

The Distinctive Issues of Ahlul-Hadeeth

al-Allaamah al-Imaam Badee ud deen Shah
ar-Raashidee as-Sindhee (1416H)

(from a speech delivered in 1945ce in the presence of the reviver of Islaam, the great Allaamah,
the Imaam Abul-Wafa Thanaullaah Amritsari

Khutbaat Raashidiyyah (pg.23-27)

Introduction

All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomsoever has been guided by Allaah, none can misguide him, and whomsoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, alone, without partner or associate. I further bear witness that Muhammad is His true slave and Messenger. May Allaah, the Exalted, bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family, and upon all of his noble companions.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

“Allaah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allaah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.” (Soorah Aal Imraan 3:164)

Dear listeners, man is compromised of 2 parts, a soul and a body

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

“Who made everything He has created good, and He began the creation of man from clay. Then He made his offspring from semen of worthless water (male and female sexual discharge). Then He fashioned him in due proportion, and breathed into him the soul and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give! (Soorah as-Sajdah 32:7-9)

The affair of both aspects is that they need a source of energy or sustenance for preservation from weakness and defects, so it is necessary to enquire that forms of sustenance or energy are required for these 2 aspects? As for the first part then its sustenance or energy is compromised of 3 things, one is the recitation of the Quraan, and acting upon it hence Allaah said,

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا ﴿٨٢﴾

“And We send down from the Quraan that which is a healing and a mercy to those who believe and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.” (Soorah al-Israa 17:82)

and he also said,

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٦﴾

Where with Allaah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Soorah al-Ma'idah 5:16)

He also said

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone) (Soorah al-Anfaal 8:2)

Similarly the following hadeeth indicates, which has been transmitted in the following words in Imaam Baihaquee's Shu'bal Eemaan (2/353 no 2014),

“There hearts have become rusted just as metal rusts when water makes contact with it and it was said, oh Messenger of Allaah how can it be removed he said, “to remember death a lot and by the recitation of the Quraan”

and this second hadeeth also indicates this which has been transmitted in Tirmidhee in the following words,

“Whoever recited a letter from the book of Allaah then for him is one good deed and that one deed is like (equal to) 10 deeds and I do not say Alif Laam Meem is one letter but Alif is a letter and Laam is a letter and so is Meem one letter.”(Jaam'e Tirmidhee no.2910)

And the virtue concerning this hadeeth is,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٥﴾

“And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers” (Soorah Aal Imraan 3:85)

Similarly a hadeeth transmitted mentions, “All of them (sects) will be in the fire except one” (Tirmidhee no.2641) meaning from the 73 sects all of them will enter hell except one and the set condition of, “What I (Muhammad) and my companions are upon today” cannot be found in any madhab except the Ahlul Hadeeth and this is indicated in another hadeeth transmitted in Tirmidhee in the following words,

“The religion started as something strange and it will return to being strange so Tooba is for the strangers and it is they who will rectify the troubles of mankind in regards of my Sunnah after me.” (Tirmidhee no.2630)

And those who possess this characteristic are none other than our Ahlul Hadeeth brothers and no one else. As for those who turn and have objections about the madhab of Ahlul Hadeeth then they have not tasted its fruits and if they had then they would have certainly refrained from hurling allegations at them and would have themselves dived in its shore less ocean.

It is necessary for these brothers to come to the flowered park and to indulge in the trees of fruit so they know with certainty that those who sit with these people (ie the Ahlul Hadeeth) are not non-men.

It is for this reason that I wish to mention some distinctive signs of Ahlul Hadeeth so the people know generally that if there is a truth then it is with the Ahlul Hadeeth and not with anyone else.

(some Persian couplets have been omitted as not able to translate)

and also especially for my Ahlul Hadeeth brothers so they come to know what we have gained in regards to virtues by being in this nice smelling and flowered park and by following the patron of this park, Muhammad (Sallallahu Alayhee Wasalam)

So let it be known there are many distinctive issues but we will only mention some of the important issues that are constantly being discussed in this time and era.

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**Khutbaat Raashidiyyah
Issues 1-3**

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The First Issue The Time for Dhuhr Prayer

It has been mentioned in the virtue of the leader of Mankind Muhammad (Sallallahu Alayhee Wasallam),

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (Soorah an-Nisaa 4:65)

His (Sallallahu Alayhee Wasallam) said which was transmitted in Muslim,

“he said the time for Dhuhr begins when the sun sets and a mans shadow is equal to his length and up until the time for Asr does not begin” (Saheeh Muslim no.1388)

We find clearly from this hadeeth that the time for Dhuhr remains until a shadow is equal to its (original) length and when the shadow exceeds the length of the object the time for Asr prayer begins hence the time for Dhuhr remaining until 2 lengths of the original object is not established from any hadeeth.

As for the hadeeth from Bukhaari they mention which says that the Messenger of Allaah (Sallallahu Alayhee Wasallam) was on a journey and the mu’adhin wished to call the adhaan so the Prophet said to him let it get cooler after a short while the mu’adhin wished to call the adhaan again and the Prophet said to him again let it get cooler till we see the shadows of hillocks...” (Saheeh al-Bukhaari no.539)

Then this cannot be an evidence for us because firstly this incident is based on a journey and the hadeeth itself has this clarification and anyhow the ahadeeth have been transmitted concerning the permissibility of combining the prayers whilst on a journey. Therefore it is possible he allowed the delay with the intention of combining the prayers of Dhuhr and Asr.

Further more this hadeeth has been transmitted in another chapter in Bukhaari which mentions, ***“Let it become cooler, till the shadows of the hillocks become equal to their sizes”***

So we find by combining the wording of both hadeeth that allowing the shadows to equal the sizes means when the shadow extends from the hill top to the root because the shadow of hillocks can only be seen when they equal the hill top and the principle that one hadeeth explains another is well established. So we find the time for Dhuhr is until one shadow length and after this the time for Asr begins.

The Second Issue

The annulling of Wudhu by Touching the Private

Concerning this the ruling of the Messenger of Allaah (Sallallahu Alayhee Wasallam) is as in the Four Sunans and others from the narration of Basrah bint Safwaan that,

“From the Messenger of Allaah (Sallallahu Alayhee Wasallam) who said whoever touched his private then he should perform wudhu.”
(Sunan Tirmidhee no.83, Nasaa’ee no.448, Abu Dawood no.181, Ibn Maajah no 479)

And this hadeeth is absolutely authentic and there is no speech concerning its chain. In fact Imaam Bukhaari the Imaam of the scholars of hadeeth has introduced it as, ***“It is the most authentic thing in this chapter.”*** (Sunan at-Tirmidhee no.84)

Meaning from the ahadeeth that have been transmitted concerning the topic, this hadeeth is the most authentic (refer to Sunan Tirmidhee) and the Imaam of Jarh Wat-Ta’deel Yahyaa ibn Ma’een, Imaam Ahmad bin Hanbal, Ibn Khuzaimah, Ibn Hibbaan, Daarqutnee, Baihaqee Abu Haamid bin ash-Sharq and Haazimee have all authenticated it. (refer to Nayl al-Awtaar of Shawkaanee 1/215)

Many other ahadeeth have also been transmitted other than this hadeeth but due to fear of increasing (this discussion) we will not mention them and the best speech is that which is precise and this hadeeth alone is sufficient in support of us.

As for the narration of Talq bin Alee the scholars of hadeeth have made speech concerning it and as it happens this narration is also abrogated as the ahadeeth of Basrah and others are considered to be later

ahadeeth because she was around later in Islaam in comparison to Talq refer to Kitaab al-Ei'tibaar of al-Haazimee (pg.150).

For arguments sake If both ahadeeth were reconciled then our position still remains dominant and valid, for example Basrah's hadeeth will be understood as there being no barrier (ie no cloth) and Talqs with some sort of barrier. It is transmitted in Saheeh Ibn Hibbaan via Abu Hurairah (Raadhiallaahu Anhu) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) said,

“Whoever amongst you touches his private with his hand and there is nothing in between (ie the hand and the private like eg a cloth) or a covering then he should perform wudhu.” (Saheeh Ibn Hibbaan no.1118)

This hadeeth was authenticated by Imaam Haakim, Ibn as-Sakan and Ibn Abdul Barr so refer to Tuhfatul Ahwadhee (1/227). So we find touching the private without a barrier nullifies the wudhu and this is what is correct inshallaah. It should also be noted just as this ruling is for the men the exact same also applies for women because they are closest to the men and no evidence has been transmitted that we make something specific for women in this issue.

Furthermore it is transmitted in Musnad Ahmad and Baihaqee from the narration of Abdullaah bin Amr (Radhiiallaahu Anhu) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) said,

“Any woman who touches her private should perform wudhu.” (Musnad Ahmad 2/223, Sunan al-Kubraa of Baihaqee 1/228)

And concerning this hadeeth, the Imaam of the scholars of hadeeth, the doctor of hadeeth in defects the leader Imaam Bukhaari said, ***“it is authentic according to me.”*** (refer to Kitaab al-Ellal of Tirmidhee)

The Third Issue

The Nullification of wudhu by Eating Camel Meat

Concerning this it has been transmitted in Saheeh Muslim,

A man asked the Messenger of Allaah (may peace be upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allaah) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh...” (Saheeh Muslim no.802)

As for the ahadeeth which mention the nullification of wudhu by eating something cooked on fire then they are outside the realms of this discussion because they mention whether or not wudhu breaks by eating

something cooked on fire when we are discussing if wudhu breaks or not by eating camel meat, irrespective of it being cooked or raw. (refer to Zaad al-Ma'ad).

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**Khutbaat Raashidiyyah
Issue 4**

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The Fourth Issue Does vomiting, bleeding and laughing nullify Wudhu

Concerning this the madhab of the people of Hadeeth is that these 3 things do not break the wudhu and this is what is correct. No authentic ahadeeth establishes the performance of wudhu due to these 3 things (if they did break wudhu) and what has been transmitted is all weak and unreliable. For example what has been transmitted in Tirmidhee and others, that

“The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) vomited and then performed wudhu.” (Jaam’e at-Tirmidhee (no.87))

Firstly this hadeeth is unreliable because the words, **“then performed wudhu”** are Shadh (ie oppose something more authentic) because this hadeeth has been transmitted in Sunan Abee Dawood (no.2381) and Sunan Tirmidhee in the book of Fasting, and instead of having the words, **“then performed wudhu”** it says, **“then he did Iftaar.”** And for support of this refer to Talkhees al-Habeer (2/411)

So this hadeeth as it happens can not be used as evidence upon us for 2 reasons

Firstly: Faa (then he) that is used here is not for “reason” but for reprimand as we find from Imaam Tahaawee Hanafee’s book Sharh Ma’anee al-Athaar (2/96).

Secondly: This was his (the Prophets) action and this action is not mandatory rather recommended.

Similarly it is transmitted in Sunan Ibn Maajah (no.1221) in raised form, **“He who suffers from vomiting or nose bleed or qals or emission of prostatic fluid, should finish the prayer and perform ablution....”** (this hadeeth is weak. Haafidh Ibn Hajr has clarified that Imaam Ahmad and other scholars of hadeeth have graded it weak. (Subl as-Salaam 1/106), all the narrations that have been transmitted in this regard are all weak, the report mentioned is mursal and according to the scholars of hadeeth mursal reports are weak and neither do they constitute evidence)

Then concerning it we do not wish to say anything but we can not resist and not mention what Allaamah Nimawee writes concerning this hadeeth in Athaar as-Sunan, “There is speech concerning its chain.” (pg.73 no.153)

Dear spectators, the saying of Allaamah Nimawee the famous Hanafee should suffice. Similarly we have the narration of Abu Moosaa in Tabaraanee via Dhareer concerning laughing, then again concerning this we do not wish to say anything and will suffice with the words of Allaamah Nimawee, he said in Athaar as-Sunan (pg.75), “The mursal narrations are authentic in this chapter.” It is the principle of the majority of the scholars of hadeeth that mural narrations are not evidences at all, refer to the books of the Principles of Hadeeth.

This is a mursal report of Abil-A’aliyyah ar-Riyaahee and concerning him Imaam Shaafi’ee said, “Abul-A’aliyyahs mursals are like hadeeth.” (refer to Tahdheeb ut-Tahdheeb 3/247)

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**Khutbaat Raashidiyyah
Issues 7-11**

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The Seventh (7) Issue Saying Ameen Loudly

Concerning this it was the norm of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam),

“When he would finish from reciting the mother of the book (ie al-Faatihah) he would raise his voice and say Ameen.” (narrated by Daarqutnee (1/480 no.1259) and al-Haakim(1/345 no.816)

another hadeeth has been transmitted with a similar meaning in Abu Dawood (no.932) which Tirmidhee has graded Hasan and Abu Dawood remained silent after it and the Imaam would remain silent on those ahadeeth which according to him would constitute evidence.

So it is clear from both ahadeeth that from his example was that it is evidence he would say Ameen loudly and not silently. As for the hadeeth the hanafees use as evidence to say Ameen silently then that is not authentic at all as Shu’bah has erred in the hadeeth and instead of saying “he raised his voice” he said “he said it silently” and as for the hadeeth of Sufyaan we have presented, Imaam Bukhaari and Imaam Abu Zur’ah ar-Raazee have given it precedence over the hadeeth of Shu’bah (refer to Tirmidhee)

Also Imaam Daarqutnee has given this hadeeth precedence in his Sunan so we find the truth is what the madhab of the people of hadeeth was.

We will now mention a report and conclude this discussion hence Imaam Ibn Hibbaan in his book ath-Thiqaat has transmitted from Imaam Abu Haneefah's teacher A'taa bin Abee Raba'h with an authentic chain who said,

"I saw 200 companions of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) in this masjid al-Haraam and when the Imaam would say Wa-Ladhaaleen (they would ie 200 companions) raise their voices and say Ameen."(Kitaab ath-Thiqaat (2/265), Baihaqee (2/59)

So there is constant amazement those people who do not act upon the Sunnah themselves and have hatred and jealousy for those who do act on the Sunnah and we find from the ahadeeth this trait is of the jews and does not benefit the Muslims. (refer to Sunan Ibn Maajah (no.856-857), Saheeh Ibn Khuzaimah (no's 574, 585), Musnad Ahmad (2/134-135), Baihaqee (2/56), Majma'a az-Zawaaid (2/115-116)

The Eighth (8) Issue Raising the Hands

Concerning this it is narrated in the 2 Saheehs by Ibn Umar that

"The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would raise his hands to his shoulders when he would begin his prayer, when he would say the takbeer for ruku and when he would raise his head from ruku and say Samee Allaahu Leeman Hamida Rabbana Wa Laqal Hamd and he would not do this whilst in prostration." (Bukhaari no's 735-737, Muslim (no's861-865), Abu Dawood (no's 255-256), Tirmidhee (no.255-256), Ibn Maajah (no.858)

The people of understanding and those whom Allaah has granted love for his Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and in following and obeying him then this hadeeth alone is sufficient.

However it should be clear the ahadeeth for raising the hands have been transmitted via many chains to the extent that some imams for example Ibn Hazm (Muhalla 4/93), Suyootee (al-Azhaar al-Mutanaasirah Fil Akhbaar al-Mutawaatirah, (no.48) Mujaddid ud deen Fairozabaadee (Safar as-Sa'adah no.14) and others hold this hadeeth is mutawaatir and Haafidh Ibn Hajr Asqalaanee has mentioned in Fath ul-Baaree (2/149) from his teacher, Imaam A'raaqee that he enumerated how many companions narrated it and he numerated 25 and this poor person (ie Imaam Badee ud deen) was only able to numerate 20,

1. Abu Bakr as-Siddeqqe
2. Umar bin al-Khattaab
3. Alee bin Abee Taalib
4. Ibn Umar
5. Ibn Abbaas
6. Ibn az-Zubair
7. Abu Hurairah
8. Abu Moosaa al-Asha'aree
9. Abu Humaid as-Sa'adee
10. Muhammad bin Muslimah
11. Abu Sa'eed
12. Maalik ibn al-Huwraith
13. Wail ibn al-Hujr
14. Sahl ibn Sa'ad
15. Abu Qataadah
16. Anas ibn Maalik
17. Jaabir ibn Abdullaah
18. Baraa ibn A'azib
19. Umar Laithee
20. Mu'adh ibn Jabal

And Haafidh Zailaa'ee has transmitted a hadeeth from Imaam Baihaqee's Khilaafiyyaat the text of which establishes raising of the hands as a command of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) as does the hadeeth of Maalik bin al-Huwraith.

This is why some Scholars of hadeeth for example Muhammad ibn Seereen, Humaidee, Awzaa'ee, Imaam Ahmad bin Hanbal, Imaam Ibn Khuzaimah and Imaam Ibn Hibbaan and others held that it was

obligatory (ie to raise the hands) and this is also the speakers (ie Imaam Badee ud deen's) position.

This is because a command is for something that is obligatory up until any evidence is not found. As for the hadeeth of Abdullah ibn Mas'ood then the scholars of hadeeth have said it is weak (refer to Juz Raf al-Yadain no's 11-15 of Imaam Bukhaari). The student of Imaam Abu Haneefah, the leader of the mujaahideen and pious ones Abdullaah ibn al-Mubaarak said concerning this hadeeth, "*The hadeeth of Ibn Mas'ood is not established*" (Refer to Sunan Tirmidhee).

As for the hadeeth of flapping the hands like the tail of a horse then that is concerning the salaam and has nothing to do with the raising of the hands refer to Juz Raf al-Yadain of Bukhaari and if this hadeeth was considered to be concerning raising the hands then there is no difference between the likening and that which is likened to and this statement of the Prophet becomes baseless an idle.

If one was to think then they would know that there is a big difference in raising of the hands and the moving of tails of horses, if however this was understood with regards to answering the Salaam then it can be understood and a distinction can be made between the likening and that what is likened to.

Furthermore if this is restricted to raising the hands at particular instances then this hadeeth opposes the madhab of the hanafees because they themselves raise their hands for the takbeers of Eed and for the qunoot in the witr prayer.

It was the principle of Abdullaah bin Umar (Raadhiallaahu Anhuma) as is narrated from him by Imaam Bukhaari in Juz Raf al-Yadain and Imaam Daarqutnee (with Ta'leeq al-Mughnee 1/392 no. 1105) in his Sunan that,

"When he would see a man not raising his hands when going into ruku and getting up from it then he would hit them with pebbles." (other than Daarqutnee, Imaam Ahmad and Ibn al-Jawzee in his Tahqeeq (1/332) have transmitted this)

And it is not feasible to think that Ibn Umar such an illustrious companion and Imaam would hit someone on the mere account of

them abandoning something that was only recommended and infact this establishes the obligation of raising the hands according to him. So if there is punishment for abandoning something that is only recommended then his Sallallahu Alayhee Was-Sallams saying to the one who said, “I will not increase or decrease in this” that he was from the paradise has no meaning.

The Ninth (9) Issue Tawarruk

Then concerning this a hadeeth has been transmitted in Bukhaari from Abu Humaid Saa’adee with the wording,

“and when he would sit after 2 rak’ahs he would sit on his left foot and keep his right foot upright and when he would sit in the last rak’ah he would spread his left foot and keep the other upright and sit on his leg.” (Bukhaari no.535)

And there are other ahadeeth (Saheeh Muslim no.579, Abu Dawood and Nasaa’ee), also but for the believers and those who care even one will suffice and for those who don’t care thousands will not benefit unlike the scholars of hadeeth who acted upon them as soon as seeing them.

It must be known the ahadeeth the Hanafiyyah present in abandoning the tawarruk then all of them are general and are not detailed and as for this hadeeth is it detailed hence it is worthy to be acted upon. Hence Maulana Abdul Hayy Lucknowee after bringing both general and detailed evidences in his Ta’leeq al-Mumajjad (no.13, Qadeemee Qutub Khan, Karachee) concludes,

“with justice there is no hadeeth which concludes clearly that one should sit on his left foot in the last rak’ah and the hadeeth of Abee Humaid is detailed and it will be limited to it, over the general.”

The Tenth (10) Issue The Sitting of Rest (Jalsah Istarahah)

Concerning this is the hadeeth of Maalik ibn al-Huwraith in Bukhaari that,

“I saw the Prophet (Sallallahu Alayhee Wasallam) pray and after the odd rak’ahs he would not stand up right away up until he would pause for a short while.” (Bukhaari no.823)

And the Hanafiyyah answer this hadeeth and say this is limited to the prophets action in his later life, but I ask them do they allow their older people to do this from the men or women so that they can act upon the Sunnah because you have prohibited the youth from acting upon the Sunnah. If the hanafiyyah say this is a lie as this is not mentioned in any hanafee book of fiqh and if they say our books do not even allow older people then what is the benefit of these figurative explanations.

Nonetheless standing up straight away without pausing is a means of discomfort in comparison to sitting first and then standing up and it is obligatory on Muslims in general and in particular for the hanafees to act upon both ways to find out which way is more easier and hence they testify to our correct claim.

As for the ahadeeth they present for not pausing in resting then those from them that are authentic are not specific or clear and those that are specific and clear are not authentic and anyway accepting their evidences would deem the negation of the obligation the pause of sitting and not of it being Sunnah. Not accepting this is just according to the hadeeth, ***“Whoever dislikes my Sunnah then he is not from me.”*** (Bukhaari no.4776)

The Eleventh (11) Issue

Witr

In this issue there are differences at 2 instances, one in the number of rak’ahs(for witr) and 2 how it is performed. As for the first then the position of the hanafee is that witr is only 3 rak’ahs but according to the scholars of hadeeth one can increase or decrease from this and there is no harm in it because varying ahadeeth have been transmitted rather it is more better to pray 1 witr because most ahadeeth mention 1 witr (Saheeh Muslim no.1616, Abu Dawood 1336, Ibn Maajah no.1358, Saheeh Ibn Hibbaan no.678, Mustadrak al-Haakim 1/306)

From those ahadeeth is the following ahadeeth which has been transmitted in the 2 books of Saheeh where the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said,

“Pray (the night pray) in 2 units and if anyone of you fears the morning (coming) then pray 1 rak’ah which make his pray number odd rak’ah” (Saheeh al-Bukhaari no.990)

no authentic hadeeth prohibits more or less that 3 rak’ah. As for the manner on how it should be performed then praying 1 rak’ahs or 5 is with the same method ie to recite the Tashahud in only the last rak’ah and say the salaam (Saheeh al-Bukhaari no.1137, Saheeh Muslim). As for 9 rak’ahs then the tashahud should be recited in the 8th rak’ah and then stand and in the 9th rak’ah recite tashahud again and say the salaam (refer to Mishkaat, Saheeh Muslim no.746) and for seven rak’ah both methods have been mentioned ie the method of 5 rak’ahs and 9 rak’ahs (refer to Sunan Nasaa’ee, Saheeh Muslim no.746)

as for 3 rak’ahs the hanafees say to pray like the maghrib prayer and the Ahlul hadeeth say praying 3 witr can be done in 2 ways, one is to pray 2 rak’ahs and say the salaam and then pray 1 rak’ah so that hadeeth pray in two’s can be acted on. There is a hadeeth in Saheeh Ibn Hibbaan (6/191 no.2435) which totally elucidates this with the following wording,

“The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) would say Salaam in between he second and third rak’ah which we would hear.”

And the second method is like the 5 rak’ah method ie to pray 2 rak’ahs and not to recite the tashahud nor say the tasleem (but stand again and read the third rak’ah) and the hadeeth concerning the saying of the Salaam is in Nasaa’ee,

“He would not say the 2 tasleems in 3 rak’ahs” (Sunan Nasaa’ee (3/234), Daarqutnee no.175, Tahaawee no.1/280, Haakim 1/304, Baihaaqee 3/31 the chain is authentic)

and he would not sit because from the sitting in the middle rak'ah it would necessitate likening it to the maghrib prayer and this hadeeth prohibits it. (refer to Qiyaam al-Layl no.125 of Marwazee, Ibn Hibbaan no.680, Daarqutnee 2/24, Tahaawee no.177, Haakim 1/304 who authenticated it and Dhahabee agreed and Baihaqee and Daarqutnee said the narrators are trustworthy Haafidh said all the narrators are trustworthy, A'raaqee said the chain is authentic).

If someone says the qunoot is recited in the witr prayer and therefore there is no likening to the maghrib prayer then this will be answered that there are ahadeeth which prove the reading of qunoot in the maghrib prayer which again would liken the prayer.

If someone was to say a takbeer is also said for the qunoot in the witr prayer and his therefore would also liken the prayer then the answer to this is that this is a new innovation and there is no evidence from the one upon whom the sharee'ah was revealed and all innovations are misguidance.

The principle is there needs to be a differentiation between the maghrib and witr prayer by leaving the sitting (in the witr) hence it is narrated by Baihaqee from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) that,

“When he would pray 3 witr he would not sit except in the last rak'ah”

so this is the recommended method and not the way the Hanafiyyah have understood.

The Number of Rak'ahs for Taraweeh

Allaamah al-Imaam Badee ud deen Shah Raashidee as-Sindhee

(from a speech delivered in 1945ce in the presence of the reviver of Islaam, the great Allaamah, the Imaam Abul-Wafa Thanaullaah Amritsari)

From the distinctive issues of Ahlul-Hadeeth

The Twelfth (12) Issue

The Number of raka'hs for taraweeh

Concerning this then the recommended is 8 raka'hs and nothing else as it is narrated in Bukhaari from Ai'shah (Radhiallaahu Anha)

“That the Messenger of Allaah (Sallallahu Alayhee Wasalam) in ramadhaan or other than ramadhaan would not exceed 11 raka'hs” (Bukhaari, Muslim no 738, Tirmidhee)

If someone says this refers to and means tahajjud then it will be said to him according to old terminology Qiyaam of ramadhaan was known as taraweeh and you can refer to the books of hanafee fiqh for example Hidaayah and others and here Ai'shah (Radhiallaahu Anha) was asked about the qiyaam of ramadhaan of the Messenger of Allaah (Sallallahu Alayhee Wasalam) and this means taraweeh so she answered he would pray 11 also specifying in ramadhaan and in other months so by doing this she highlighted the prayer of tahajjud in the months other than ramadhaan which was the same in the month of ramadhaan except known as taraweeh

Another hadeeth has been transmitted in Saheeh Ibn Hibbaan and Saheeh Ibn Khuzaimah which clearly proves he would pray 8 raka'hs for taraweeh (Saheeh Ibn Hibbaan no 920 Saheeh Ibn Khuzaimah no 1070 in addition to this it has been transmitted by Ibn Mundhir in al-Awsth no 2606 and Tabarane in Jaam'e as-Sagheer 1/190)

however this hadeeth contains a narrator by the name of Eesaa bin Jaariyyah who has some statements of criticism but Haafidh ad-Dhahabee who was an Imaam of the narrators of hadeeth said concerning this hadeeth in Meezaan ul-Ei'tidaal “the chain is of a middle level” (ie authentic but not of the best standard) (Meezaan ul-Ei'tidaal 3/311)

and as for the hadeeth transmitted by Ibn Abbaas in Musannaf Ibn Abee Shaybah and others that the Messenger of Allaah (Sallallahu Alayhee Wasalam)

prayed 20 raka'hs for taraweeh is totally weak and unreliable and concerning it Shaikh Ibn Humaam Hanafee wrote in Fath ul-Qadeer

“and that which has been transmitted by Ibn Abee Shaybah and Tabaranee and from him Baihaqee the hadeeth of Ibn Abbaas that he (Messenger of Allaah (Sallallahu Alayhee Wasalam) would pray 20 raka'hs in ramadhaan excluding the witr prayer is weak as it contains Abee Shaybah Ibraheem bin Uthmaan and his weakness is agreed up and it also opposes the authentic hadeeth” (Fath ul-Qadeer 1/467 and Zaila'ee has said the same in his Nasb ur-Rayaah 2/153)

An this is the ruling of Umar al-Farooq (Radhiallaahu Anhu) hence it is transmitted by Saa'ib bin yazeed in Muwatta Imaam Maalik

“Umar ordered Ubayy bin Ka'ab and Tameem ad-Daaree to lead the people in ramadhaan in 11 raka'hs” (Muwatta Imaam Maalik no 98)

Hence we find the correct amount is 8 raka'hs not more or less then this

Dear readers there are many other distinctive signs but for sake of brevity we shall rest with these ones only and every intelligent man will come to know the people of hadeeth are upon the truth and this is a good tiding that all the issues they (the Ahlul Hadeeth) extract are from the Quraan and hadeeth therefore they don't have any connection with zaid, amr, bakr, khaalid, ismaa'eel, ahmad and umair and it is something like this what Nawaab Siddeeqe bin Hasan khan said that they use evidences from the hadeeth and Quraan

Also may Allaah reward Maulana Abdul Hayy Lucknowee who said with great justice in Imaam al-Kalaam

“Whoever looks with the looks of justice and delves in the oceans of jurisprudence and principles (Fiqh and Usool) then he will know with certain knowledge that most of the subsidiary and issues of principle the scholars differ upon then from them the school (of thought) of the scholars of hadeeth is more stronger than other schools of thought and when I traverse parts (issues) that are differed upon then I find the statement of the scholars of hadeeth to be the closest to the truth and for Allaah is their amazement and to his gratitude and why should there not be as they are the inheritors of the prophets and the true inheritors of his sharee'ah and may Allaah counts us from amongst them and may we die upon their ways.” (Imaam al-Kalaam pg 216)

People this requires attention that Maulana Lucknowee an eminent scholar of the hanafees is saying how he favours the people of hadeeth hence it is obligatory upon every Muslim to join the saved group and save himself from the troubles of the other schools of thought and act upon the verse of do not follow other paths which will take you away from my path because it is this group who act upon the following verse,

“O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination” (Soorah an-Nisaa(4):59)