasan al-Shaybani, the famous disciple of Imam Abu Hanifa.

Since the bloggers considered al-Harithi to be unreliable they should have instead related the narration from the *Kitab al-Athar* (no. 100) of Imam al-Shaybani, as he is far more dependable, or even the *Kitab al-Athar* (no. 170) of Imam Abu Yusuf, as this narration from Abu Ja'far is found in both of these named works with a similar manner of wording. Here is the narration at hand with a slight variation in wording in the English translated edition of al-Shaybani's *Kitab al-Athar*:

100 - مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو حَنِيفَةَ، قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مَا بَيْنَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ إِلَى صَلَاةِ الْفَجْرِ ثَلَاثَ عَشْرَةَ رَكْعَةً: ثَمَانِي رَكْعَاتٍ تَطَوُّعًا، وَثَلَاثَ رَكْعَاتٍ الْوُثْرَ، وَرَكْعَتِي الْفَجْرِ "



The above narration has been recorded by Imam al-Shaybani under the section heading (no. 32) on Supererogatory prayers (Tatawwu). Indeed, it is not with regard to the rak'ats of Taraweeh but specifically about the rak'ats pertaining to Salatul Tahajjud, as shall be

²⁴ See p. 52, no. 118-119 of the edition of this recension of Musnad Abi Hanifa by al-Harithi, as printed by Darul Kutub al-Ilmiyya, Beirut, 2008 CE.

demonstrated below. Another problem that may have arisen for these bloggers is if they accept al-Shaybani and Abu Yusuf to be reliable in hadith transmission or not, for their late Shaykh, **Zubair Ali Zai**, has weakened both of them in two articles. The trustworthiness of these two early Imams of the Hanafi School has also been established in reply to the said Zubair Ali Zai. One may see what an ex-associate of Zubair Ali's had to say about him here:

<http://www.darultahqiq.com/zubair-ali-zai-exposed-by-yaser-et-al/>

- vi) The bloggers had also failed to provide the authenticity of the chain of transmission back to not only Imam Abu Hanifa, but also clarification of the status of Imam Abu Hanifa in hadith, as well as failing to inform the reader what their personal view is about the overall status of the specific narration they brought forth so gleefully! Indeed, as for these bloggers from Birmingham, England, their favoured Muhaddith of the age, **Nasir al-Albani**,²⁵ has left his personal grading on the status of Imam Abu Hanifa in hadith to be a “weak” narrator as he indicated in his editing of *Kitab al-Sunna of ibn Abi Asim* (p. 76, under no. 173). In the latter work he referred the reader to his *Silsila al-ahadith al da'ifa* (5/76). Also in this same *Silsila* (1/572, no. 397) he weakened Imam Abu Hanifa due to his alleged weakness in memorizing/preserving narrations by basing his verdict on quotes he knew from Imams: al-Bukhari, Muslim, an-Nasa'i, ibn Adi and others:

وهذا إسناد رجاله ثقات، إلا أن أبا حنيفة رحمه الله على جلالته في الفقه، فقد
ضعفه من جهة حفظه: البخاري، ومسلم، والنسائي، وابن عدي، وغيرهم من أئمة
الحديث.

ولذلك لم يزد الحافظ ابن حجر في «التقريب» على قوله في ترجمته:

«فقيه مشهور»!

٥٧٢

²⁵ See here for a comprehensive list regarding those who refuted al-Albani directly or by inference:

<https://archive.org/details/BooksRefutingAlAlbaniDirectlyOrByInference>

The bloggers are ardent apologists for al-Albani.

This claim made by al-Albani was answered by Dr GF Haddad²⁶ way back in 1997 in English, and these bloggers and their fraternity have failed to respond to his vindication of Imam Abu Hanifa's alleged weakness. This is available to see and read here: <http://www.sunnah.org/publication/encyclopedia/html/taqlid.htm> -

²⁶ These two bloggers also claimed in their very poorly presented work on a narration from the venerable Sahabi Abu Ayyub al-Ansari, radiallahu anhu, (1/107) that GF Haddad is a Hanafi. Quote:

because GF Haddad is a fellow hanafee!!!

One asks - where is the clear cut proof for this? Did he tell the world or inform these disgraced bloggers who think they never tell untruths this so called "fact"?! Let the readers take note that their own sect followers have damned them to be liars and slanderers as exemplified with in this very treatise! Here is the proof from GF Haddad himself testifying that he is a Shafi'i in fiqh nowadays and was previously a Hanafi (source - http://www.livingislam.org/o/igfh_e.html). Quote:

"After contacts with the Khalwati-Jerrahi and Shadhili-Darqawi paths I was born into the Naqshbandi Tariqa the year of my conversion and practiced the Hanafi Madhhab for a few years. Then I chose the Shafi'i Madhhab for three reasons..."

If these bloggers come off with an excuse that they were mistaken in their assertion that he is a Hanafi, then this type of very poor excuse holds no weight as they should have verified clearly with undeniable proof that he is still an alleged Hanafi! Especially since he is currently alive and could have easily told them his Madhhab in fiqh. Indeed, these poor bloggers also contradicted themselves in the very same work (3/79) by saying:

GF Haddad (former hanafee),

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See how they got it right later in their foul work, but truly forgot what they initially stated with full conviction! This is just one from many examples from this so called "research". It also shows how they have weak memories as they failed to recall what they initially stated.

It would also be very interesting if these two bloggers could put out a full list of all their supposed teachers in any Islamic disciplines and all their asanid to the famous books of hadith (that is if they truly possess any in the first instance!), so that one can see how many Hanafi, or any other madhhab based scholars as well as Sufis, Asharis and Maturidis are in their alleged asanid! Since they are fanatical apologists for al-Albani, it would also be beneficial for them to tell their readers who on earth did al-Albani study and read the famous books of Mustalah al-hadith and the actual hadith collections from in the manner of the well known Muhaddithin of the past and present. If they claim it was via Shaykh Raghīb al-Tabbakh, then they should also tell the world which Madhhab in aqida and fiqh did Shaykh Raghīb belong to and who were his more famous students. As well as proof that he read any book of hadith with Shaykh Raghīb.

Indeed, if Allah allows us time, then a reply to their many false claims, slanders and grave lies in their work on the narration from Abu Ayyub (ra) will be issued all in good time, Insha Allah.

One of the most detailed works written in Arabic in defence of Imam Abu Hanifa being thiqa (trustworthy) in hadith with a reply to al-Albani is the work by the late **Shaykh Abdar Rashid Nu'mani** (d. 1999 CE) of Pakistan entitled, **Makana Al Imam Abi Hanifa Fil Hadith**.

It is available in the following link for download with an accompanying article also:

<http://archive.org/details/MakanaAlImamAbiHanifaFilHadithRaddOnAlAlbani>

As for al-Albani's weakening of Imam Abu Hanifa, then another contemporary Albanian hadith scholar known as **Shaykh Shu'ayb al-Arna'ut** has replied back to this view propounded by al-Albani, who was known to Shaykh Shu'ayb on a personal level in the days when they both resided in Damascus, Syria.

The following link has shown the response by Shaykh Shu'ayb to al-Albani: <http://hanafiyya.wordpress.com/2013/06/18/shuayb-al-arnauts-critique-of-albanis-comment-on-abu-hanifa/>

Quote:

Following is a hadith from *Sharh Mushkil al-Athar* of Imam Abu Ja'far at-Tahawi and Shaykh Shu'ayb al-Arna'ut's comment on it.

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٢٢٨٢ - حدثنا أحمد بن داود، قال: حدثنا إسماعيل بن سالم، قال: حدثنا محمد بن الحسن، قال: حدثنا أبو حنيفة، قال: حدثنا عطاء بن أبي رباح

عن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «إِذَا طَلَعَ النُّجْمُ، رُفِعَتِ الْعَاهَةُ عَنْ أَهْلِ كُلِّ بَلَدٍ»^(١).

(١) إسناده صحيح رجاله ثقات، وفي الباب ما يشهد له كما سيأتي. قلت: ومن أقبح الجهالات المبنية على التعصب والهوى تضعيفُ الشيخ الألباني لهذا الحديث في «ضعيفته» (٣٩٧) بأبي حنيفة الإمام متهماً بإياه بسوء الحفظ، وما أدري كيف تسوّل له نفسه أن يجزم بسوء حفظه، وهو الذي يقول فيه إمام الجرح والتعديل يحيى بن معين كما في «التهذيب»: كان أبو حنيفة ثقةً في الحديث، وفي روايةٍ أخرى عنه: أبو حنيفة ثقة لا يحدث بالحديث إلا بما يحفظه، ولا يحدث بما لا يحفظه.

وفي «الانتقاء» لابن عبد البر ص ١٢٧: عن ابن معين أيضاً: ثقة ما سمعتُ أحداً ضعفه، هذا شعبة يكتب إليه أن يحدث، ويأمره وشعبة شعبة. وقال شعبة أيضاً: كان والله حسنَ الفهم، جيدَ الحفظ كما في «الخيرات الحسان» لابن حجر المكي ص ٣٤.

= وفي «جامع بيان العلم» ١٦٣/٢: عن الإمام أبي داود السجستاني صاحب السنن: رحم الله مالكا كان إماماً، رحم الله الشافعي كان إماماً، رحم الله أبا حنيفة كان إماماً.

وأئمة الجرح والتعديل في العصور المتأخرة كالزمري والذهبي وابن حجر قد دَوَّنُوا في تواليهم تراجم حافلة للإمام، وضمنوها ما يُنبئ عن جلالة قدره في الفقه، وعظيم منزلته في الضبط والعدالة والإمامة، وما وجدنا لأحدهم أيّ اتهام له لا من جهة عدالته، ولا من جهة حفظه، ولم يلتفتوا إلى تلك المقالات المستشعنة في حقّ هذا الإمام المنقولة عن بعضهم ممن لهم خلفيات معينة لِمَا تَبَيَّنَ لَهُمْ من منافرتها لمعايير النقد الصحيح كما هو مبين في محله.

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2282: Ahmad bin Dawud – Isma’il bin Salim – Muhammad bin al-Hasan- Abu Hanifa – ‘Ata bin Abi Rabah – Abu Huraira: The Messenger of Allah (pbuh) said: “When the star (Pleiades) appears blight is raised from all lands.”[1]

[1] Its *isnaad* are *sahih* and narrators are reliable ...

I say: And from the ugliest and most clear (manifestation of) ignorance by the way of prejudice and following of whims is Al-Albani's gradation of this hadith as weak in “al-Da’ifa (397)” due to Abu Hanifa – the Imam by accusing him of bad memory. I do not know how al-Albani was tempted to assert for weakness of Imam’s memory while one who speaks about it is the Imam of the science of *al-Jarh wal Ta’dil*, Yahya bin Ma’in who as stated in “al-Tahdhib” said: “Abu Hanifa was trustworthy (*thiqah*) in Hadith.” And in another report he said, “Abu Hanifa is trustworthy (*thiqah*) and he

does not narrate a hadith except that he has memorized, and he does not narrate what he has not memorized.”

And in al-Intiqa of Ibn Abd al-Barr (p.127): It is likewise narrated from Ibn Ma'in: **“(Abu Hanifa is) trustworthy (*thiqah*). I have not heard anyone grade him weak. This is Shu'bah who wrote to him that he should narrate hadith and instructed him to do it. And Shu'bah is Shu'bah (i.e. his stature in the sciences of hadith is established)”**

And likewise Shu'bah said: **“By Allah he was good in understanding and excellent in memory”** as stated in “al-Khayrat al-Hisaan” of Ibn Hajr al-Makki p.34

And in “Jami' Bayan al-'Ilm 2/163 it is narrated from Imam Abu Dawud al-Sajistani the author of as-Sunan: **“May Allah have mercy on Malik, he was an Imam. May Allah have mercy on al-Shafi'i, he was an Imam. May Allah have mercy on Abu Hanifa, he was an Imam.”**

And the Imams of the science of *al-Jarh wal Ta'dil* from the later generations e.g. al-Mizzi, adh-Dhahabi and Ibn Hajr have compiled detailed accounts of the imam in their works and have recorded therein of what is known of his greatness in fiqh, and his grand stature in retention, reliability and leadership (in the field of knowledge). We have not found even a single one of them accuse him of weakness neither on the account of reliability nor that of retention. They did not pay any attention to those heinous narrations about the imam that have come from people with specific background because the departure of those accounts from standards of rightful criticism had become clear to them ...

See,

[Al-Arna'ut, Shu'ayb \(editor\), *at-Tahawi's Sharh Mushkil al-Athar*, \(Beirut: Mo'assasat ar-Resalah, 1994\) vol.6 pp.53-54](#)

– Ahmad Shamil

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Note also, that the bloggers have also relied on the comments and gradings of Shaykh Shu'ayb al-Arna'ut in their *Kitaab Raf al-Yadain*.²⁷

Thus, the onus remains on the bloggers to clarify on their blogspot if they consider Imam Abu Hanifa to be trustworthy (*thiqah*) or da'eef (weak) in hadith. If they ascertain it is the latter view in line with that propounded by the late al-Albani, then the narration they brought forth from the tartib edition of the *Musnad* of al-Haskafi stands weak, and is

²⁷ See pages – 46, 51, 65, 66, 67 and 75

not a proof for their claim which lead to them boasting out the following statement from their dilapidated pens:

It is astonishing how the Imaam of the hanafees agrees with our opinion and none of our Imaams from the Muhadditheen agree with the 20 rakah opinion!!!”

To begin with, the bloggers should have informed the readers if they consider Imam Abu Hanifa to be *thiqa* in hadith and then moved onto explain why they think the narration that Imam Abu Hanifa from his Shaykh, Imam Abu Ja’far Muhammad al-Baqir is itself considered to be impeccably *Sahih* (authentic) and free of any apparent weakness! For indeed, these bloggers left out another fact that they as claimants to being the People of Hadith (*Ahlul Hadith*) should have mentioned if they were precise and meticulous in their research on the *sanad* (chain of transmission) of the narration at hand!

- vii) Imam Abu Ja’far is fully known as Muhammad ibn Ali ibn al-Hussain ibn Ali ibn Abi Talib (ra), and he is no doubt trustworthy (*thiqa*) in hadith transmission as Imam ibn Hajar al-Asqalani stated in his *al-Taqrīb al-Tahdhīb*:

6151- محمد ابن علي ابن الحسين ابن علي ابن أبي طالب [السجاد] أبو جعفر الباقر

ثقة فاضل من الرابعة مات سنة بضع عشرة ع

The bloggers failed to inform the readers that Imam Abu Ja’far did not live in the time of the Prophet (sallallahu alaihi wa sallam) and thus could not have heard this narration from the Prophet (sallallahu alaihi wa sallam) at hand as he was born in the year 56 AH according to Imam al-Dhahabi in his *Siyar a’lam an-Nubala*.²⁸ Al-Dhahabi also mentioned in the last reference that Abu Ja’far related from a group of the Sahaba in the *mursal* manner of transmission, meaning without naming the intermediary who actually narrated from the Sahaba he claimed to have narrated from. Here are the words of al-Dhahabi mentioning the names of certain Sahaba:

²⁸ 4/401

رَوَى عَنْ جَدِّهِ: النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَلِيِّ - رَضِيَ اللَّهُ عَنْهُ - مُرْسَلًا.
وَعَنْ جَدِّهِ: الْحَسَنِ، وَالْحُسَيْنِ مُرْسَلًا أَيْضًا.
وَعَنْ: ابْنِ عَبَّاسٍ، وَأُمِّ سَلَمَةَ، وَعَائِشَةَ مُرْسَلًا. د
وَعَنْ: ابْنِ عُمَرَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِيهِ؛ زَيْنِ
الْعَابِدِينَ، وَمُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، وَطَائِفَةٍ.
وَعَنْ: أَبِي هُرَيْرَةَ، وَسَمُرَةَ بْنِ جُنْدَبٍ مُرْسَلًا أَيْضًا.

Thus, Abu Ja'far's narration has at least one missing link between himself and Allah's Messenger (sallallahu alaihi wa sallam). Even if there is one link missing, then this leads to the narration being classified as being mursal (the name of the Sahabi has been omitted). This type of mursal narration from a trustworthy narrator like Abu Ja'far is acceptable with some conditions to the Hanafi and Maliki Madhhabs in general, but as for the Imams of Ahlul Hadith that these bloggers claim to adhere to in terms of the terminology and manner of accepting and rejecting narrations, then they are more stringent and generally consider mursal narrations to be da'eef (weak) by themselves.

Indeed, the two bloggers forgot to mention all of this through sheer lack of introspection and analysis of the sanad at hand. The following is their actual verdict on the mursal narrations as mentioned in their *al-Qaul as-Saheeh Fee Masalatut-Taraaweeh*:²⁹

The Statement of Other Scholars from the Scholars of Hadeeth and Jurists

Imaam Ibn Hazm said, "A mursal hadeeth is one in which a narrator or more is missing between the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and one narrator, this is also know as manqata'a (disconnected), and it is not accepted and it cannot constitute evidence because its basis is of majhool (unknown)." (al-Ahkaam Fee Usool al-Ahkaam (2/2))

Imaam Muslim said, "The Mursal narrations according to me and the saying of the people of knowledge is that it is not evidence." (Muqaddimah Saheeh Muslim (1/24), Imaam Nawawee agreed with this statement of Imaam Muslim, see his Irshaad (pg.81))

Imaam Tirmidhee said, "The hadeeth that is mursal is not authentic according to the majority of the People of Hadeeth and more than one person from amongst them said they are weak." (al-Ellal (pg.245) of Imaam Tirmidhee.)

²⁹ See pp. 28-29

Imaam Ibn Abee Haatim said, "I heard my father (Abu Haatim) and Abu Zur'ah saying the mursal narrations are not evidence and evidence is only that which has an authentic and continuous/linked chain." (Kitaab al-Maraaseel (p.7).

Imaam Ibn as-Salaah said, "Know the ruling concerning a mursal narration is the same as the ruling concerning a weak hadeeth, except if it is established via another route." (Muqaddimah (pg.53), al-Irshaad (pg.80) and Taqreeb (pg.7) both of Imaam Nawawee,

Imaam Khateeb al-Baghdaadee said, "Said Muhammad ibn Idrees ash-Shaafiee and others amongst Ahlul-Ilm (People of Knowledge) it is not allowed to act upon them (ie Mursal narrations.) and said also this the Imaams and Scholar from amongst the preservers of hadeeth (Huffaadh al-Hadeeth) and the scrutinizers of narrations." (al-Kifaayah Fee Ilm ar-Riwaayah (pg.384).

Haafidh A'raaqee said, "Most of the Ahlul-Hadeeth (People of Hadeeth) have said Mursal narrations are weak and one cannot use them for evidence." (Fath ul-Mugeeth (pg.69)

Imaam's Nawawee and Suyootee said, "And the Mursal hadeeth is weak and not evidence according to the Majority of the Scholars of Hadeeth (Muhadditheen) and (Imaam) Shaafi'ee and with many of the jurists and people of principle (Usool)." (Tadreeb ar-Raawee Sharh Taqreeb Lil-Nawawee (pg.77)

In summary Imaam Khateeb Baghdaadee said, "After this detail the position we have adopted is that it is not obligatory to act upon mursal narrations and mursal narrations are not accepted." (al-Kifaayah (pg.387).

Haafidh Ibn as-Salaah said, "And what we have mentioned that mursal narrations cannot be deduced from and grading them to be weak then this is the position of the majority of the Preservers of Hadeeth (Huffaadh) and the scrutinizers of narrations and this is the opinion they have repeated in their works." (Muqaddimah (pg.55).

Imaam Nawawee said, "Mursal narrations are not evidence according to me and according to the majority of the scholars of hadeeth, a group of jurists and the majority of the people of principles." (Sharh Muhazzab (1/103).

And lastly Haafidh Elaa'ee said, "Most of the Maa'ilkee's and the Muhaqqiq (researching/truth following) hanafee's like Tahaawee and Abu Bakr ar-Raazee(Jassaas) have said that in the situation of conflict or contradiction the mu'tasil (continuous) narration will be given precedence over the mursal narration." (Jaam'e Tahseel (pg.34).

If they were to suggest that the mursal narration from Abu Ja'far is supported by the fully connected (muttasil) narration from A'isha (ra) that was mentioned earlier when mentioning the work of Imam Abid al-Sindi known as *al-Mawahib al-Latifa*, then the simple response to this latter narration is that it is connected to Tahajjud and not Taraweeh. This has been thoroughly analyzed in our work - "*Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh in Ramadan.*"³⁰

viii)

Specific proof that Imam Abid al-Sindi understood the narration from Imam Abu Ja'far Muhammad al-Baqir to be with regards to Tahajjud:

³⁰ See pages 201 to 250 here - http://sunnicourses.com/resources_taraweehebook.html

Before supplying the clearest proof that the narration from Imam Abu Ja'far was understood by Shaykh Abid al-Sindi to refer to Tahajjud, the reader is reminded of what the two bloggers stated:

"The Musnad Of Abu Haneefah

It mentions, Abu Haneefah from Abu Ja'afar

"The prayer of the Prophet of Allaah (ﷺ) in the night would be 13 rakahs, from it (ie the 13 rakahs) are the 3 for Witr and 2 (for the Sunnah) rakahs for Fajr."

(Musnad Imaam A'dham (pg.96) Edn? Noor Muhammad, Asahu al-Mataab'a, (And Factory Retail of Books), Araam Baagh, Karachi, Pakistan)

The Musnad of Imam Abu Haneefah was compiled by an eminent hanafee scholar ie Shaikh Sadr ud deen al-Haskafee [650H] and then another eminent hanafee scholar, Shaikh Muhammad Aabid Sindhee [1257H] then categorised is based on fiqh chapter headings.

So Abul Hasan Hussain Ahmed differs with Imam Abu Haneefah, Haskafee and Aabid Sindhee!!!

The bloggers provided details of which printed edition of the Tartib edition of the Musnad Abi Hanifa by Shaykh Abid al-Sindi they utilised, but what is not clear or known to us is if this printed edition used a handwritten manuscript as close as possible to the time of Shaykh Abid (d. 1257 AH) or not? Or was this printed edition merely a reprint based on an earlier printed edition?

Dr Sa'id Bakdash mentioned the existence of just one manuscript copy of the *Tartib Musnad al-Imam Abi Hanifa* by Shaykh Abid al-Sindi in his biography of Shaykh Abid al-Sindi known as, *"Al-Imam al-Faqih al-Muhaddith al-Shaykh Muhammad Abid al-Sindi al-Ansari – Ra'ees Ulama al-Madina al-Munawwara fi Asrihi"* ("The Imam, the jurisprudent, the Hadith scholar, the Shaykh, Muhammad Abid al-Sindi al-Ansari – Head of the scholars in the illuminated city of Madina in his age." Dr. Bakdash mentioned on p. 294-95 of this biography the following about this Tartib edition:

٢- ترتيب مسند الإمام أبي حنيفة برواية الحَصَكْفِي :

هذا المسند الذي رتبّه الشيخ محمد عابد على الأبواب الفقهية، هو مسند الإمام أبي حنيفة النعمان بن ثابت، صاحب المذهب رحمه الله تعالى، من رواية الإمام القاضي العلامة المحدث موسى بن زكريا الحَصَكْفِي، المتوفى سنة ٦٥٠^(١) رحمه الله تعالى.

يقول الشيخ محمد عابد في مقدمة ترتيبه لهذا المسند :

«... لما كان مسند الإمام الأعظم، والهُمام الأقدم أبي حنيفة النعمان رضي الله عنه، من رواية الحَصَكْفِي مرتباً على أسماء شيوخه، بحسب ما روى عنهم رحمهم الله تعالى، وكان استخراج الحديث منه مُشْكِلاً، وخصوصاً لمن لا يدري شيخ الإمام في ذلك الحديث، أردتُ أن أرتبّه على الأبواب الفقهية، لِيَسْهُلَ البحث فيه، مستعيناً بالله، إنه مُقْبِضُ الخير والجود»^(٢).

وتوجد نسخة مخطوطة من هذا المسند المرتب، في جامعة الملك

(١) وقد اختصره الحَصَكْفِي من المسند الكبير الذي جمعه الإمام عبد الله بن محمد ابن يعقوب الحارثي (٣٤٠ هـ، ينظر: الإمام علي القاري ص ٣٢٩.

(٢) مقدمة ترتيب المسند، من الطبعة التي معها شرح تنسيق النظام ص ٢.

وممن رتب المسند أيضاً الشيخ أحمد عبدالرحمن البنا الساعاتي، المتوفى سنة ١٣٧٨، وسمّاه: «هداية المكتفي بترتيب أحاديث الحَصَكْفِي»، ينظر: الإمام علي القاري ص ٣٣٦.

٢٩٥

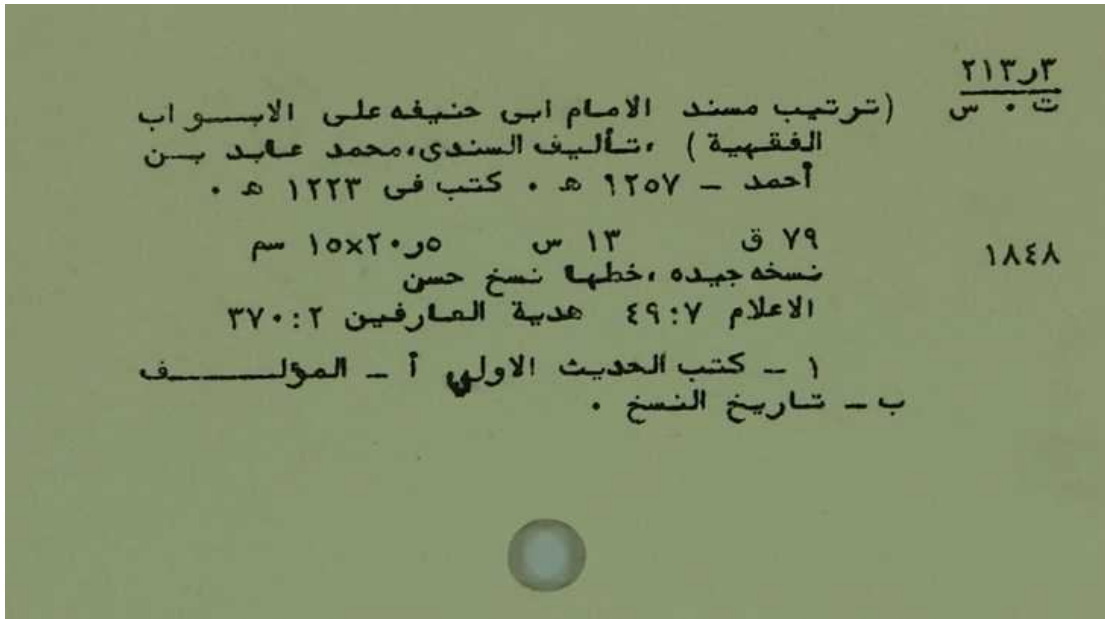
سعود في الرياض، في ١٥٨ ورقة، وتاريخ نسخها سنة ١٢٧٣.

وقد طبع في كراتشي بباكستان هذا المسند المرتب، مع شرح له اسمه: «تنسيق النظام في مسند الإمام» للعلامة الفقيه المحدث الشيخ محمد حسن السنّيهلي، المولود سنة ١٢٦٤، والمتوفى سنة ١٣٠٥ رحمه الله تعالى، كما طُبِعَ مفرداً عدة طبعات.

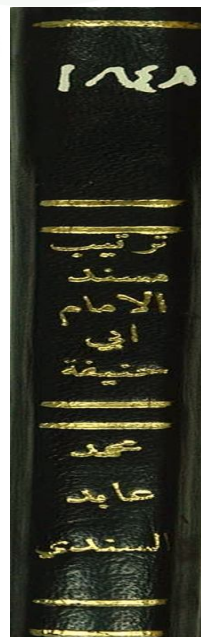
The portion in the red box mentioned that what appears to be the only known handwritten manuscript of this work is now located in the King Sa'ud University (Riyadh) in 158 pages and dated as 1273 AH (blue underlining). This being a very early copy scribed some 16 years after the passing of Shaykh Abid al-Sindi. This copy is also earlier than the copy used by Shaykh al-Sunbuli who was mentioned earlier as writing a

commentary to the *Tartib Musnad al-Imam Abi Hanifa* of Shaykh Abid al-Sindi, with the title: *Tansiq al-Nizam fi Musnad al-Imam*. Shaykh Sunbuli used a manuscript dated Shawwal 1295 AH.

Indeed, the *Tartib* is located in the said University library (al-Maktaba al-Markaziyya) and here are the catalogue details for this manuscript:



The cataloguer has numbered it as no. 1848 in their collection and claimed that the copy was dated 1223AH! The following is a digital image of the work at hand with the said number on its spine:



Note also, that the manuscript catalogue known as *al-Fihris al-Shamil lil Turath al-Arabi al-Islami al-Makhtutat*³¹ has also noted just one known manuscript copy of the *Tartib Musnad al-Imam Abi Hanifa* by Shaykh Abid al-Sindi, and it happens to be the same one found in the King Sa'ud University:

٣٢٤ - ترتيب مسند الإمام أبي حنيفة على
الأسواق الفقهية - السندي (محمد
عابد بن أحمد)
١ - جامعة الرياض (الملك سعود حاليا)
١٥٤/٤ [١٨٤٨] - (٧٩) -
١٢٢٣ هـ

Once again this catalogue has placed the date of the King Sa'ud manuscript to be 1223AH. This is a mistake on the part of the cataloguer(s), as the last page of the manuscript has given the date as 1273 AH as Dr. Bakdash correctly noted. Last page of this manuscript (see the portion in the red square for the date):

³¹ 1/366 (Hadith section), printed by Muassasa Aal al-Bayt, Amman, Jordan, 1991 CE

لوان واحدة منهم علق في المشرق لأضاءت أهل المغرب قال جامع الشيخ
المحقق العلامة الفهامة مولانا الشيخ محمد عابد السندی الانصاري هذا آخر
ما وجدته من رواية الخفيف في مسند الامام الاعظم ابو حنيفة النعمان رحمته الله عليه
والحمد لله الذي بنعمته تتم الصالحات؛ والي رصعد الكلمات الطيبات
تمت
١٢٤٣

All that now remains is to bring forth the actual page from the manuscript where the narration of Abu Ja'far has been mentioned in the said Tartib by Shaykh Abid. In the said manuscript the narration is on the bottom right side of the 32nd folio page:

House of Verification

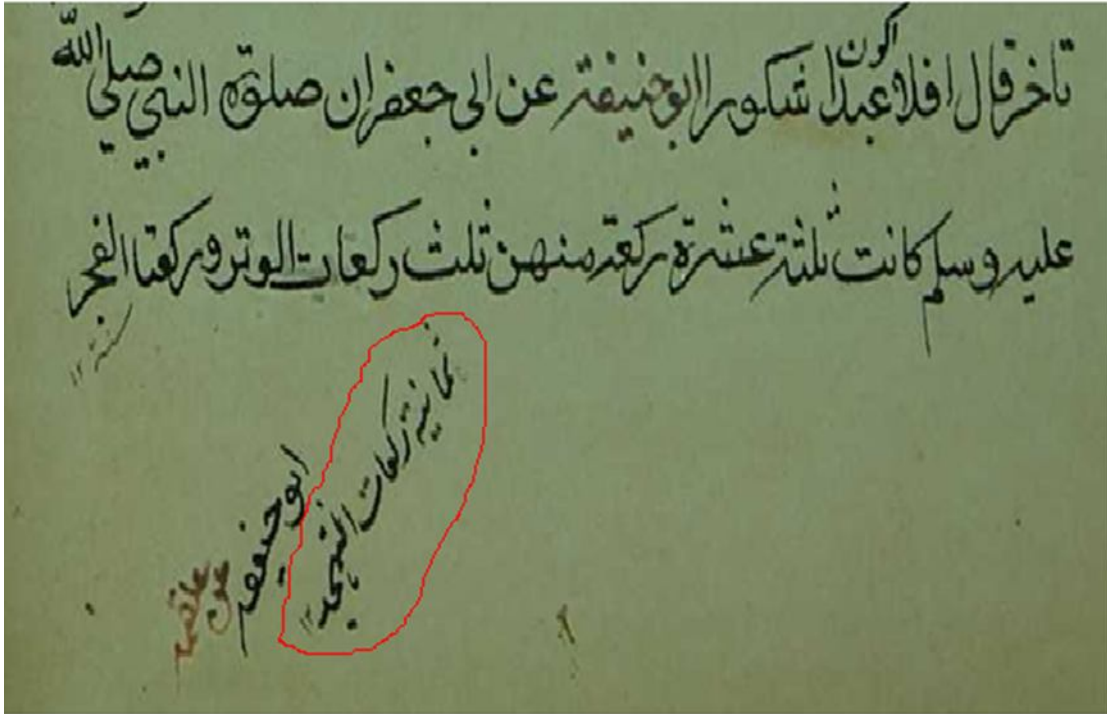
رواه الشيخان في الصحيحين

عليه وسلم يوم فتح مكة وضع الامم ودعا بماء فصبه عليه ثم دعا بثوب
واحد فضلي فيه زاد في رواية متوشكا وفي رواية ان النبي صلى الله عليه
وسلم وضع كمنه يوم فتح مكة ثم دعا بماء فأتى به جفنة فيها خبز العجين
فاستتر بثوب فاغتسل ثم دعا بثوب فتوشع بثوبه صلى ركعتين قال ابو حنيفة
وهو الضحى وفي رواية ان النبي صلى الله عليه وسلم وضع يوم فتح مكة
كلمة ودعا بماء فأتى في جفنة فيها الخبز فغسل وصلى اربع ركعتين
في ثوب واحد متوشكا ابو حنيفة عن الهيثم عن رجل عن عائشة ان النبي
صلى الله عليه وسلم كان اذا دخل شهر رمضان قام ونام واذا دخل
العشرة الاخر شدة المنيبر واحي الليل ابو حنيفة عن زياد عن المغيرة
قال كان رسول الله صلى الله عليه وسلم يقوم عامة الليل حتى تومرت
قدماه فقال له اصحابه اليس قد غفر لك ما تقدم من ذنبك وما
تاخر قال افلا يعمل شكور ابو حنيفة عن ابي جعفر ان صلوة النبي صلى الله
عليه وسلم كانت ثلثة عشرة ركعة منهن ثلث ركعات الوتر وركعتا الفجر

ما يذكره في الصحيحين

ابو حنيفة عن علقمة عن ابن اكرم عن جرمان قال ما لقي ابن عمر قط
الا اقرب الناس مجلسا منه جرمان فقال ذات يوم يا جرمان لا اراك
تواظبا الا وانت تريد لنفسك خيرا فقال اجل يا ابا عبد الرحمن قال
اما اثنان فاني اتهاك عظماء واما واحدة فاني امرت بها فاني سمعت
رسول الله صلى الله عليه وسلم يامر بها قال ما هي تلك الخصال الثلاثة
يا ابا عبد الرحمن قال لا تموتن وعليك دين لا دين ائذ به وفاء ولا سمع
من تلاوة آية فانه يسمع بك يوم القيامة كما سمعت به قصاصا ولا
يظلم بك احدا واما الذي امرت به كما امرني رسول الله صلى الله
عليه وسلم فركعتا الفجر فلا تدعهما فان فيهما الرغائب ابو حنيفة عن
عبيد بن عمير عن عائشة قالت ما كان رسول الله صلى الله عليه
وسلم على شيء من التوافل اشد معاهدة منه على ركعتي الفجر ابو حنيفة عن يافع
عن ابن عمر قال سمعت النبي صلى الله عليه وسلم اربعين يوما وشهر
يقرأ في ركعتي الفجر قل هو الله احد وقل يا ايها الكافرون ابو حنيفة عن سماك

Zooming into the bottom right side of the above page one can observe the narration:



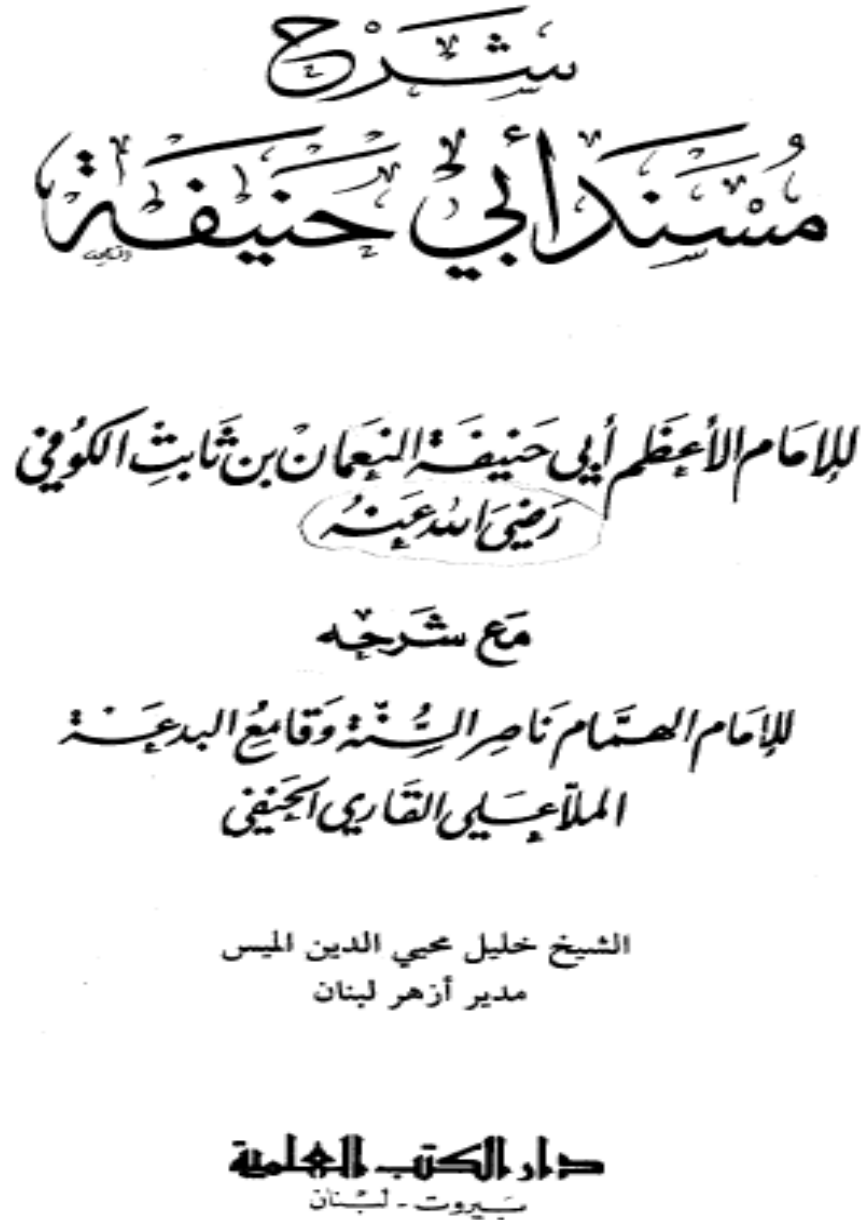
Straight beneath the narration there was a clarificatory wording issued most likely by Shaykh Abid al-Sindi as there is no evidence that this was from the personal note added in by the later scribe. The portion circled in red stated: “Eight rak’ats of tahajjud.”

Thus, it is now conclusive that Shaykh Abid himself realised that the narration from Abu Ja’far is about 8 rak’ats tahajjud, followed by 3 rak’ats Salatul Witr and then 2 rak’ats Sunna of Fajr. If it was about Taraweeh, then one would have expected Shaykh Abid to have mentioned that in either the footnote or in his commentary mentioned earlier (*al-Mawahib al-Latifa fi’l Haram al-Makki ala Musnad al-Imam Abi Hanifa*). What conclusively proves the contention that Shaykh Abid was in favour of 20 rak’ats of Taraweeh as being the Sunna is what he mentioned in his **Tawali al-Anwar** (see below).

ix) **Other Hanafi scholars who understood the narration from Abu Ja’far to be with regards to Tahajjud alone:**

- a) The famous Hanafi Muhaddith and Faqih of the 10th Islamic century known as **Mulla Ali al-Qari** (d. 1014 AH) has also written a commentary (Sharh) to the *Musnad Abi Hanifa* according to the riwaya (transmission) of Abu Muhammad Abdullah ibn

Muhammad ibn Ya'qub ibn al-Harith al-Harithi (d. 340 AH).
Front cover of this work³²



Here is the actual page from this printed edition:

³² As published by Darul Kutub al-Ilmiyya, 1st edition, 1985/1405, Beirut, Lebanon

صلاة الليل

أبو حنيفة ، عن أبي جعفر أن صلاة النبي ﷺ بالليل كانت ثلاث عشرة ركعة ، ثلاث ركعات الوتر وركعتا الفجر .

يوم فتح مكة وفي رواية عام الفتح) ، ومؤداهما واحد ، وفيه تنبيه على أن النهي واقع آخر فيكون نسخاً لما سبق من كونه مباحاً .

صلاة الليل

ذكر اسناده عن أبي جعفر محمد بن الحسين بن علي بن أبي طالب رضي الله عنه وهو معروف بالباقر ، سمع أباه زين العابدين ، وجابر بن عبد الله ، وروى عنه ابنه جعفر الصادق ، وغيره ولد سنة ست وخمسين ومات بالمدينة سنة سبع عشرة ومائة ، وهو ابن ثلاث وستين سنة ، ودفن بالبقيع في قبة العباس مع جميع من أهل البيت وسمى الباقر لأنه يتفقر في العلم أي توسع وتنجز .

(أبو حنيفة عن أبي جعفر أن صلاة النبي ﷺ) أي التهجد (بالليل) أي في آخره (كانت) أي عدوها غالباً (ثلاث عشرة ركعة ثلاث ركعات الوتر) أي بسلام واحد على ما هو الأكثر ، (وركعتا الفجر) وعددهما من صلاة الليل لقربهما منه ، وفيه تنبيه على إتصالهما بصلاة الليل بصلاته ﷺ ، والحديث رواه الشيخان وأبو داود عن عائشة ولفظهما : كان ﷺ يصلي من الليل ثلاث عشرة ركعة منها الوتر ، وركعتا الفجر .

The reader is directed to look at the line with the red box around the word – “Al-Tahajjud”. In typed format, the words of Ali al-Qari are in red, which is part of the explanation of the words in brackets (Abu Hanifa from Abi Ja’far...)

(أبو حنيفة عن أبي جعفر أن صلاة النبي صلى الله عليه وسلم) أي التهجد
(بالليل) أي في آخره

Meaning: “That is al-Tahajjud (at night), which is at its end.”

- b) **Shaykh Muhammad Hasan al-Sunbuli** (d. 1305 AH) in his *Tansiq al-Nizam fi Musnad al-Imam*³³ has also written on this matter under his commentary to the narration from Abu Ja’far. He has linked it explicitly to the narrations pertaining to Tahajjud prayers and not Taraweeth.
- x) What the bloggers have failed to address due to their lack of fiqhi knowledge is the point that even if Imam Abu Hanifa narrated the wording for 8 rak’ats from Abu Ja’far, what is the specific proof that he actually acted upon it with relation to it being the rak’ats of Taraweeth alone and not Tahajjud? Indeed, it can be seen that when Imams like Malik in his *Muwatta* or Ahmed Ibn Hanbal in his *Musnad* narrate certain reports, they do not always act upon them at certain times even if the narration appears to be Sahih in sanad (chain of transmission) or matn (textual wording) due to the presence of other stronger evidence(s). An example from the Musnad Ahmed ibn Hanbal is the narration from Hulb at-Ta’i (ra) which mentioned placing the hands upon the chest in Salah. It is a fact that Imam Ahmed disliked placing the hands near the chest and these bloggers failed to mention this in another weak piece of research on the *Mukhtasar al-Khiraqi*, and what actually is the most authentic Hanbali position on where the hands should be placed in Salah. It is also outlandish that these bloggers think they have the right to interpret the views of various Madhhabs when they themselves follow know recognised Madhhab and belittle taqlid.

³³ See p. 286 of the edition published by Maktaba al-Bushra in Karachi, Pakistan, 2010 CE/1431

THE ACTUAL POSITION OF IMAMS ABU HANIFA AND ABID AL-SINDI ON THE DEFINITE RAK'ATS OF THE TARAWEEH PRAYER

Shaykh Muhammad Abid al-Sindi has also left a major work on Hanafi fiqh which is a Sharh (commentary) to an earlier Hanafi fiqh work called *Durr al-Mukhtar*. The work was entitled, *Tawali al-Anwar ala Durr al-Mukhtar*, and its complete manuscript is located in 16 large volumes spanning some 9522 pages, in al-Maktaba al-Azhariyya in Cairo, Egypt. There exists a microfilm copy of this edition in the *Maktaba Markaz al-Bahath al-Ilmi* in the Umm al-Qurra University in Makka, under the section on Hanafi fiqh, no. 116-131.

The contemporary Syrian biographer of Shaykh Abid al-Sindi, known as Dr Sa'id Bakdash (now based in Madina) has mentioned all these details at greater length in his work entitled: "*Al-Imam al-Faqih al-Muhaddith al-Shaykh Muhammad Abid al-Sindi al-Ansari – Ra'ees Ulama al-Madina al-Munawwara fi Asrihi*" ("The Imam, the jurisprudent, the Hadith scholar, the Shaykh, Muhammad Abid al-Sindi al-Ansari – Head of the scholars in the illuminated city of Madina in his age.").³⁴

Dr Bakdash also mentioned the existence of other editions of the *Tawali al-Anwar* as found in 4 volumes in Madina University and the 8 volume edition in the Topkapi Sara'ie in Istanbul, Turkey. Shaykh Bakdash has also established by looking at the manuscripts of this work that Shaykh Abid al-Sindi compiled the *Tawali al-Anwar* between the years 1236 AH to 1251 AH.

Before presenting a digital image of the verdict of Shaykh Abid al-Sindi on the rak'ats of Taraweeh and what he quoted to be the only known and authoritative position of Imam Abu Hanifa, it is worth presenting the title page of the *Tawali al-Anwar* (from the 2nd volume which has the position for 20 rak'ats mentioned within it) from the *Maktaba al-Azhariyya* copy in Cairo, Egypt:

³⁴ See pp. 401-409 for the details

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THE
NATIONAL
INFORMATION
AND
DOCUMENTATION
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The next page listed the contents of this volume and the title:



The *Tawali al-Anwar* (vol. 2/plate no. 292-A) of Imam Abid al-Sindi mentioned a hadith found in the *Musannaf of Ibn Abi Shayba* from Ibn Abbas (ra) mentioning that the Prophet (sallallahu alaihi wa sallam) would pray 20 rak'ats of Taraweeh and the Witr, but its chain of transmission is weak (da'eef) as mentioned by the author of *al-Mawahib*.³⁵ What is crucial to note for the benefit of the sincere readers is that in the last line as underlined in red, Shaykh Abid al-Sindi stated:



ثمانيه من كل السجدة الشاطرة وروي ابن ابي شيبة عن
ابن عباس كان صلى الله عليه وسلم يصلي في رمضان عشرين
ركعة والوتر واسناؤه ضعيف كما ذكره صاحب الموهب
فعلى هذا تكون العشرين ثابتة من فعله صلى الله عليه وسلم

وبؤده

The last line in the above image stated:

فعلى هذا تكون
العشرين ثابتة من فعله صلى الله عليه وسلم

In the next page (Vol. 2/plate no. 292-B), Shaykh Abid al-Sindi continued to state:

³⁵ This is *al-Mawahib al-Laduniyya* of Imam Ahmed al-Qastallani (d. 923 AH)

و يؤيده ما رواه البيهقي باسناد صحيح عن السائب بن يزيد

رحمة رضى الله عنهما عن علي بن رضى الله عنه عن ثوبان بن مفضل عن
عن ثوبان بن مفضل عن علي بن رضى الله عنه عن ثوبان بن مفضل عن
بعشرين ركعة قال وهذا كالأجابة وما في الوضوء يزيد
أنه وثبان قال كان الناس في زمن عمر بن الخطاب رضي الله عنه يقولون
في رمضان ثلاث وعشرين ركعة فالتلثة كما قاله البيهقي
وتروى يزيد لم يذكر عمر رضي الله عنه والجواب عما قاله ما أتت
أنه أهل مكة كانوا يصومون بجن كل ثوبان ويصلون
رباعي الطوف وذي صوفون بعد من ركعة خاصة فأرشد
أهل المدينة ما رواه أبوهم وأما كل طوف أربع ركعات
فأرشدت من ركعة وأما كل ليلة أصحاب رسول الله صلى
الله عليه وسلم أحق وأولى أن يتبع قيل من أرادت يفعل بقوله
ما أتت يشبهه أنه يفعل كما قال أبو حنيفة رضي الله عنه يفعل
عشرين ركعة جماعة كما هو سنة ويصل إلى الأربعة لا
ليس من التراويح وليس إلا هو فعل مبتدأ والجماعة فتعنه
مكرهه بناء على طهية الخلفاء الراشدين تبع فيه صاحب
الهداية وقال الكمال هو تغليب أذ لم يرو عن غيره بل عن عمر
وعثمان وعلي رضي الله تعالى عنهم وأبو بكر رضي الله عنه لم يفعلها
ووافقه علي ذلك عامة الصحابة كما ورد ذلك في السنن كسر
ما زال الناس من ذلك الصديق يومنا هذا على أقا من
من غير تكبر كفي وقد ثبت عنه صلى الله عليه وسلم قليل يستقي
وسنة الخلفاء الراشدين المهديين عنهم وأعلىها بالتوحيد كما رواه
أبو داود وظاهر المنقول أن مبدأها من زمن عمر رضي الله عنه
لما أخرج البخاري عن عبد الرحمن القاري قال خرجت مع عمر

The portion in the blue box mentioned:

و يؤيده ما رواه البيهقي باسناد صحيح عن السائب بن يزيد

Thus, the key sentence from the bottom of plate 292-A and the top of plate 292-B is:

فعلى هذا تكون العشرين ثابتة من فعله صلى الله عليه وسلم

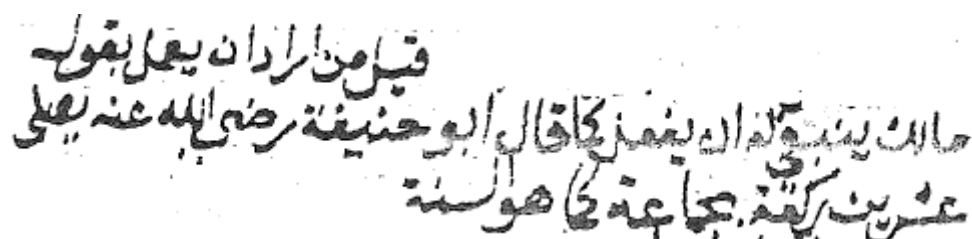
و يؤيده ما رواه البيهقي باسناد صحيح عن السائب بن يزيد

Meaning:

“So on this basis, the twenty [rak’ats in Tarawih] are established from his action, peace and blessings of Allah be upon him, and it is supported by what is related by al-

Bayhaqi with a Sahih chain of transmission from al-Sa'ib ibn Yazid."

Finally, if one looks at the above digital image again, one may observe the red box which has a very crucial decree which is a direct verdict against the unsubstantiated theses of the bloggers at hand. The important points in the red box stated:



فمن اراد ان يفعل بقول
مالك يشبهه ان يفعل كما قال ابو حنيفة رضي الله عنه على
عشرين ركعة جماعة كما هو السنة

The above may be translated as follows:

"It has been said, whosoever wants to act upon the opinion of Malik (ibn Anas) should act in accordance with Abu Hanifa's position (may Allah be pleased with him): He should pray twenty units (rak'at) in congregation, as it is the Sunna."

Hence, Imam Abid al-Sindi has truly clarified that the Sunna rak'ats for Taraweeh are 20 in number and this is the only known and confirmed view from Imam Abu Hanifa. These quotes are sufficient to demonstrate the superficial and frail claims of these bloggers known as Abu Khuzaimah and Abu Hibban, who have no deep and intricate knowledge of the works of the Hanafi scholars and what they have established to be the Sunna as well as the view of Imam Abu Hanifa on the actual rak'ats.

What also demonstrates their ineptitude and insufficiency of knowledge on this matter is the following bona fide quote from Imam Muhammad ibn al-Hasan al-Shaybani, who was one of the most prominent and trustworthy students of Imam Abu Hanifa, as mentioned in his

recension of the *Muwatta Malik* known famously as *Muwatta Muhammad*³⁶:

قَالَ مُحَمَّدٌ: صَلَاةُ اللَّيْلِ عِنْدَنَا مَثْنَى مَثْنَى، وَقَالَ أَبُو حَنِيفَةَ: صَلَاةُ اللَّيْلِ إِنْ شِئْتَ صَلَّيْتَ رَكْعَتَيْنِ، وَإِنْ شِئْتَ صَلَّيْتَ أَرْبَعًا، وَإِنْ شِئْتَ سِتًّا، وَإِنْ شِئْتَ ثَمَانِيًّا، **وَإِنْ شِئْتَ مَا شِئْتَ** بِتَكْبِيرَةٍ وَاحِدَةٍ، وَأَفْضَلُ ذَلِكَ أَرْبَعًا أَرْبَعًا.
وَأَمَّا الْوُتْرُ فَقَوْلُنَا وَقَوْلُ أَبِي حَنِيفَةَ فِيهِ وَاحِدٌ، وَالْوُتْرُ ثَلَاثٌ لَا يُفْصَلُ بَيْنَهُنَّ بِتَسْلِيمٍ

The English edition of the *Muwatta Muhammad* has the above words translated as follows:

Muhammad said: "The night prayer in our opinion is in twos. However, Abū Ḥanīfah said, 'The night prayer is up to you, you can pray two *rak'ahs*, or four, or six, or eight, or as much as you will with a single saying of *Allāhu akbar*, but the best form of it is in fours.' As for *Witr*, our verdict on it and that of Abū Ḥanīfah are the same: *Witr* is three, and they should not be separated by saying *as-salāmu 'alaykum*.'"

For good measure, here is the above quote from the Sulemaniyye library³⁷ manuscript copy of the *Muwatta Muhammad*³⁸:

خَرَجَ فَضْلُ الصَّبْحِ قَالَ مُحَمَّدٌ صَلَاةُ اللَّيْلِ عِنْدَنَا مَثْنَى وَمَالَ أَبُو حَنِيفَةَ
صَلَاةُ اللَّيْلِ إِنْ شِئْتَ صَلَّيْتَ رَكْعَتَيْنِ وَإِنْ شِئْتَ أَرْبَعًا وَإِنْ شِئْتَ سِتًّا وَإِنْ شِئْتَ
ثَمَانِيًّا وَإِنْ شِئْتَ مَا شِئْتَ بِتَكْبِيرَةٍ وَاحِدَةٍ وَأَفْضَلُ ذَلِكَ أَرْبَعًا أَرْبَعًا وَأَمَّا الْوُتْرُ
فَقَوْلُنَا وَقَوْلُ أَبِي حَنِيفَةَ فِيهِ وَاحِدٌ وَالْوُتْرُ ثَلَاثٌ لَا يُفْصَلُ بَيْنَهُنَّ بِتَسْلِيمٍ ٥

Hence, Imam Abu Hanifa allowed praying night prayers³⁹ in excess of 8 rak'ats. The above citation is also a valuable quotation which answered

³⁶ See p. 101, no. 171 under the chapter on the Night Prayer (Salatul Layl) of the English edition published by Turath Publishing (London, 2004 CE)

³⁷ Located in Istanbul, Turkey, no. 1210 and the manuscript was scribed in the year 717 AH

³⁸ See plate 15b

the erroneous understanding of the late **Badiud-Din al-Sindi**⁴⁰ who is admired very highly by the bloggers from Birmingham. The reader is

³⁹ The Hanafi Imam, Ali al-Qari (d. 1014 AH), has clarified in his commentary to the *Muwatta Muhammad* known as *Fath al-Mugatta* (see plate 225a of the Turkish manuscript found in Konya, no. 5262) that the night prayers being referred to are Tahajjud and any Nawafil (supererogatory prayers)

⁴⁰ In our work *“Answering the claims that there are no authentic narrations for 20 rak’ats Taraweeh in Ramadan”* the following was mentioned about Badiud-Din al-Sindi on pp. 318-9:

The "Salafi" magazine known as al-Ibaanah⁴⁰ quoted their late scholar, **Badiud-Din as-Sindi** as claiming that Imam Abu Hanifa and Imam Muhammad ibn Hasan al-Shaybani preferred 11 rak'ahs!

He claimed:

"Rather, what is apparent from looking into al-Muwatta of Imam Muhammad (one of the main students of Abu Haneefah) is that Abu Haneefah's madhhab was to pray eleven rak'ahs. So Imam Muhammad includes a chapter in al-Muwatta (p. 110), stating: 'Chapter: Establishing the Night Prayer in the month of Ramadhaan, and the virtues contained in it.' Under this chapter he relates four ahaadeeth. The first, third and fourth narrations do not make mention of any specified number of rak'ahs for the Taraaweeh Prayer, rather they just mention the excellence of establishing Prayer in congregation and the excellence of the night Prayer in Ramadhaan. However, in the second narration eleven rak'aat is mentioned. Then Imaam Muhammad said (p. 111): 'And we take all of this.' ... Thus, he has shown that his madhhab is eleven rak'ahs, and this can only be the madhhab of Imam Abu Haneefah - rahmatullaah alayhi - as well."

Reply:

House of Verification

This assertion made by al-Sindi is not the Hanafi view or of its scholars. As for what he claimed from the Muwatta of Imam Muhammad, then this is a grave distortion of what Imam Muhammad actually implied. The Muwatta of Imam Muhammad is actually, what al-Shaybani transmitted from Imam Malik ibn Anas. The second narration that al-Sindi referred to from this recension of the Muwatta is from A'isha (radiallahu anha), and it does mention the rak'ats to be 11; but it does not refer to the Taraweeh prayer, but the Tahajjud prayer.

The fact that it refers to Tahajjud has been demonstrated earlier under the chapter heading: **A look at how the Ulama applied A'isha's (ra) narrations on 8 rak'ats to Tahajjud and not Taraweeh.** The reader is advised to review that section for further clarification.

referred later for a further response to the claims of Badiud-Din al-Sindi by a Hanafi fatwa site.

There is also a report from another of Imam Abu Hanifa's disciples known as **Imam Abdullah ibn al-Mubarak** who has mentioned in a mursalsal⁴¹ report from Tawus al-Yamani in his *Kitab al-Zuhd wal Raqa'iq*⁴² that a total of 17 rak'ats (inclusive of the rak'ats of witr) was performed by Allah's Messenger (sallallahu alaihi wa sallam).

The Tahajjud prayer is also performed in Ramadan and it consists of 8 rak'ats followed by the Witr prayer of 3 rak'ats, hence adding up to 11 rak'ats. This is why Imam Muhammad declared: "And we take all of this." If Imam Muhammad had rejected 20 rak'ats, he would have mentioned it in at least one of his major works, which the Hanafi scholars rely upon to infer the views of the Hanafi Madhhab.

It is also strange how al-Sindi dared to make such an ascription to Imam Muhammad, and his teacher, Imam Abu Hanifa, since none of the early Hanafi scholars deduced this from any of the two Imams statements or works. The verdict mentioned by Imam al-Tahawi in his Ikhtilaf al-Ulama is a decisive proof that all Hanafi's before, and in his time, only knew of 20 rak'ats to be the Madhhab of Abu Hanifa and his disciples.

⁴¹ A report where the name of the Sahabi is missing and such reports are considered to be weak to most scholars of hadith. If it is a mursalsal report from a senior Tabi'i (student of the Sahaba) then Imams like al-Shafi'i accepted them, while Imams Abu Hanifa and Malik accept them with certain conditions if the isnad going back to the Tabi'i is authentic.

⁴² See p. 772, no. 1005 of the edition by Ahmed Farid (Dar al-Mi'raj, Riyadh, 1st edition, 1995CE/1415AH) who declared it to be a mursalsal report with a Sahih sanad (authentic chain of transmission).

OTHER EXPLICIT QUOTES FROM HANAFI AND NON-HANAFI SOURCES THAT IMAM ABU HANIFA WAS AN ADVOCATE OF 20 RAK'ATS TARAWEEH

Shaykh Anwar Shah al-Kashmiri (1352AH/d. 1933 CE) quoted the following in his dictations (Amali) on *Sahih al-Bukhari* known as *Fayd al-Bari*⁴³ from the earlier Hanafi fiqh work known as *al-Fatawa al-Tatarkhaniyya* by *al-Imam A'lam ibn al Ala' al-Ansari al-Dehlawi* (d. 786 AH):

وفي «التاتارخانية»: سأل أبو يوسف أبا حنيفة رحمه الله تعالى: هل كان لعمر رضي الله عنه عهد من النبي صلى الله عليه وسلم في **عشرين ركعة**؟ فقال له أبو حنيفة رحمه الله تعالى: لم يكن عمر رضي الله عنه مُبتدِعًا. وبقي الوتر ثلاث ركعات كما كان. ثم إن أئمة المذاهب الأربعة قلّذوه على كون التراويح عشرين ركعة

Translation:

*In [al-Fatawa] al-Tatarkhaniya (it is recorded): "Abu Yusuf asked Abu Hanifa (may Allah Most Exalted have mercy upon both of them): 'Did 'Umar (ibn al-Khattab), may Allah be pleased with him, have a precedent from the Prophet (may Allah bless him and grant him peace) **in the twenty rak'ats** [of Tarawih prayer]?' Abu Hanifa (may Allah have mercy upon him) said to him: 'Umar, may Allah be pleased with him, was not an innovator.' The odd prayer [witr] remains, as three units, just as it was [before Ramadan]. **Furthermore, the Imams of the four legal schools followed him [Abu Hanifa] in [the position that] Tarawih is twenty rak'ats.**"*

The following is from my work, "Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh in Ramadan" which

⁴³ See 2/567-8 of the Darul Kutub al-Ilmiyya edition (1st edn, 1426AH/2005CE, Beirut, Lebanon)

showed the definite stance of the Hanafi School on the actual rak'ats. It was entirely disregarded by these two bloggers when attempting to prove with unreserved desperation that Imam Abu Hanifa and Imam Abid al-Sindi were allegedly advocates of 8 rak'ats of Taraweeh!! This is from pages 313 to 317:

Abu Khuzaimah and Abu Hibban said on p. 29-30 of their "Qaul ul Saheeh":

Hence it is narrated from Imaam **Tahaawee** that he said, "Without doubt the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) did not pray 20 raka'hs but rather he prayed 8 raka'hs and this is also the position of Ibn Humaam Hanafee and others." (See Radd ul-Mukhtaar Sharh Durr al-Mukhtaar (1/295).

The fallacy of their stance starts with their claim that it was Imam al-Tahawi (d. 321 AH) who was ascribed with the above quote! Rather, they meant the later Hanafi Imam known as Ahmed al-TAHTAWI (d. 1231 AH). The latter lived after Imam ibn al-Humam (d. 861 AH). As for their claim that some of the Hanafi Ulama themselves were in line for 8 rak'ats, then this line of misconstrued argumentation was also propagated by Abdul Jalil Samrodi as mentioned earlier.⁴⁴

IMAM ABU YUSUF'S (d. 182 AH) NARRATION AFFIRMING 20 RAK'ATS AS THE HANAFI VIEW

In his work, known as *Kitab al-Athar* (p. 41), Shaykh Yusuf the son of Imam Abu Yusuf, transmitted as follows (the words in brackets are my clarifications):

Yusuf related from his father (Abu Yusuf) from Abu Hanifa from Hammad (ibn Abu Sulayman) from Ibrahim (al-Nakha'i):

"The people prayed 5 Tarweehat in Ramadan."

⁴⁴ The reader may find Mufti Abdar Rahim Lajpuri's response to such claims by Samrodi and his followers here:

<http://www.darultahqiq.com/refutation-of-abdul-jalil-samrodi-on-the-rakats-of-taraweeh/>

The fact that Imam Abu Hanifah transmitted this narration from his teacher Hammad, who narrated from his teacher, the Faqih of Iraq, Imam Ibrahim al-Nakha'i, is a proof on the exact number of Rak'ats Imam Abu Hanifah accepted as well as his teachers and pupils after him, as well as his Madhhab. The Fatawa of Imam Ibrahim al Nakha'i are generally taken as a Hujja (definitive proof) within the Hanafi Madhhab. This narration from Ibrahim is a mursal type of narration and according to the Imam of *al-Jarh wa Ta'dil* in his age: Yahya ibn Ma'een, all the mursal narrations of Ibrahim are acceptable except 2 narrations, and the above narration does not fall under the 2 non-acceptable one's.⁴⁵

A Tarweeha is the name of the resting period after every 4 Rak'ats of Taraweeh Salah. After 5 resting periods this naturally tallies to a total of 20 Rak'ats of Taraweeh. Imam Ibrahim al-Nakha'i lived in the time of some of the Sahaba (Companions) and took many Hadith's and sayings from the students of the famous Sahabi, Abdullah ibn Masud (radiallahu anhu). The people he is referring to who offered 5 Tarweehat in Ramadan can only be either the Sahaba or their students from the major Tabi'in, like his famous teachers: Alqama, Aswad and their generation. This saying with this Sahih chain according to the Hanafi Hadith scholars is a decisive proof that Imam Abu Hanifah was of the view of 20 Rak'ats as were his teachers and his pupils.

IMAM AL-TAHAWI (d. 321 AH) ON 20 RAK'ATS TARAWEEH

It has been said earlier:

In his book known as *Ikhtilaf al-Ulama* (Differences of the Scholars on fiqh issues) which has reached us in the abridged format known as *Mukhtasar Ikhtilaf al-Ulama lil-Tahawi*⁴⁶ by Imam Abu Bakr al-Jassas (d. 370 AH), the following is the verdict on the rak'ats of Taraweeh by Imam al-Tahawi:

قال أصحابنا والشافعي يقومون بعشرين ركعة سوى الوتر وقال مالك تسع وثلاثون ركعة بالوتر ست وثلاثون والوتر وقال هذا الأمر القديم الذي لم يزل الناس عليه عن السائب بن يزيد أنهم كانوا يقومون في رمضان بعشرين ركعة وأهم كانوا يعتمدون على العصي في زمن

⁴⁵ See the *Sunan al-Kubra* of al-Bayhaqi, vol. 1/p. 148, for this quote from ibn Ma'een

⁴⁶ Printed by Dar al Bashair al-Islamiyya, Beirut, 1417 AH, ed. Dr Abdullah Nadhir Ahmed

عمر بن الخطاب الحسن بن حي عن عمرو بن قيس عن أبي الحسن أن علي بن أبي طالب
أمر رجلا أن يصلي بهم في شهر رمضان بعشرين ركعة

The above quote mentions al-Tahawi saying that “Our companions” (meaning the Hanafi Madhhab in aggregate) and al-Shafi’i held the position for 20 rak’ats besides the Witr, while Malik ibn Anas said it was 39 rak’ats with the Witr (of 3 rak’ats). Al-Tahawi also mentioned a variant from Saa’ib ibn Yazid (ra) mentioning 20 rak’ats in the time of Umar (ra), as well as mentioning a (weaker chained) narration from Ali ibn Abi Talib (ra) ordering a man to pray with 20 rak’ats in Ramadan.

Hence, what can be concluded is that Imam al-Tahawi did not know of a practice of less than 20 rak’ats in his time or from the time right back to the days of Umar (ra). This quote also indirectly alludes to the point that Imam Abu Hanifa (ra) and his disciples also accepted 20 rak’ats Taraweeh.

We may also add that the above quote from Imam al-Tahawi serves to show also that despite his narrating the variant for 8 rak’ats Taraweeh via the route of Muhammad ibn Yusuf from Saa’ib ibn Yazid (ra) in his *Sharh Ma’ani al-Athar*, al-Tahawi did not advocate it to be the strongest narration to be acted upon, rather, the above quote mentions from him a variant of Saa’ib’s narration for 20 rak’ats as being a dalil (evidence) for not only the Hanafi’s, but also al-Shafi’i.

The two compilers said in their “Qaul ul Saheeh”, p. 50:

Imaam Shaafi’ee narrates the hadeeth, which is in Imaam Maaliks Muwatta from Imaam Maalik himself and says, (Akhbarana) informed me Maalik from Muhammad bin Yoosuf from Saa’ib bin Yazeed who said Umar bin al-Khattaab commanded Ubayy bin Ka’ab and Tameem ad-Daaree to lead the people in 11 raka’hs. (See Sunan al-Kubraa (2/496), Sharh Ma’anee al-Athaar, Kunzul A’maal⁴⁷ (8/263), Aathaar as-Sunan (pg.255) of Nimawee.

What is now apparent is that Imam al-Shafi’i did not promote the narration for 11 rak’ats as transmitted to him by Imam Malik, nor did the latter, and nor did Imam al-Tahawi as is apparent from the above quote from the *Mukhtasar Ikhtilaf al-Ulama*. All of this is a subtle indication that such Imams knew of the weakness in the wording transmitted for 11 rak’ats in total from Muhammad

⁴⁷ This book is actually known as Kanzul Ummal by Imam Ali al-Muttaqi al-Hindi (d. 975 AH) and not how these bloggers transliterated it as inaccurately

ibn Yusuf, and had they thought it to be a Sahih narration free of any hidden defect (I'lla), then they wouldn't be on record as promoting at least 20 rak'ats Taraweeh.

Indeed, the Maliki Muhaddith of his time, Abu Umar Yusuf ibn Abd al-Barr is a witness to what is being said here decisively also. This will be re-iterated from him below.

IMAM AL-SARAKHSI (d. 483 AH) ON 20 RAK'ATS:

Imam Abu Bakr al-Sarakhsi, commonly known as Shams al-A'imma (The Sun of the Scholars) in his 30-volume encyclopaedia on Hanafi fiqh, known as *al-Mabsut* has discussed this issue. Imam al Sarakhsi was highly versed in the vast majority of the proof texts used by the Hanafi School as well as the jurisprudence of its founding Imam Abu Hanifa and his disciples.

Imam al-Sarakhsi said in *al-Mabsut* (2/144):

"In our view Taraweeh is composed of twenty Rak'ats apart from witr. Malik, may Allah most high have mercy upon him, said that in it (Taraweeh) is 36 Rak'ats. If anyone wishes to pursue the saying of Malik, may Allah most high have mercy upon him, he must act according to the saying of Abu Hanifah, may Allah most high have mercy upon him, and pray 20 Rak'ats as it is the Sunna..."

THE FATWA OF QADI KHAN (d. 592 AH):

One of the leading Hanafi Imams of the sixth century was al-Imam Fakhrud-Din Hasan ibn Mansur Awzjandi. In his famous work known as *Fatawa Qadi Khan* (1/112) he said:

*"The quantity of Taraweeh with our Companions (Hanafi School) and al-Shafi'i is what is related from al-Hasan (ibn Ziyad) from Abu Hanifa that he said that the standing in the month of Ramadan is Sunna and it should not be neglected. It must be observed by the people in every masjid of their masjid's every night with **20 Rak'ats** besides the witr - five tarweehat with ten salams, a salam is given after every two Rak'ats..."*

IMAM MUHAMMAD AMIN IBN ABIDIN'S (d. 1252 AH/1836 CE) VIEW:

In the later Hanafi School, the foremost Fatwa resource for the majority of Hanafi scholars is the views of Imam ibn Abidin of Syria. In his commentary to the Hanafi scholar: Allama Haskafi's *Durr al-Mukhtar* known as *Radd al-Mukhtar* or simply as the *Hashiyya* of ibn Abidin (2/495), he said:

“His saying (al-Haskafi's) : <<It is 20 Rak'ats>>: It is the saying of the majority and upon it is the practice of the people in the East and the West, and from Malik 36 rak'ats...”

The Hashiyya of ibn Abidin is based on many Hanafi fiqh books before his day and usually details the strongest position from within the Hanafi Madhhab. Those people who claim that Imam Abu Hanifa was also an advocate for 8 rak'ats should take note of the above statements from well known Hanafi Imams; since the dependable position (mu'tamad) of the Madhhab is 20 rak'ats as the early Imam, Abu Ja'far al-Tahawi mentioned.

Also from pp. 341-2 of our work on Taraweeh in reply to the two bloggers:

Al-Hafiz ibn Abd al-Barr in his later work known as *al-Istidhkar*,⁴⁸ which is a further commentary to the Muwatta of Imam Malik said (comments in brackets are mine or the Arabic mentioned in the original text):

وهو قول جمهور العلماء وبه قال الكوفيون والشافعي وأكثر الفقهاء
وهو الصحيح عن أبي بن كعب (من غير خلاف من الصحابة)
وقال عطاء أدركت الناس وهم يصلون ثلاثا وعشرين ركعة بالوتر
وكان الأسود (بن يزيد يصلي أربعين ركعة ويوتر بسبع
وذكر بن القاسم عن مالك تسع وثلاثون والوتر ثلاث
وزعم أنه الأمر القديم

وذكر بن أبي شيبه قال حدثنا عبد الرحمن بن مهدي عن داود بن قيس قال أدركت
الناس بالمدينة في زمن عمر بن عبد العزيز وأبان بن عثمان يصلون ستا وثلاثين
ركعة ويوترون بثلاث

⁴⁸ *Al-Istidhkar*, volume 3/pp. 69-70 (printed by Darul Kutub al-Ilmiyya, edited by: Salim Muhammad Ata and Muhammad Ali Muawwad, Beirut, 1st edn, 2000 CE)

وقال الثوري وأبو حنيفة والشافعي وأحمد بن داود قيام رمضان عشرون ركعة سوى
الوتر لا يقام بأكثر منها استحبابا
وذكر عن وكيع عن حسن بن صالح عن عمرو بن قيس عن أبي الحسين عن علي
أنه أمر رجلا يصلي بهم في رمضان عشرين ركعة
وهذا هو الاختيار عندنا وبالله توفيقنا

“And it is the saying of most of the scholars (Jumhur al-Ulama), and it is the saying of the Kufiyyun (the scholars of the city of Kufa in Iraq), al-Shafi'i and most of the jurisprudents (wa Akthar al-Fuqaha), and it is Sahih (authentic) from Ubayy ibn Ka'b (a Sahabi) without any difference from the Sahaba...”

Ibn Abd al-Barr then mentioned the views of i) Ata ibn Abi Rabah (one of Abu Hanifah's teachers), the Mufti of Makka in his age and a student of some of the Sahaba that the people performed 23 Rak'ats with the witr included, ii) The view of al-Aswad ibn Yazid, iii) **that ibn al-Qasim reported his teacher Imam Malik as holding the position of 39 Rak'ats** of which three were witr and that this was claimed to be the old order, iii) and in the time of the famous Caliph of Madina: Umar ibn Abdul Aziz, and Aban ibn Uthman the people performed 36 Rak'ats and 3 Rak'ats of witr. After this Ibn Abd al-Barr once again affirmed:

“Al-Thawri, **Abu Hanifah**, al-Shafi'i, and Ahmed ibn Dawud⁴⁹ said: Standing of Ramadan is 20 Rak'ats, besides the Witr...”

After narrating a report from Ali ibn Abi Talib (radiallahu anhu) ordering the performance 20 rak'ah, Ibn Abd al-Barr declared:

“And this, it is the preferred choice with us, and our success is with Allah.”

From p. 325 of our work on Taraweeh:

⁴⁹ What is correct is that this is a scribal error as it should be Ahmed (ibn Hanbal) and Dawud (al-Zahiri). This distinction was correctly printed in the *Mawsu'a al-Shuruh al-Muwatta* (5/46) published under the supervision of Abdullah al-Turki. Besides, Ibn Abd al Barr mentioned it as Dawud in his earlier al-Tamheed as we have quoted in this treatise

Qadi Abul Walid Ibn Rushd al-Maliki (d. 595 AH) has mentioned the following in his well known *Bidayatul Mujtahid*⁵⁰:

“They disagreed about the preferred number of rak’as that are to be undertaken by the people during the nights of Ramadan. **Malik, in one of his opinions, Abu Hanifa, al-Shafi’i, Ahmad, and Dawud preferred twenty rak’as excluding witr. Ibn al Qasim has recorded from Malik that he used to prefer thirty six rak’as⁵¹ plus three of witr.**

According to the Hanbali faqih of his age known as **Ibn Qudama al-Maqdisi** (d. 620 AH) the preferred opinion of Imam Ahmed is also 20 rak’ats.

In his famous commentary to the *Mukhtasar* of al-Khiraqi, known as *al-Mughni* (2/167), he said (comments in brackets are mine):

والمختار عند أبي عبد الله رحمه الله فيها عشرون ركعة وبهذا قال الثوري وأبو حنيفة والشافعي وقال مالك ستة وثلاثون

“And what is preferred with Abu Abdullah (Ahmed ibn Hanbal), may Allah have mercy upon him, in it (Taraweeh) is 20 Rak’ats and with this is the saying of: (Sufyan) al-Thawri, Abu Hanifah, al-Shafi’i, and Malik said 36 Rak’ats...”

Imam al-Nawawi (d. 676 AH) said in his voluminous work known as *al-Majmu Sharh al-Muhadhab* (4/32)⁵² (comments in brackets are mine):

⁵⁰ See 1/239, translated under the title, “The Distingusihed Jurist’s Primer”, translated by Imran Ahsan Nyazee, Garnet Publishing Ltd, 1st edn, 1994

⁵¹ The translator (Imran Nyazee) mentioned in the footnote (no. 158): “The reason behind this number, Allah knows best, was that those in Mecca performed circumambulation around the Ka’ba between each set of four rak’as in Tarawih. Those in Medina, to compensate for this, added four rak’as for each tawaf. This made sixteen (4x4) additional rak’as, making it a total of thirty six (20+16) of tarawih.”

⁵² *Al-Majmu Sharh al-Muhadhab* of al-Nawawi, printed with *Fath al-Aziz* of al-Rafi’i (d. 623 AH) in the middle section and *Talkhees al-Habeer fi Takhreej Ahadith al-Rafi’i al-Kabeer* of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) in the footnotes; printed by Idara al-Taba’til-Muniriyya, Cairo, no date given

“Our Madhhab (Shafi’i school) it is 20 Rak’ats with ten salams (meaning the salams after every two Rak’ats) besides the Witr, and that is 5 Tarweehat and a Tarweeha is 4 Rak’ats with two tasleems (meaning after every 2 Rak’ats there is a salam to the right and left side), this is our Madhhab, and it is also the saying of Abu Hanifah and his Companions, Ahmed (ibn Hanbal), Dawud (ibn Ali al-Zahiri) and other than them, and it has been transmitted by al-Qadi Iyad (a Maliki Imam) from the majority of the scholars...”

If the bloggers were to raise the assertion where are the authentic chains back to Imam Abu Hanifa on his acceptance of 20 rak’ats, then this would again show their lack of knowledge, and appreciation of the methodology (manhaj) and foundational principles (usul) used by the verifying scholars (Muhaddiqun) to either decisively accept or reject statements attributed back to Imam Abu Hanifa. Many of the classical Hanafi verifying scholars had fully connected chains of transmission going back to Imam Abu Hanifa which they would have considered to be sound when establishing reports emanating positively from the Imam of the Madhhab, or statements attributed to him which needed further elucidation and painstaking investigation of their authenticity. They are advised to read the *Uqud Rasm al-Mufti* of Imam Ibn Abidin to understand how the most dependable positions within the Hanafi School are determined.

To date, it is safe to conclude that these bloggers have failed to provide any authentic proof that Imam Abu Hanifa, or let alone Imam Muhammad Abid al-Sindi ever advocated the position for 8 rak’ats of Taraweeh. **On the contrary, decisive and incontrovertible evidence has been shown from Imam Abid al-Sindi and Imam al-Sarakhsi (d. 483 AH) before him that Imam Abu Hanifa considered it a Sunna to perform 20 rak’ats. Also, Qadi Khan (d. 592 AH) had furthermore established from al-Hasan ibn Ziyad (al-Lu’lu’i) that his teacher Imam Abu Hanifa’s only known position was for 20 rak’ats.**

The bloggers and those who have an anti-Madhhabi agenda may take note of some of the following quotes on how the Hanafi Madhhab opined the strongest rulings on fihi (jurisprudential) matters as mentioned in the following article by [Shaykh Abdus Shakur Brooks](#), entitled: ***“Some protocols of Fatwa in light of classical scholarship”***.⁵³

Quotes:

⁵³ See the full article here - <http://www.al-masalik.com/auh9e/>

Ibn Ābidīn (1252 A.H), a high standing Hanafī faqīh famously known for his marginal commentary on Radd Al-Mukhtār, wrote a versification know as “*Rasm Al-Mufti*/Protocols of Giving Fatwa” which outlines the details of exactly how, and what is obligatory on those who issue fatwa. He declared at the outset of that poem:

اعلم بأن الواجب اتباع ما * ترجيحه عن أهله قد علما

أو كان ظاهر الواية ولم * يرجّحوا خلاف ذاك فاعلم

Know that it is obligatory to follow what the competent authorities [that is, the mujtahids in fatwa] have determined to be sound, or to follow the opinion of Zāhir Al-Riwāyah provided they [the mujtahids in fatwa] did not give preference to an opposing opinion [outside Zāhir Al-Riwayah]. So know this point !

The fact that Ibn Ābidīn choose to start with this very protocol regarding fatwa is no coincidence. The fact that he said ” So know this point!” points to the importance of the message. As it has been for centuries -as it was in his time and even more so today- the principle of adhering to the sound opinion of the senior mujtahid scholars of the school is very much abandoned and ignored so that unqualified pretenders, who fall short of the necessary qualifications of ijtiḥād that those senior scholars of the school possessed, take liberty in acting in contradiction and violation of established protocol while propagating their conduct as part of classical scholarship; namely following a madhab, in spite of being in clear contradiction. Ibn Ābidīn goes on furthermore to expound on this point by explaining the couplets saying:

الواجب على من أراد أن يعمل لنفسه أو يفتي غيره أن يتبع القول الذي رجحه علماء مذهبه فلا
يجوز له العمل أو الإفتاء بالمرجوح إلا في بعض المواضع كما سيأتي في النظم

و قد نقلوا الإجماع على ذلك

It is obligatory on whoever who wants to act upon something or to give a fatwa to somebody else, to follow what the ulama of his *madhhab* have determined to be the sound opinion (*al-rājih*). That being the case, he is not allowed to follow the weak opinion (*al-marjūh*) or to give a fatwa based on it, except in a few instances as will be mentioned in the poem. And verily the scholars have transmitted that there is consensus on this matter.

Ibn Ābidīn goes on to say:

وقولي [أي في النظم] عن أهله، أي أهل الترجيح، إشارة إلى أنه لا يكتفي بترجيح كل عالم كان

My statement [in this couplet] “the competent authorities”- meaning those senior scholars qualified to select opinions- is a indicative precept that not just every scholar qualifies in fulfilling the position of selecting the sound opinion.

Furthermore Ibn Abidin towards the end of his introduction to his marginal commentary on *Radd al-Muhtar*, in the section concerning protocols of the *mufti*, quoted his predecessor Ibn al-Humām (861 A.H/Cairo)[1]:

وقد استقر رأي الأصوليين على أن المفتي هو المجتهد، فأما غير المجتهد فمن يحفظ أقوال المجتهد، فليس بمفت، والواجب عليه إذا سئل أن يذكر قول المجتهد كالإمام على وجه الحكاية، فعرف أن ما يكون في زماننا من فتوى الموجودين ليس بفتوى، بل هو نقل كلام المفتي ليأخذ به المستفتي

The experts in the science concerning the principles of *usūl al-fiqh* have established [the opinion] that the *mufti* [in the real sense of the term] is the *mujtahid*. As for those who are not *mujtahids* and memorize/preserve the opinions of the *mujtahids*, they are not *muftis* [in the real sense, meaning they are not *mujtahids*]. It is incumbent on those *muftis* [meaning, non-*mujtahids*] when they are asked a question, to give the opinion of the *mujtahid*, like Imam Abu Hanifah for example by means of a report [meaning to answer in accordance to his fatwa regarding the issue]. Thus, it is seen that the *fatwas* that those in our times give are not fatwas in the real sense [because they are not based on *ijthihād* but rather transmission] rather, they are transmitted reports from the statements of the real *mufti* so that the one who seeks a fatwa can act accordingly.”

House of Verification

A CLARIFICATORY FATWA ON THE CLAIMS OF BADIUD-DIN AL-SINDI REGARDING HIS ASSERTION THAT IMAM ABU HANIFA WAS AN ADVOCATE OF 8 RAK'ATS OF TARAWEEH

Source: http://askimam.org/public/question_detail/15294

Fatwa#: 15294

Asked Country: South Africa

Answered Date: Jun 01, 2007

Title: A Magazine called; *al-Ibaanah* (no. 3/April 96, pp. 39) quoted their late scholar, Badiud-Din as-Sindi as claiming that Imam Abu Hanifah and Imam al-Shaybani preferred 11 rak'ahs!

Question

A Magazine called; *al-Ibaanah* (no. 3/April 96, pp. 39) quoted their late scholar, Badiud-Din as-Sindi as claiming that Imam Abu Hanifah and Imam al-Shaybani preferred 11 rak'ahs! He claimed:

"Rather, what is apparent from looking into al-Muwatta of Imam Muhammad (one of the main students of Abu Haneefah) is that Abu Haneefah's madhhab was to pray eleven rak'ahs. So Imam Muhammad includes a chapter in al-Muwatta (p. 110), stating: 'Chapter: Establishing the Night Prayer in the month of Ramadhaan, and the virtues contained in it.' Under this chapter he relates four ahaadeeth. The first, third and fourth narrations do not make mention of any specified number of rak'ahs for the Taraaweeh Prayer, rather they just mention the excellence of establishing Prayer in congregation and the excellence of the night Prayer in Ramadhaan. However, in the second narration eleven rak'at is mentioned. Then Imaam Muhammad said (p. 111): "And we take all of this." ... Thus, he has shown that his madhhab is eleven rak'ahs, and this can only be the madhhab of Imam Abu Haneefah - rahmatullaah alayhi - as well."

What is out answer to this claim? I have checked the Muwatta and the narration is really in there.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatoh

Firstly, there are two types of night prayers mentioned in the *ahadith* of Nabi (صلى الله عليه وسلم):

1. Tahajjud

Nabi (صلى الله عليه وسلم) used to perform in different parts of the night.

Nabi (صلى الله عليه وسلم) used to perform it alone.

Nabi (صلى الله عليه وسلم) used to perform it through out the year.

2. Taraweeh

Nabi (صلى الله عليه وسلم) used to perform it earlier in the night.

Nabi (صلى الله عليه وسلم) used to perform it only in Ramazan.

Nabi (صلى الله عليه وسلم) performed it with congregation at times, and at times performed it alone, so that it does not become compulsory.

The second hadith mentioned in the chapter refers to **tahajjud prayers**. It is mentioned in the *hadith* that Aishah (Radiyallahu Anha) said, “The messenger of Allah (صلى الله عليه وسلم) would not pray more than eleven rak’ahs, neither in Ramadan nor any other month”. This proves that Aishah (Radiyallahu Anha) was talking about the *tahajjud* of Nabi (صلى الله عليه وسلم) and not *taraweeh*, as there is reference to other months in the *hadith*.

Secondly, Imam Muhammed’s (Rahimahullah) relating a *hadith* does not prove that it is his *mazhab*, as it is the practice of a honest *Muhaddith* to relate those *hadith* he has heard with the proper chain of narrators, whether it confirms with his *mazhab* or not. Therefore, it is not correct to deduct the *mazhab* of a *Mujtahid* through his *kithabs* of *hadith*, but rather understand his *mazhab* through those *kithabs* explaining the rules of *fiqh*.

Al Hakim Al Shaheed wrote a *kithab* named Al Kafi in which he gathered the six famous *kithabs* of Imam Muhammed (Rahimahullah) known as Usool. Shamsul Aimmah Sarakhsi wrote a commentary on Kafi and named it Al Mabsoot, which is therefore one of the most authentic *kithabs* regarding Hanafi *fiqh*. It is stated in this Mabsoot that there are twenty *rakaats* in *taraweeh* according to the Hanafi *mazhab*.

(الفصل الأول في عدد الركعات) فإنها عشرون ركعة سوى الوتر عندنا

Al Mabsoot Li Al Sarakhsi Vol:1 Part:2 Pg:131 (Daru Fikr)

Moreover, it is very important that one studies the basic principles of Islam by a reliable scholar of Islam before reading any kind of Islamic literature; as an incorrect understanding of a text, or an incorrect interpretation by another scholar could be a cause of misguidance.

And Allah knows best

Wassalam

**Mr. M. Jawed Iqbal,
Student Darul Iftaa**

Checked and Approved by:

**Mufti Ebrahim Desai
Darul Iftaa, Madrassah In'aamiyyah**

House of Verification

THE STATUS AND RELIABILITY OF THE BLOGGERS: ABU KHUZAIMAH, ABU HIBBAN AND THEIR ASSOCIATES FROM ALUM ROCK IN THE EYES OF THEIR FELLOW “SALAFI’ BRETHREN

At the outset of this treatise it was mentioned:

“The duo have also been exposed, humiliated and charged with flagrant lying by their anti-Madhabbi brothers in faith in the city of Birmingham, England, known as *Maktabah as-Salafiyya* (Salafi Publications). The latter organisation compiled an 81-page dossier in expose of the duo and their friends from the district of Alum Rock, in a pdf file that was available for wide scale distribution and readership on the Internet (early 2003). This work was entitled: *“Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa’ (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting).”* It was completed on: the 3rd of Rajab 1423 / 11th September 2002 by an unnamed author.”

The above named work is downloadable or readable online in the following link:

<https://archive.org/details/AlumRockBoysExposed>

In early September 2013, these bloggers issued some q&a based PDF articles warning about a conference that was held in the most well known “Ahl-e-Hadith” masjid in Britain known as the Green Lane masjid in Small Heath, Birmingham, UK.

Here is what is being referred to:

Clarification
Concerning The Manhaj of
Green Lane Masjid
And its Conference on
6th September 2013

Questions & Answers

With

Fadheelatun Shaiikh, Mufti

Waseeullaah Abbaas

(Teacher in Hadees al-Makkiyah)

And:

Clarification
Concerning The Manhaj of
Green Lane Masjid
And its Conference on
6th September 2013

Questions & Answers

With

Fadheelatun Shaiikh

Abdullaah Naasir Rehmanee

(Student of Imam Baqir and Imam Ali for over 20 years)

House of Verification

It is obvious that the above is part of some major inter-“Salafi” wrangling and divisions amongst their hate filled ranks.

A group of pseudo-Salafis (aligned to Salafi publications in Birmingham and its associated websites) who broke away from Green Lane masjid years ago, issued the following statement which mentioned the reality of these bloggers further, as they are originally from Alum Rock, on the following link: <http://www.manhaj.com/manhaj/print.cfm?amorz>

Quotes from the last link:

The GLM rebel group that we mentioned in Part 2 have recently released a PDF against the Markaz Jam'iyyah Ahl al-Hadeeth and Green Lane Mosque⁵⁴ complex and it is clear that they are making a concerted effort in their agenda. In the course of these refutations however, these people are making bold audacious claims and are propounding lies and historical untruths that must be cleared for the record. The following points are made by Maktabah Salafiyyah who have experience with these individuals and their behaviour in Birmingham over the last decade and a half. The abbreviation MJAH means "Markaz Jam'iyyah Ahl al-Hadeeth" and GLM means "Green Lane Mosque" and the abbreviation GLM-REB means "Green Lane Mosque Rebels"

1. Some of the individuals involved in this wave of internal GLM politics and power-struggles (GLM-REB) are established as liars and people of fitnah with the Salafis of Birmingham and with the people of knowledge. During the late 90s they were focused on refuting Ash'aris and Deobandis on fiqh matters,⁵⁵ a matter for which they were repeatedly warned against and told that our refutations upon them start with matters of creed, not matters of fiqh. They maintained the view of absolute unlawfulness of taqleed, without exception, on the basis of which they considered Maktabah Salafiyyah as being astray and misguided. Not only that, they were also instrumental in sowing the seeds of discord between varying parties in the early 2000s, where they allied with the Clear Path Website (Muhammad Aqib), Hamd House (Israr Khan) and Salafi Tapes (Hamza, Zayn al-Abideen) in order to hatch plots against Maktabah Salafiyyah.
2. The GLM-REB group in this wave of internal GLM politics have had no connection, from near or far (for well over a decade) to those who have been calling to the Salafi da'wah in Birmingham. Rather, they have been enemies and opposers, and they are part of a network who have been posting on Amwaat.Morg⁵⁶, the website of Sajid Qayyum, where they slander the Salafi callers and make ridicule of the Salafi Masjid, sometimes with racist language. Others who are known to post on that website include Abdur-Ra'uf Muhammad (a mentally unstable individual who is often observed partaking in anger management therapy sessions on online forums that never seem to be successful), who was also part of the Madeenah.Com network.
3. Maktabah Salafiyyah, took the affair of Suhaib Hasan, MJAH and GLM to the Scholars and have warned from their manhaj and their activities for at least 15 years, and they have maintained this stance consistently throughout until this day - even throughout the attempts by these people to use Shaik Wasiullaah to discredit the

⁵⁴ Meaning the PDF's found on the blog by Abu Khuzaimah and Abu Hibban, and the covers of these PDF's are shown above based on answers from Wasiullah Abbas and Abdullah Nasir Rahmani

⁵⁵ There is little doubt they are referring to the likes of Abu Khuzaimah and Abu Hibban as this is very clear from the link provided earlier on - <http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc>

⁵⁶ Meaning the fitna filled pseudo-Salafi website known as ahya.org and its futile forum known as siratemustaqeem.com – see later for what the contributor known as "Abu Umar 2" had to say on this forum about these bloggers and their associates from Alum Rock.

Maktabah. This is whilst MJAH and GLM were inviting Yasir Qadhi, Tawfique Chowdhary, Muhammad alShareef and others - which indicates the hypocrisy involved here (see picture proof in Part 2). Throughout a large portion of this period whole , the GLM-REB group (the ones releasing these refutations against GLM), also infected with a similar Hizbiyyah, were actually fighting against Maktabah Salafiyyah and working to undermine and destroy them. They had ties with the followers and defenders of the Innovator, Abu al-Hasan al-Ma'ribee. Thirteen years later, they are spreading their tabdee' upon Tawfique Chowdhary, whereas Maktabah Salafiyyah refuted his Qutbi, Ikhwani manhaj and warned from him from the days he was on the MJAH-GLM minbar claiming manhood is only found with Palestinian children, proclaiming "once, we were men" and also when he was belittling the Scholars of the Sunnah.

4. As for the questions that are being repeated online, in the blogs and through email, "Have you read what Shaikh Wasiullah has said about GLM and Tawfique Chowdhary?" then our response is "Did you read what the Salafi Scholars have been saying about them since 15 years and what we said and wrote about MJAH-GLM and Tawfique Chowdhury in the late 1990s and onwards?" Recall several years ago how these very same rebels would spread only the refutations of Shaikh Wasiullaah against Maktabah Salafiyyah and raise high the Shaikh's praise of MJAH and GLM during the very same time that al-Hidaayah (Na'eem and Sa'eed) were involved with the masjid and during the time that Yasir Qadhi, Tawfique Chowdhary and Muhammad alShareef, (the owners of al-Maghrib Institute and al-Kauthar Institute) were being invited to MJAH-GLM alongside many other unsavouries. It is as if the saying of no other scholar had any value in the matter. Shaikh Ubaid, Shaikh Muqbil, Shaikh Rabee, Shaikh Al-Anjaree, Shaikh as-Subay'ee, Shaikh Muhammad ibn Haadee were all ignored and even ridiculed on the website amwaat.morg. This is blind-fanatical following of one Shaikh, the very thing they accuse others of. This is not a critique of Shaikh Wasiullaah at all! But a rebuttal of those who ascribe themselves to him. In fact, we feel sorry for the Shaikh that these imbeciles tarnish his name.

5. Abu Abdullah Muhammad Akhtar Chowdhary (Fatwa-Online and Madeenah.Com) has today sent out one of these refutations against GLM to his email list. He has been instrumental in constructing an opposition front to the da'wah of Maktabah Salafiyyah and in allying and aiding the MJAH-GLM nexus, bolstering their da'wah, whilst working plots in the city of Madeenah to bring down Maktabah Salafiyyah. That whole saga has been documented in these five articles (Part 1, Part 2, Part 3.0, Part 3.1, Part 3.2) where they tried to utilize Shaikh Muhammad bin Haadee, Shaikh Abdullah al-Bukhaaree and before that Shaikh Ubayd to destroy Maktabah Salafiyyah. But their insincerity and lies were exposed and their plot failed and they were declared liars by Shaikh Muhammad and Shaikh Ubayd. Abu Abdullah Muhammad Akhtar Chawdhury has for years been defending and promoting MJAH and GLM network (along with Luton, Abu Usamah, Ihya Turaath and Brixton), regularly advertising conferences and events at GLM. He has shared platforms regularly with them over the last year. This man is the root of much of the evil of splitting, lying and sowing hatred both in the UK and Madeenah. He spread a long-winded defence of MJAH-GLM and their "scholars" such as Suhaib Hasan, Abdul-Hadi Umari, etc, only a few years ago. In this defence Suhaib Hasan's visit to the Eid Milad an-Nabi celebration was justified as well as justifications for the cooperation with Jam'iyyah Ihya Turaath. So with what right do they now criticise GLM? They're all on the same principle: Cooperation with and promotion of Ahlul-Bid'ah and disdain and refutation of the Salafis.

6. Also surfacing onto the scene now are individuals from Luton who were following and defending Abu al-Hasan al-Ma'ribee, and they too are spreading these refutations against the MJAHL-GLM nexus. Each one of these groups - the Alum Rock group, Fatwa-Online and Madeenah.Com and their allies in Luton - all of them have their own agendas in taking this direction. What gives a lie to their claimed motive of "warning from evil" is that every single one of these factions, at the time when Maktabah Salafiyyah was warning from the MJAHL-GLM nexus, were silent, and in fact some of them were supporting the activities of MJAHL-GLM, and all of these factions were waging a war against Maktabah Salafiyyah.

7. In these new refutations against the MJAHL-GLM nexus, any speech against and about Abu Usamah Khaleefah is absent, despite the knowledge of this group that he was declared an innovator by Shaikh Ahmad al-Najmee in 2002 for his persistent defence of Abu al-Hasan al-Ma'ribee - a matter that is meaningless to them because some of these factions were actually on the side of al-Ma'ribee as well. But more importantly, Abu Usamah Khaleefah is also participating in the conference that is being warned against, yet there appears to be a concerted effort to shield Abu Usamah Khaleefah in this new crisis at MJAHL-GLM. Has he not appeared time and time again with conferences alongside Haitham Haddaad (another signatory of the now infamous Sufi initiated pledge), Bilal Philips, Abu Muslimah etc. He has praised lavishly Zakir Naik of Peace TV who is worse than al-Maghrib in his alliances and allegiances! In fact a quick perusal of Naik's website shows his regular speakers which includes all of the al-Maghrib speakers and even worse than them. Why no speech about Abu Usamah, a participant in the conference? Because they need him for their future political goals AND because they've been in cahoots with him for over a decade in: Luton, Brixton, Manchester, Leicester. Many of the groups and factions mentioned in this article have cooperation with him in da'wah. Abu Usamah has no limits on who he works with, He has no issues whatsoever in working with al-Maghrib - his name is on the upcoming GLM conference with al-Maghrib's leaders! So why does poor miskeen Ahsan Hanif get it in the neck and Abu Usamah walks away unscathed as yet? Why? Politics.

8. Previously, in their activities online and elsewhere, the GLM-REB group would never fail to mention Maktabah Salafiyyah, in order to ridicule and defame them. However, in their latest PDF refutation against MJAHL-GLM, they have conveniently left out any mention of Maktabah Salafiyyah, making it appear as if there is no Salafi da'wah in this city of Birmingham except theirs and that there exists no Salafi community except that of MJAHL-GLM. No mention of the refutations against Tawfique Chowdhary since the late 90s for his Ikhwaniyyah, Qutbiyyah. No mention of the advice and rulings of the Salafi Shaykhs previously mentioned against the MJAHL-GLM network. No mention of the struggles of Maktabah Salafiyyah against the MJAHL-GLM manhaj. Why? Because they were the very ones using Shaikh Wasiullah to counter the efforts of Maktabah Salafiyyah in making clear the deviation of the MJAHL-GLM network. They deceptively make mention of the name of Shaykh Rabee and Shaykh Ubayd (in their PDF article) when they have totally rejected the advices of these Shaykhs in the past, despite their knowledge that these Shaykhs have had speech against MJAHL-GLM.

9. In closing, people should not be deceived and jump on this new GLM-REB bandwagon against MJAHL-GLM as if this is some new revelation that has only come to

light only because Shaikh Wasiullah has now spoken. In reality, the Shaikh has been used in order to lead this new opposition against the GLM administration for the agendas of another group that is also from within the MJAHL-GLM network. The proof for this is that the affair of MJAHL-GLM has been known to the Salafis of Birmingham and elsewhere for fifteen years and there exist plentiful verdicts with respect to them and the Salafis have been warning against them over the past decade or more, during the time that Tawfiq Chowdhary, Yasir Qadhi and Muhammad alShareef were to be found on the minbar of MJAHL-GLM, and throughout the time that this same rebel network were going to and fro to Shaykh Wasiullah in order to defend the MJAHL-GLM network (whilst those individuals from al-Maghrib were being invited to MJAHL-GLM)!

Conclusion: MJAHL-GLM + GLM-REB + FOL-MAD.COM + LUTON = All on the same manhaj from history. This is internal power struggle. Shaikh Wasiullah being used to spearhead agenda of GLM-REB against current admin of GLM. FOL-MAD.COM and LUTON jumping on bandwagon. All of it stinks of hypocrisy and amounts to a fake display of concern for the Salafi manhaj in light of the historical record and fact. You can't falsify and rewrite history. Your history will come back to bite you and declare you a liar.

Here is some form of critique⁵⁷ on these bloggers and their associates from Alum Rock from an individual posting under the name **“Abu Umar 2”**:

My problem is the manner in which these haters have gone about obtaining their so called advice.

They have 100% followed the SP Haddaadee model of not giving sincere advice and wanting to bring people down in order to raise their ignorant heads!

Do you know that **these haters from Alum Rock** have started giving duroos and teaching books in Hartop Road Masjid!

Even one ignoramus refused to move his so called lesson for Abu Usamah!

And at the same time they mock Dr Ahsan Hanif for getting a Phd from Birmingham University! They **even mock Madinah University as a 3rd World University!**

A few lines down he said:

These are the same haters who go around **Alum Rock** shouting: No Taqleed! No Taqleed! No Taqleed!

⁵⁷ See here - <http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=28&t=5313&start=240>

Well you are right: No Taqleed! Even of Shaykh Wase-ullah!

We know them better than Shaykh Wase-ullah knows them!

OK, lets agree the GLM trustees need to be removed. Who is then going to replace them?!

MJAH!!!!!!!!!!!!!!???????????? Shouaib Mirpuri!!!!!!!!!!!!!!????????????????

And I can list you the candidates who will be running to the front of the queue!

And I can also list you their credentials (both in the Deen and the Dunya) and believe me they do not want me to do that!

They want to follow the way of Ahlul-Hadith, then let them follow the first of the principles:

KNOWLEDGE BEFORE SPEECH AND ACTION!

A few lines down he also said:

My issue is the manner in which these haters have gone about trying to change things now and what they have been doing in their evil living rooms for the past year!

And now these haters are going around Birmingham claiming to have Ijaazaa' and claim they have studied under "ULEMA"

Bring out your Ijaazaa' and bring out your claims so we can analyse them!

One hater is teaching the detailed Fiqh book "Naylul-Autaar from an "Urdu" version!

Another one is teaching Asma wa Sifaat!

My advice to the brothers and sisters is simple:

Do not listen to them and do not attend their so called Duroos at Hartop Road, Alum Rock!

They are a group of little Abu Khadeejahs trying to find their kursi in the Salafee Da'wah of Birmingham!

On the very next page it became more apparent that Abu Umar was referring to these bloggers like Abu Khuzaimah as understood by the latter's associate in misrepresenting the fiqhi positions and evidences of the Hanafi Madhhab, namely, **Abu Alqama (Ali Hassan Khan)**, who stated the following:

I know Abu Khuzaymah since yeats, Abu Khadeejah offered him a lot, but he is not the kind of brother to seek fame and power

He gave from his own pocket to help for Nurpuri and Azimbadi book

How can u doubt about such brother

Regarding the last line from Abu Alqama, there is much to doubt about the so called scholarship of Abu Khuzaimah Imran Masoom, for he is considered generally unreliable not just by us but his fellow “Salafi” brethren from his own city as exemplified in this treatise. This applies also to his associate Abu Hibban Kamran Malik.

Let me reiterate another point (mentioned earlier) for them to clarify to the world if they are truly experts in hadith and follow the real way of the earlier Imams of Ahlul-Hadith:

“It would also be very interesting if these two bloggers could put out a full list of all their supposed teachers in any Islamic disciplines and all their asanid to the famous books of hadith (that is if they truly possess any in the first instance!), so that one can see how many Hanafi, or any other madhhab based scholars as well as Sufis, Asharis and Maturidis are in their alleged asanid! Since they are fanatical apologists for al-Albani, it would also be beneficial for them to tell their readers who on earth did al-Albani study and read the famous books of Mustalah al-hadith and the actual hadith collections from in the manner of the well known Muhaddithin of the past and present.”

It would also be advisable for them to tell their readers why one of the major leaders of their sect known as Sayyid Nadhir Hussain al-Dehlawi heard hadith from the Hanafi Muhaddith, Muhammad Ishaq al-Dehlawi and took Ijaza also from the Hanafi Imam, Muhammad Abid al-Sindi.

House of Verification

CONCLUSION

It is hoped that the sincere and impartial reader can decipher for themselves having thus reached this far, that the truth of the matter is that Imam Abu Hanifa never advocated 8 rak'ats of Taraweeh, but a standard number of 20 rak'ats as referenced above. The same applies to the sham claim against Imam Muhammad Abid al-Sindi (d. 1257 AH) as propounded by these capricious bloggers from Birmingham, UK. There is also no proof that Imam Sadrud-Din al-Haskafi (d. 650 AH) advocated 8 rak'ats Taraweeh as the bloggers misleadingly insinuated.

The vast majority of Sunni scholarship has accepted 20 Rak'ats of Taraweeh in the blessed month of Ramadan. Indeed, the great scholar, Imam al-Nawawi (d. 676 AH), mentioned that the scholars had agreed upon 20 rak'ats, and naturally, this would mean the Imams of Ahlul Hadith, Fuqaha (jurisprudents) from the Sunni Madhhabs and beyond that from the Salafus-Salihin, and after that period via the ages. He mentioned in his *Kitab al-Adhkar*⁵⁸:

اعلم أن صلاة التراويح سنة باتفاق العلماء، وهي عشرون ركعة، يُسَلَّم من كل
ركعتين

Meaning:

“Do know that Taraweeh prayers are Sunna which is agreed (Ittifaq) upon by the scholars, and it is 20 rak'ats, with the taslim after every 2 rak'ats.”

Peace and Blessings on the Prophet Muhammad, his Family, and all his Companions.

Abul Hasan Hussain Ahmed

London, UK

10th of Muharram 1435AH/Thursday November 14th 2013

⁵⁸ See p. 310 of the Dar al-Minhaj edition (1st edition, 2005 CE, Jeddah, S. Arabia) which used 5 manuscripts to publish this edition of Kitab al-Adhkar