A GLIMPSE ON A NEWSLETTER
REGARDING THE ISSUE OF

ΤΑΡΑΑΩΕΕΗ
A few moments ago one of my honourable friends by the name of Hafidh Firdaus gave me a newsletter in which a claim had been made that the Masnoon way of performing Taraaweeh is to pray twenty raka’aaah.

Hafidh Firdaus requested me to refute this claim by replying in a scholarly manner, with evidence. Therefore, this summarized/concise refutation is presented to all those who are just when evidence is presented to them.

**The saying; Hadeeth No.1:**

“Ibn Abbas (may Allah be pleased with him) said, ‘Verily the messenger (peace be upon him) prayed Twenty raka’aaah in the month of Ramadhaan finishing with the Witr’.”

**Answer:**

This *Hadeeth* is fabricated (*Mawdhoo*).

This narration has been transmitted with the following chain: “Ibrahim Bin Uthmaan narrated from Hakam who narrated from Muslim who narrated from Ibn Abbas”.

Imam Zai’laee Hanafee has said the following regarding the narrator Ibrahim in this chain of narration:

“Imam Ahmed said that he would (used to) narrate rejected *Ahadeeth*”

Imam Zai’laee Hanafee has declared one of the *Hadeeth* narrated by Ibrahim as being weak.

Imam Zai’laee has narrated from Al-Bayhaqi that Ibrahim is weak (“Wahuwaa Daeef”).

Imam Zai’laee has also narrated on the authority of Abul-Fatah Saleem Bin Ayub Ar-Raazee Al-Faqeeh (regarding Ibrahim): “There is a consensus upon his weakness”.

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Imam Ainee Hanafi states: Shaubah has declared Ibrahim Bin Uthman a liar, and Ahmed, Ibn Ma’een, Bukhari, An-Nasa’ee and others have declared him

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3 Died 762 A.H.
4 *Nasbur-Rayah*, Volume 1, page 53.
as being weak. And Ibn Adeel has narrated this *Hadeeth* (of Ibrahim Bin Uthman) in his book "*Al-Kaamil*" asserting it with the rejected narrations.⁸

Imam Ibn Humam Hanafee⁹ and Abdul-Hay Lucknowi¹⁰ have made criticism on this *Hadeeth*.

Anwar Shah Kashmiri Deobandi writes the following regarding the *Hadeeth* of Ibrahim Bin Uthman: “So the narration regarding Twenty-*raka’ah* attributed to the Prophet (peace be upon him) has been reported with a weak chain and there is consensus regarding its weakness.”¹¹

Apart from the above Hanafee scholars mentioned, many other Hanafee scholars have critically analysed this narration and its narrator (Ibrahim Bin Uthman). For example refer to Muhammad Zakariyyah Khandhlavi Hanafee Tableeghee’s ‘*Awjazul-Masaalik*’,¹² etc.

To see the severe criticism that has been done by the Scholars of *Hadeeth* (Muhadetheen) on Abu Shaibah Ibrahim Bin Uthmaan refer to ‘*Mizaanul-*l’*tidaal’¹³, ‘*Tahdeebut-At-Tahdeeb*’,¹⁴ etc.

Imam Suyuti has extremely criticised the narrator (Ibrahim Bin Uthman) of this *Hadeeth* and has said: “This *Hadeeth* is extremely weak, and cannot be used as supporting evidence.”¹⁵

“*Hathal Hadeethu Daeeefun Jiddan, Laa Taqumu Behee Hujah.*”

Therefore there is no room for persuasion of acceptance gained from the above weak argument, in fact, we find many major scholars like Hafidh Dhahabee, Imam Zai’laee, Imam Ainee, and Imam Ibn Humam (Allah’s mercy be upon them all) who have refuted this narration. So to deceit the common folk with such narrations is an extremely derogatory act.

The saying; *Hadeeth no.2*:

“The *Hadeeth* of Yahya Bin Sa’eed: Yahya Ibn Sa’eed said that Umar Ibn Khattab (may Allah be pleased with him) commanded a man to lead the people praying Twenty *Raka’aah*……”

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⁸ ‘*Umdatul-Qaree*’, Volume 1, page 128.
⁹ Refer to his book ‘*Fathul-Qadeer*’, Volume 1, page 333.
¹⁰ Refer to his ‘*Fataawaa*’, Volume 1, page 354.
¹¹ ‘*Al-Urfus Shazee*’, Volume 1, page 166.
¹² Volume 1, page 397.
¹³ Volume 1, page 47 and 48.
¹⁴ Volume 1, page 144 and 145.
¹⁵ ‘*Al-Haawee*’, Volume 1, page 347.
Answer:

The chain of this narration is disconnected (منقطع).

Nimawi Hanafee (died 1322 A.H.) says: “I say the narrators of this narration are trustworthy, but Yahya Bin Sa’eed Ansaree did not meet Umar.”\(^{16}\)

To present a disconnected narration as evidence in such a delicate and important matter, after all, what type of service is this regarded for Islam?

The saying; Hadeeth no.3:

“Imam Hasan (may Allah be pleased with him) said: “Umar (may Allah be pleased with him) commanded the people…… And he would lead them by praying Twenty Raka’aah.” (Reference given in the newsletter as ‘Sunan Abee Dawud’).

Answer:

This is a white lie. We have a copy of ‘Sunan Abee Dawud’, and this narration cannot be found. However, in Volume 2, page 136, a narration can be found and the wordings are “He lead them in prayers for Twenty nights……”

Imam Bayhaqi has also narrated the above narration from Imam Abu Dawud and also that narration is with the wordings of Twenty nights.\(^{17}\)

Also in ‘Mishkaatul-Masaa’beeh’, ‘Tauhfatul-Ashraaf’, etc, the narration of Abu Dawud that has been narrated can be found with the wordings of Twenty nights.

Imam Zai’laee Hanafee has also narrated in ‘Nasbur-Raayah’,\(^{18}\) that the Hadeeth found in Abu Dawud regarding )\((
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The saying; Hadeeth no.4:

“Yazid Bin Ruman’s saying that in the era of Umar (may Allah be pleased with him) the people would pray Twenty-three raka’aah”.

Answer:

\(^{16}\) Marginal notes of ‘Attaarus-Sunan’, page 253.
\(^{17}\) Volume 2, page 498.
\(^{18}\) Volume 2, page 126.
This narration is *Munqatee* (disconnected), as clarified by Imam Ainee Hanafee in his book ‘*Umdatul-Qaree*’.\(^{19}\)

Molvi Nimawee Hanafee has said: “Yazid *Bin* Ruman did not encounter (did not live during) the era of Umar *Ibn* Khattab.\(^{20}\)

**The saying; Hadeeth no. 5:**

Sa’eed *Bin* Yazid (may Allah be pleased with him) said: “In the era of Umar and Uthmaan (may Allah be pleased with them both), people would pray Twenty *raka’aah* *Taraaweeh*.”

**Answer:**

May the curse of Allah be upon the liars. In ‘*Bayhaqi*’,\(^{21}\) the above wording “In the era of Uthmaan the people would pray Twenty-*raka’aah*”, can definitely **not** be found. Therefore this is a white lie upon Uthmaan (may Allah be pleased with him) by the writer of the newsletter.

Secondly, one of the narrators of this narration Ali *Ibn* Al-Jaad has been disparagingly criticized with Shi’ism. He would criticize our leader Muawiyah and other companions (may Allah be pleased with them)\(^{22}\).

How then is it possible to present a transmitted narration from such a person regarding whom there are so many objections, in comparison to the authentic narration that can be found in the ‘*Muwatta*’ of Imam Malik?

**The saying: Hadeeth no.6:**

“Abu Abdur Rahman As-Salamee narrates that Ali (may Allah be pleased with him) in the month of *Ramadhaan*……”

**Answer:**

This *Hadeeth* is extremely weak.

In ‘*Bayhaqi*’,\(^{23}\) a narrator of this narration by the name of Hammad *Bin* Shuaib can be found regarding whom Imam *Ibn* Maeen, Imam Nisa’ee, Imam Abu Dhar’aah and others have classified him as being weak. Imam Bukhari has labeled him as a rejecter of *Hadeeth*, and has said “Leave narrating *Hadeeth* from him.”\(^{24}\) Nimawee Hanafee has also criticized Hammad *Bin* Shuaib.\(^{25}\)

Ataa *Bin* As-Saeeb another narrator that can also be found in this narration was confused and disordered. Imam Zai’laee Hanafee said about him: “But in the end of his life he had become a victim of confusion. And all those that

\(^{19}\) Volume 11 page 127 published by Darul-Fikr.
\(^{20}\) *Athaarus-Sunan* Marginal notes page 253.
\(^{21}\) Volume 2 page 496.
\(^{22}\) Refer to *Tahdheebut-At-Tahdheeb* etc.
\(^{23}\) Volume 2, page 496.
\(^{24}\) Refer to ‘*Lisaanul-Mizaan*’, Volume 2, page 348.
\(^{25}\) Refer to ‘*Athaarus Sunan*’, page 254.
have narrated from him, narrated from him after the commence of his confusion, except Shu’bah and Sufyan.”

To lead the people astray by choosing rejected, weak, and fabricated narrations and publishing them in the newsletter is a very big crime. After all don’t we realize that one day we shall all have to die? What answer have we thought of that we shall give on Judgement Day?

**The saying: Hadeeth no.7:**

“Abul Hasanaa narrates that Ali (may Allah be pleased with him) commanded that…….”

**Answer:**

The chain of this narration is also weak. Abul Hasanaa is unknown. Hafiz Ad-Dhahabee said: “He is not known.” Molvi Nimawee Hanafee has also said: “He is not known”

**The saying: Hadeeth no.8:**

Imam Husain (may Allah be pleased with him) said: “Ali (may Allah be pleased with him) commanded that Twenty raka’aahs should be observed…….”

**Answer:**

This is a fabrication and a white lie. For the writer of this newsletter to present evidence as an argument from the ‘Musnad Zaid’ which has been fabricated by the Shias is extremely astonishing and a fatigue thing to do.

The narrator of this ‘Musnad’ is Amr Bin Khalid Al-Wasatee, whom the scholars of Hadeeth have declared to be weak and a liar, with a consensus. Imam Ahmed, and Imam Ibn Ma’een and others have said: “A Liar, he would narrate fabricated Hadeeth from Zaid Bin Ali”.

The other narrator of this ‘Musnad’ is Abdul-Aziz Bin Ishaaq Bin Al-Baqqal who was is weak and an extremist Shia. This ‘Musnad’ contains so many fabricated Hadeeth. For examples, refer to the pages 405 of this book etc.

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30 ‘Musnad Zaid’, page 139.
31 Tahdeebut-Tahdeeb etc
32 Tahdeeb, Meezanul Al-Itidaal volume 3 page 257 etc
33 Refer to Lisaanul-Meezaan volume 4 page 25, Tareekh Baghdad volume 1 page 458.
The saying: Hadeeth no. 9:

“Abdullah Ibn Mas’ood (may Allah be pleased with him) would pray Twenty 
raka’aah.”

Answer:

The chain of this narration is disconnected.

The above narration can be found on page 200 in the edition of ‘Qiyamul-Lail Lil Marwazwee’ that we have without the Isnad (chain), narrated on the authority of Aa’maskh. In ‘Umdatul-Qaree’ the narration can be found narrated on the authority of “Hafs Bin Ghiyath (ﷺ) who narrated from Al-Aa’maskh”. Abdullah Ibn Mas’ood (may Allah be pleased with him) died in the year 32 or 33 A.H. in the city of Madinah. Aa’mash was born in they year 61 A.H. and he is a famous, trustworthy Mudalas narrator. Abdullah Ibn Mas’ood died many years before Aa’mash was born. Therefore to be dependent upon disconnected narrations is baseless. And the example of the evidence presented above can be compared with a proverb of the Urdu language, which follows:

“Drowning straws cannot be saved”

Therefore to be dependent upon disconnected narrations and to attempt to save drowning straws cannot be done. In the Isnaad (chain) of this narration Hafs Bin Ghiyath is also Mudalas and is narrating this narration with the word (ﷺ).

The saying: Hadeeth no. 10:

“A’taa states that he witnessed the people only praying Twenty raka’aah Taraaweeh concluding with three Witr”.

Answer:

1) This is not the Qur’aan, Hadeeth, nor the Consensus. Neither is it the action of the rightly guided caliphs or the other companions.
2) The word only that has been added to the translated is incorrect.

34 The reference given in the newsletter is Qiyamul Lail of Marwazee page 91.
35 Volume 11 page 127.
36 Is a reporter who conceals the identity of his Shaykh, and there is uncertainty in the transmission of the narration which makes it unclear. [TN]
37 Refer to the above footnote [TN]
38 Ibn Abi Shaibah Volume 2 page 393.
3) The action of unknown people cannot be used as an Islamic jurisdiction and argument.
4) The action of the unknown people (as mentioned above by the writer) is contrary to the command of the rightly guided caliphs, as it shall be explained.
5) The people of Madinah would pray 41 raka’ah as mentioned by Imam Tirmidhee\(^40\); can this action of theirs be regarded as an Islamic jurisdiction and argument?

All praise is due to Allah, my review and concise refutation upon this newsletter has come to an end. Now let us have a glimpse at some of the evidence presented by the Ahlul-Hadeeth with the permission of Allah!

**Evidence no. 1**

Narrated on the authority of Abu Salama Bin Abdur Rahman that he asked Aishah (may Allah be pleased with her): “How was the Salat (prayer) of Allah’s Messenger in Ramadhan?” She replied, “He did not perform Salat (prayer) more than Eleven raka’ah in Ramadhan or in any other month. He used to perform four raka’ah let alone their beauty and length- and then he would perform three raka’ah (Witr).” She added, “I asked, ‘O Allah’s Messenger! Do you sleep before praying the Witr?’ he replied. ‘O Aishah! My eyes sleep but my heart does not sleep.”\(^41\)

\(^{39}\) Please note that the word *only* is translated in the Urdu language as “Hai” and the writer of the newsletter made an addition of this word when he translated the narration of A’taa in the Urdu language. [TN]

\(^{40}\) Sunan Tirmidhee Volume 1 page 166

Narrated on the authority of Jabir Bin Abdullah Al-Ansari (may Allah be pleased with him): “The Prophet (peace be upon him) prayed Eight *raka’ah* with us in the month of *Ramadhan* and finished with the *Witr*.”

It must be remembered that Esa Bin Jaariyyah (rahimahullah), according to the majority scholars of *Hadeeth* is trustworthy and truthful (*Thiqqa, Sadooq*) as I have proved in my book “*Noorul-Masaabeeh Fee Masalateet-Taraaweeh*”.

It has been narrated on the authority of our leader Ubay Ibn Kaab (may Allah be pleased with him) who said: “In the month of Ramadhan I prayed eight *raka’ah* and the *Witr* and informed the prophet of Allah upon which the prophet did not make any comment.” Hence this became an approved *Sunnah*.

Imam Noorud-Deen Al-Haythami (died 807 A.H.) said regarding the above *Hadeeth*: “The chain of this narration is sound” (*ﻫﺴﻦ أﺳﻨﺎدﻩ و*).

Our leader, Chief of the Believers, Umar Ibn Khattab (may Allah be pleased with him) commanded Ubay Ibn Kaab and Tamim Ad-Daramee (may Allah be pleased with them both) (in the nights of Ramadhan) to pray Eleven *raka’ah*.

Numerous scholars have graded this narration as authentic. The famous Hanafee scholar Muhammad Bin Ali Nimawi (died 1322 A.H.) writes the following about the above narration: “The chain of this narration is authentic.”

It has been narrated in ‘*Musanaf Ibn Abee Shaybah*’ (died 235 A.H.) that: “Indeed Umar (may Allah be pleased with him) gathered the people together with Ubay Ibn Kaab and Tamim Ad-Daramee (may Allah be pleased with them both). Both of them lead the people in prayer by praying Eleven *raka’ah*.

The chain of this narration is completely authentic, and Imam Umar Bin Shaybah (262 A.H.) has narrated this narration in ‘*Tareekhul-Madeenah*’.

Sa’eeb Bin Yazid (may Allah be pleased with him) has narrated: “In the era of Umar Bin Khattab we would pray Eleven *raka’ah*.”

Regarding the above narration Imam Jalaalud-Deen Suyootee (died 911 A.H.) said: “The chain of this narration is at its utmost degree of authentication”.

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42. ‘*Saheeh Ibn Khzaimah*’, Volume 2, page 138; ‘*Saheeh Ibn Hibban*’, Volume 4, page 62 and 64.
43. Refer to the English translation: EVIDENCE NO. 3, third objection, page 11.
44. ‘*Musnad Abee Yalaa*’, Volume 3, page 336.
45. ‘*Majmauz-Zawa’eed*’, Volume 2, page 74.
46. ‘*Muwatta Imam Malik*’, page 270.
47. ‘*Athaarus-Sunan*’, page 250.
49. Volume 2, page 713.
50. ‘*Sunan Saeed Bin Mansoor*’, with the reference of ‘*Al-Haawee Lil Fataawaa*’, Volume 1, page 349; also on the Marginal Notes of ‘*Athaarus-Sunan*’, page 250.
51. ‘*Al-Masaabeh Fee Sалаateet Taraweeh Lis Suyootee*’, page 15; ‘*Al-Haawee Lil Fataawaa*’, Volume 1, page 350.
Our leader Abu Dharr (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: “Indeed the person who stands in the night prayer with the Imam, then spends the rest of his time away (from the night prayer), for him shall be written (in his records) the deed of performing the night prayer for the whole night.”

Imam Tirmidhee has graded the above Hadeeth as sound, and authentic.

It must be remembered that Twenty-raka’aah Taraweeh is not authentically established (with definite proof) from the prophet (peace be upon him).

Molvi Anwar Shah Kashmiree Deobandee (died 1352 A.H.) states:

There is no other escape but to accept that indeed the taraweeh of the prophet (peace be upon him) consisted of Eight raka’aah. And it has not been established with the support of a single narration that the prophet (peace be upon him) in the month of Ramadhan prayed Tahajjud and Taraweeh separately…………..

And Anwar Shah Kashmiri also says: “So what is authentically established from the Prophet (peace be upon him) is eight raka’aah, therefore the narration regarding Twenty-raka’aah attributed to the Prophet (peace be upon him) has been reported with a weak chain and there is consensus regarding its weakness.”

Twenty-raka’aah Taraweeh has not been authentically established (with a chain of narration that is adjoining) on the authority of the rightly guided caliph, our leader Umar Ibn Khattab. What ever the opposition party presents is either a narration that is disconnected or a narration that has no evidence to support that it was the action, saying or approval of Umar Ibn Khattab (may Allah be pleased with him). Therefore to present such weak narrations, irrelative arguments and the actions of unknown people as a proof against the authentic adjoining narrations and established command of Umar Ibn Khattab (may Allah be pleased with him) is an astonishing and reprehensible act.

The Superiority of Praying at Night in Ramadhan

Our leader, the Jurist, Imam, the Mujahid Abu Hurairah Ad-Doosee (may Allah be pleased with him) said: “Whoever performed Salat (prayers) at night in it (the month of Ramadhan) with sincere faith and hoping for a reward from Allah, then all his past sins will be forgiven.”

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52 ‘Tirmidhee’, Volume 1, page 166.
53 ‘Al-Urfus-Shizza’, Volume 1, page 166.
54 ‘Saheeh Bukhari’, Volume 1, page 269.
And it has also been narrated: “Whoever fasts in the month of Ramadhan with sincere faith and hoping for a reward from Allah, then all his past sins will be forgiven.”

**Intention**

Intention is known as an aim and purpose. There is a consensus amongst the intellectual people that the place of intention is the heart and not the tongue.

To make an intention to fast by the tongue in the month of Ramadhan with the following words:

و بصوم غداً نويت من شهر رمضان

“I intend to fasts one of the fasts of Ramadhan tomorrow” is definitely not established.

May Allah the exalted give us all the ability to follow the Qur’aan and Sunnah! Ameen!

Shaykh Muhadith Zubair Ali Za’ee Hafidhullah

Translated by: Zulfiker Ibrahim Al-Atharee

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55 ‘Saheeh Bukhari’, Volume 1, page 255.