

FOUR RAKA'TS SUNNAT BEFORE THE JUMUAH KHUTBAH

***THE IRREFUTABLE PROOF
OF
THE HANAFI MATH-HAB***



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THE SALAFI CONTENTION

The wayward Salafis who have lost the Straight Path of the Sunnah, thus deviating into error manifest, contend that the four raka'ts Sunnat Salaat which Hanafis perform before the Jumuah Khutbah have no basis in the Sunnah. In this brief treatise, we have, Alhamdulillah, scuppered the fallacy of their baseless arguments.

Ibn Taimiyyah, the imam of the Salafis, appeared on the scene more than six centuries after the Sahaabah. During these six or more centuries, the Ummah had not lost the knowledge and practice of the Ibaadaat taught by Rasulullah (sallallahu alayhi wasallam). The Sahaabah had imparted this knowledge to their Students, the Taa-bieen who in turn transmitted this knowledge to their Students, the illustrious Aimmah Mujtahideen among whom the foremost was Imaam Abu Hanifah (rahmatullah alayh).

Ibaadat is not fixed by *Qiyaas* (analogical reasoning). Ibaadat is by the direct ta'leem of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is therefore preposterous to assume that all the great personalities of Islam during the Taabieen and Tab-e-Taabieen ages, centuries before Ibn Taimiyyah, were unaware of the raka'ts which accompany every Salaat.

The moron Salafis are in effect implying that for more than six centuries since the time of the Sahaabah, the Ummah was unaware of the details of the Ibaadat of Jumuah Salaat, and a chap such as Ibn Taimiyyah popping up many centuries after the Sahaabah, unearthed the correct ibaadat form which had been lost after the demise of Rasulullah (sallallahu alayhi wasallam).

The morons who claim that Imaam Abu Hanifah had erred in this mas'alah are implying that the great Sahaabi Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) who had commanded the four raka'ts and on whose authority the Ahnaafact, had in fact erred. In other words, Hadhrat Ibn Mas'ood (radhiyallahu anhu), in terms of the Salafi implication did not have the proper knowledge of Jumuah Salaat. This is the ludicrous and logical conclusion of the claim of the moron Salafis.

THE PROOFS OF THE HANAFI MATH-HAB

The case of the Hanafi Math-hab regarding the four raka'ts Sunnatul Muakkadah before the Jumuah Khutbah, rests on a formidable array of

Saheeh (Authentic) Hadith narrations. That the Salafis and their neo-Salafi stooges – fall-outs from the Math-habs – remain unaware of the Hanafi evidences despite their 14 century existence, testifies for the *jahaalat* of the deviates.

Presenting the evidence for one's view is inadequate for establishing rectitude and the truth. There is an imperative need to rationally neutralize the arguments of the adversary as well. Minus this, the basis for one's claim is superficial, lacking in veracity.

Whilst the Salafis present Ahaadith for their contention that the four raka'ts before the Khutbah are not Sunnah, they miserably fail to counter and neutralize the Dalaa-il of Imaam Abu Hanifah (rahmatullah alayh). The unbiased Muslim in search of Haqq will not fail to understand the firmness and strength of the Hanafi Math-hab on this issue if he studies the Dalaa-il which are presented here.

(1) AbdurRazzaaq narrates from Thauri who narrates from Ataa' Bin As-Saaib, who narrates from Abu AbdurRahmaan As-Sulami who said:

‘Abdullah Ibn Mas'ood (radhiyallahu anhu) used to instruct us to perform four raka'ts before Jumuah and four raka'ts after Jumuah.”

(MusannafAbdurRazzaaq)

(2) AbdurRazzaaq narrated from Ma'mar who narrated from Qataadah that, verily, Ibn Mas'ood (radhiyallahu anhu) used to perform four raka'ts before Jumuah and four raka'ts after Jumuah.”

(MusannafAbdurRazzaaq)

(3) Jabalah Bin Suhaim narrated from Abdullah Ibn Umar (radhiyallahu anhu) that he used to perform four raka'ts before Jumuah without making Salaam in between, then after Jumuah four raka'ts, then (again) four raka'ts.” (Tahaawi Shareef)

(4) Ibraaheem Nakhi narrates that, verily, Abdullah Ibn Mas'ood (radhiyallahu anhu) used to perform four raka'ts before Jumuah and four raka'ts after Jumuah. Without making Salaam in between.

(Tahaawi Shareef)

(5) Ibn Fudhail narrated from Khusaif who narrated from Abi Ubaidah who narrated from Abdullah Ibn Mas'ood that he used to perform four raka'ts before Jumuah."

(Musannaf Ibn Abi Shaibah)

(6) Hafs narrated from A'mash who narrated from Ibraaheem who said: "They used to perform four raka'ts before it."

(7) Tirmizi narrates that it has been narrated from Abdullah Ibn Mas'ood (radhiyallahu anhu) that he used to perform four raka'ts before Jumuah and four raka'ts after Jumuah."

(Tirmizi Shareef)

On this issue, Tirmizi adds: "Sufyaan Thauri and Ibnul Mubaarak adopted the view of Ibn Mas'ood (radhiyallahu anhu).

The Asaaneed (Chains of Narration) of the aforementioned six Ahaadith are all *Saheeh*. The fact is that Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) used to *command* that the four raka'ts be performed before Jumuah. This was also the practice of Hadhrat Ibn Umar, Ibn Abbaas and others among the Sahaabah (radhiyallahu anhum).

The instruction by Hadhrat Ibn Mas'ood (radhiyallahu anhu) and the practice of senior Sahaabah as well as the very senior Taabieen debunk the averment of Ibn Taimiyyah who contended that the four raka'ts which they used to perform were Nafl. Ibn Taimiyyah made this claim purely on the basis of his opinion which lacks any Hadith basis.

To provide a semblance of proof for his view, Ibn Taimiyyah presented the argument that Nabi (sallallahu alayhi wasallam) would come out from his home, then mount the mimbar and Bilaal (radhiyallahu anhu) would begin the Athaan of Jumuah, i.e. in front of the mimbar. On the basis of this action of Rasulullah (sallallahu alayhi wasallam), Ibn Qayyim, the student of Ibn Taimiyyah argued that there was no time to perform four raka'ts before Jumuah since Rasulullah (sallallahu alayhi wasallam) would proceed straight to the mimbar.

The argument is baseless. Merely on the basis of a personal opinion, it is not permissible to set aside the practice of senior Sahaabah. Intelligence demands that the practice of the Sahaabah should be reconciled with the Hadith of Nabi (sallallahu alayhi wasallam) should there be an apparent conflict between the two. It is error manifest to submit a narration to personal opinion which produces a view which arbitrarily ignores the *amal* of senior Sahaabah and senior Taabieen Fuqaha.

There is nothing to deny that the Sahaabah would perform the four raka'ts before Rasulullah (sallallahu alayhi wasallam) mounted the mimbar. Qiyaas may not be utilized to set aside the *amal* of such senior Sahaabah as Abdullah Ibn Mas'ood and Abdullah Ibn Umar (radhiyallahu anhum). Ibaadat is not structured on the basis of Qiyaas as Ibn Qayyim has erroneously done by interpreting that Rasulullah (sallallahu alayhi wasallam) would mount the mimbar immediately after Zawwaal. There is no basis for this idea especially in view of the *amal* of the Sahaabah.

Thus, in response to Ibn Qayyim's question: '*Then, when did they perform the Sunnah (before the Khutbah)?*', the Ahnaaf say: They used to perform it after Zawwaal and before the Khutbah.

Ibn Qayyim, responding to this argument, says: 'How is this possible when Rasulullah (sallallahu alayhi wasallam) would commence with the Khutbah immediately after Zawwaal?' Our response is that Rasulullah (sallallahu alayhi wasallam) did not begin the Khutbah the very moment Zawwaal expired. There was some time after Zawwaal in which a few raka'ts could be performed. This is borne out by the following two *Saheeh* Hadith narrations:

(a) Abu Hurairah (radhiyallahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam) said: "He who makes ghusl, then goes for Jumuah and performs whatever he is able to, then maintains silence until the Imaam completes the Khutbah, he is forgiven from that day until the next Jumuah and three days more. (*Muslim*)

It is unimaginable that the Sahaabah would have missed this opportunity for gaining the immense reward mentioned in this Hadith. They most assuredly, therefore, performed some raka'ts before the Khutbah, and this was obviously after Zawwaal and before the Khutbah as is palpably

established from this Hadith. The Ahnaaf therefore ask: “When did they perform this Salaat of such immense reward?”

(b) Bukhaari narrating from Anas (radhiyallahu anhu) says: ‘When it was very cold (i.e. in winter), Rasulullah (sallallahu alayhi wasallam) would begin the Salaat (of Jumuah) early, and when it was hot (i.e. in summer), he would delay the Salaat.’”

This Hadith clearly establishes the fact that in summer there was a considerable time lapse between Zawwaal and the Khutbah. Thus, their question: ‘*When did they perform this Salaat?*’ is downright stupid.

Thus, the qiyaas and objections of Ibn Qayyim are spurious, having no Hadith basis.

Furthermore, the Salafi concession, that the four raka’ts which used to be performed prior to Jumuah were *Mutlaq Nafl*, not Sunnatul Muakkadah contradicts their contention that the Jumuah Khutbah would begin immediately after Zawwaal. If this was the case, then we ask: *When did they perform this Mutlaq Nafl?* This is also a response to their question: ‘*When did they perform the four raka’ts (which the Ahnaaf say are Sunnah)?*’

Ataa Ibn As-Saaib

One of the narrators in the first Hadith mentioned above, is Ataa Ibn As-Saaib. It is averred that he was ‘forgetful’, hence his presence in the narrative chain renders the Sanad *Dhaeef* (Weak). This averment is baseless in the context of this particular Hadith for the following reasons:

(i) Assuming that he was ‘forgetful’, sight should not be lost of the fact that it was such a senior authority as Sufyaan Thauri who narrated the Hadith from him. The acceptance of the Hadith by Thauri debunks the allegation. Furthermore, it is palpably clear that Ataa’ narrated this Hadith before he became ‘forgetful’. If this was not the case, Sufyaan Thauri would not have accepted the Hadith if he had doubted its authenticity.

(ii) Whilst the *Sanad* in Muhaddith AbdurRazzaaq’s narration has Ataa Ibn As-Saa-ib as one of the narrators, He (Abdur Razzaaq) also narrates the

same Hadith with another *Sanad*, viz., AbdurRazzaaq> Ma'mar> Qataadah> Ibn Mas'ood (radhiyallahu anhu).

(iii) Ibraaheem Nakh'i also narrates the same Hadith.

(iv) In the *Sanad* of Ibn Abi Shaibah, appear the narrators Ibn Fudhail, Khusaif, and Ubaidah who narrates from Abdullah Ibn Mas'ood (radhiyallahu anhu).

(v) In another Hadith, Jabalah narrates from Abdullah Ibn Umar.

Ataa Ibn As-Saaib does not feature in any of these narrations. The cumulative effect of all these narrations eliminates the imagined *dhu'f* (*weakness*) in the Chain in which Ataa' Ibn Saaib features. This is a well-established fact. Thus overlooking these narrations defies credulity.

It should also be noted that all of these *Mauqoof* Ahaadith are in the category of *Mar'foo'* since it is crystal clear that Abdullah Ibn Mas'ood, Abdullah Ibn Umar and other Sahaabah had most assuredly acquired the practice of four raka'ts before the Khutbah from Rasulullah (sallallahu alayhi wasallam).

The fact that Ibn Mas'ood (radhiyallahu anhu) **commanded** the people to perform the four raka'ts before Jumuah refutes the contention of this Salaat being *Mutlaq Nafl*. Nafl Salaat is not commanded. On the contrary, it is exhorted. Thus, his instruction to perform the four raka'ts is the *Daleel* for it being Sunnatul Muakkadah. Qiyaas cannot establish the validity to command *Nafl*.

These *Mauqoof* Ahaadith are strengthened by the many *Mar'foo'* Ahaadith which Al-Haafiz has classified '*Dhaeef*' in Al-Fath, and Ibnul Qayyim in Zaadul Ma-aad. However, it is only just to acknowledge that some of these *Mar'foo'* narrations are in the *Hasan* class to which *Dhu'f*(*Weakness*) does not apply. Even if it is accepted that all of them are *Dhaeef*, then too, the variety of the chains (*Ta-addud-e-Turk*) elevates *Dhaeef* to the *Hasan* category, and *Hasan* to the *Saheeh* category. Therefore,

if every one of these narrations is not *Hasan*, the combination of them all cannot be demoted to *sub-Hasan*. And, all of this supports the narration of Ibn Mas'ood (radhiyallahu anhu), the *Sanad* of which is *Saheeh* beyond doubt.

(vi) It is further mentioned in *Ad-Diraayah* that all the narrators in the Chain in which Ataa' features are *Thiqaat* (*authentic and reliable*).

(vii) In *Aathaarus Sunnah* it is mentioned: "Its *Isnaad* is *Saheeh*".

(viii) Furthermore, the Muhadditheen acknowledge that Ata Bin As-Saib is *Sudooq* (*uprighteous/truthful*) despite the *ikhtilaat* (*forgetfulness/confusion*) which was a later development in him, as is mentioned in *At-Taqreeb*, page 140. However, authorities such as Ath-Thauri and other seniors of the early times (*Al-Qudmaa'*) had narrated from him before the incidence of *ikhtilaat*. Thus, Haafiz says in *At-Tahzeeb*: "*We therefore learn from all their combined statements that Sufyaan Thauri, Shu'bah, Zuhair, Zaa'idah, Hamaad Bin Zaid and Ayyub narrating from him is Saheeh.*"

In *Majmauz Zawaaid*, Haithami states unequivocally that Hamaad narrated from Ataa' before *ikhtilaat*. Thus, in a nutshell, there is no doubt in the authenticity of the Hadith in view of the fact that it is a *Riwaayat* from Thauri. Thus, the claim of these narrations being 'weak' and unfit for *Istidlaal* is bunkum and baseless.

(8) Hadhrat Ali (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) used to perform four rak'ats before Jumuah and four rak'ats after Jumuah. He would make the Tasleem in the last rak'a't. Tibraani narrated this Hadith in *Al-Ausat*. Commenting, Al-Haafiz says in *Al-Fath* that Muhammad Bin AbdurRahmaan As-Sahmi is *Dhaeef* according to Bukhaari and others. However, Ibn Adi says about him: "*According to me there is nothing wrong with him.*"

Ibn Hibbaan has also listed him among the *Thiqaat* (*Reliable narrators*) as is mentioned in *Al-Lisaan*, Vol.5, page 240. Thus, there is difference of opinion regarding this narrator. Such a Hadith is therefore *Hasan*. Besides

him, the other narrators in the Chain are *Thiqaat*. Even the silence (*Sukoot*) of Al-Haafiz regarding the other narrators, i.e. refraining from criticizing any of them, indicates their reliability.

(9) Ibn Abbaas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) used to perform four raka'ts before Jumuah and four raka'ts after Jumuah without separating between them (i.e. four raka'ts with one Tasleem).

Ibn Maajah narrated it. Tibraani narrated it in Al-Kabeer. In the Chain is Hajjaaj Bin Irtaat and Atiyyah Al-Aufi. Both have been criticized. The explanation of Haithami indicates that besides these two, there is no adverse comment regarding the other narrators in the Chain.

In Al-Umdah, regarding Hajjaaj, Aini says that he is *Sudooq*. Muslim has also narrated from him. Regarding Atiyyah, Yahyah Bin Mu-een said that he is *Saali*h. In At-Tahzeeb, it is mentioned that Abu Zur'ah classified him to be *Layyin*, (i.e. *slightly weak*). Ibn Sa'd said that he is *Thiqah*, and that he has narrated several *Saali*h *Ahaadith*.

Whilst there are those who have classified him *Dhaeef*, the Hadith with the Sanad of Tibraani is *Hasan*.

The methodology of some is indeed surprising. They have firstly narrated this Hadith of Ibn Abbaas (radhiyallahu anhu) from *Majmauz Zawaa'id*, then they applied the *Dhaeef* designation acquired from Haafiz in Al-Fath. However, Haafiz has classified it as *Dhaeef* with the Isnaad of Ibn Maajah, not the Isnaad mentioned in *Majmauz Zawaa'id*. There is no doubt in the weakness of the Sanad of Ibn Majah on account of one of the narrators being Mubash-shir Bin Abeed. However, its Isnaad according to Tibraani in Al-Kabeer is without Mubash-shir. It is therefore improper to classify this Hadith *Dhaeef* on the basis of the *Dhaeef* classification of the Isnaad of Ibn Majah.

(10) In *Sharh Muniyatil Musalli*, Allaamah Ibn Ameer substantiates the four raka'ts before Jumuah with the Hadith narrated by Abu Dawood and Tirmizi from Abu Ayyub Ansaari (radhiyallahu anhu) who narrated: "*Rasulullah (sallallahu alayhi wasallam) used to perform four raka'ts after Zawwaal. Then I asked: What is this Salaat which he (Nabi –sallallahu alayhi*

wasallam) performed steadfastly? He said: 'The portals of the sky are opened up, therefore I love that my good deed should pass through it (the portals).' I said: 'Is there Qiraa't in every raka't?' He said: 'Yes.' I said: 'Is it with one Tasleem or two?' He said: 'One Tasleem.'

In the Sanad of this Hadith is Ubaidah Bin Mut'ab Abu Abdul Kareem Adh-dhabi Al-Koofi. Ibn Adi would write down his Hadith and Thauri, Shu'bah, Haithan, Wakee', Jareer Ibn Abdul Hameed and a group of others narrated from him.

According to the Hadith, Rasulullah (sallallahu alayhi wasallam) permanently performed four raka'ts after Zawwaal, and this also includes Jumuah.

(11) The Hadith narrated by Abu Dawood with Shu'bah's Chain is *Hasan*. Shu'bah narrated from only *Thiqah (Reliable)* narrators. This Hadith is further supported by the Hadith narrated by Abdullah Bin As-Saaib: "Verily, Rasulullah (sallallahu alayhi wasallam) used to perform four raka'ts after Zawwaal." That was the time when the doors of the heaven were opened up, and it includes all days, even Jumuah. It is obvious that Jumuah is not excluded from this virtue. Thus, in terms of the generality (*Umoom*) of this Hadith, the four raka'ts before Jumuah are substantiated. Add to this the variety of other Ahaadith, both Marfoo' and Mauqoof, and the unbiased person will not fail to understand that the contention of the Ahnaaf that the four raka'ts before Jumuah are Sunnat is valid and correct.

(12) Regarding the four raka'ts before Jumuah, even Ibn Qudaamah narrates the following in his *Al-Mughni*:

* "Nabi (sallallahu alayhi wasallam) used to perform four raka'ts before Jumuah.

* "Amr Bin Saeed Al-Aa's narrated from his father: 'When the sun tilted (i.e. after Zawwaal), they (the Sahaabah) would stand up and perform four raka'ts."

* “Abu Bakr said: ‘We were with Habeeb Bin Abi Thaabit during Jumuah. He said: ‘Has the sun tilted already?’ He then waited. When the sun had tilted, he performed four raka’ts before Jumuah.’”

* “Abu Ubaidah narrated from Abdullah Bin Mas’ood that he used to perform four raka’ts before Jumuah and four raka’ts after Jumuah. Sa-eed narrated it.”

All these narrations are not waste matter. They have worth and value, hence Ibn Qudaamah entertained them despite these four raka’ts not being of the Math-hab of the Hanaabilah.

(13) Even Ibn Taimiyyah, the Imaam of the Salafis accepts the validity of this Salaat. The following is narrated in *Al-Insaaf*:

* “Shaikh Taqiyyuddeen said – and it is also the view of a group of the Ashaab of Imaam Ahmad -: Al-Qaadhi has expressly said it in Sharhul Muhazzab: “Ibn Rajab has negated bid’ah from Salaat before Jumuah. And, according to him there are four raka’ts with one or with two Salaam. He said this in *Ar-Riaayah* also.

* “Abdullah said: ‘I saw my father performing a few raka’ts in the Musjid when the Muath-thin had recited the Athaan on the Day of Jumuah. I saw him performing some raka’ts before the Khutbah....”

* “Ibn Haani’ said: ‘I saw him when the Athaan began, performing two raka’ts or four raka’ts....And, the Salaat of Ahmad indicates that it is Mustahab.”

* “Ibn Tameem and others have explicitly stated that four raka’ts before Jumuah are Mustahab, and it is not of the Raatibah Salaat according to them.”

Thus, even according to one view of Imaam Ahmad, the Salaat before Jumuah is at least Mustahab. There is no outright denial of this Salaat as Ibn

Qayyim and the ignorant Salafis do by asking: “*When did they perform this Salaat?*” This ‘when’ indicates their jahaalat.

In the footnotes of *Al-Insaaf*, the following is stated:

“Shaikh Nawawi said in the section dealing with Sunnat of Jumuah – after Jumuah and before Jumuah: ‘Salaat before it (Jumuah) and after it is Sunnah. The least of it is two raka’ts before Jumuah and two raka’ts after Jumuah. The *Akmal* (that which is more perfect or the fullest) is four raka’ts before Jumuah and four raka’ts after Jumuah.

He (Imaam Nawawi) said: Abul Abbaas Bin Al-Qaas said in *Al-Miftaah*: ‘It is Sunnah to perform four raka’ts before Jumuah and four raka’ts after Jumuah.

The Author of *Al-Bayaan* said: ‘Similarly, four raka’ts should be performed before it (Jumuah) as is performed before Zuhr.’

“*When did all these authorities perform these raka’ts?*” The Salafis should solve this hallucinated conundrum.

(14) In the *Ta’leeq of Kitaabul Aathaar* of Imaam Muhammad Shaibaani (rahmatullah alayh), the illustrious Student of Imaam Abu Hanifah (rahmatullah alayh), the following appears:

* “Regarding the narrations pertaining to the four raka’ts before Jumuah and four raka’ts after Jumuah, are the following:

“*Our Imaam Al’Azam (Abu Hanifah) narrated from Suhail Ibn Abi Saalih who narrated from his father who narrated from Abu Hurairah (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) said: “Whoever performs Salaat on the Day of Friday, should perform four raka’ts before it and four raka’ts after it.” Al-Qaadhi Abu Bakr Muhammad Bin Abdul Baaqi narrated it in his Musnad from the Chain of Hasan Bin Al-Waleed.*”

.....
“*It has been narrated from Abdullah Ibn Mas’ood (radhiyallahu anhu) that he would perform four raka’ts before Jumuah and four raka’ts after it.*

(15) In *Kitaabus Salaat* of *Al-Asl* of Imaam Muhammad, he said (to Imaam Abu Hanifah): ‘What do you say about Nafl on the Day of Jumuah? How

many raka'ts are there?' He said: 'Four raka'ts before it and four raka'ts after it..... Imaam Sarakhsi said that the meaning is Sunnah because in the Kitaab *Sunnat* is called Tatawwu' (Nafl) In *Al-Mukhtasar* it is mentioned: 'Tatawwu' before Jumuah is four raka'ts without separation, except with Tashahhud.....In the Hadith of Ibn Umar (radhiyallahu anhu) is stated that Nabi (sallallahu alayhi wasallam) would perform four raka'ts Sunnat before Jumuah..... Abu Hanifah said that before Jumuah there are four raka'ts Tatawwu'

“Verily, it has reached us that Abdullah Ibn Mas'ood (radhiyallahu anhu) used to perform four raka'ts before Jumuah and four raka'ts after Jumuah.” (16) Let us now see what the Fuqaha of our Math-hab say on this issue. In *Mabsoot*, Imaam Sarakhsi says: “In the Hadith of Ibn Umar (radhiyallahu anhuma) is mentioned that Nabi (sallallahu alayhi wasallam) performed four raka'ts before Jumuah.”

(17)The following is mentioned in *Badaaius Sanaa'*: “Regarding the Sunnat before Jumuah and after Jumuah, it is mentioned in *Al-Asl* that there are four raka'ts before Jumuah and four raka'ts after Jumuah. So has Al-Karkhi narrated.As far as the four raka'ts before Jumuah are concerned, it is based on the narration of Ibn Umar (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) used to perform four raka'ts before Jumuah., and because Jumuah is like Zuhr before which there are four raka'ts. Similar is it with the four raka'ts before Jumuah.

(18) “Yusuf, the son of Imaam Abu Yusuf narrates from his father who narrates from Abu Hanifah who narrated from Hammaad who narrated from Ibraahim Nakh'i that he said: 'There are four raka'ts before Zuhr, four raka'ts before Jumuah and four raka'ts after Jumuah...' (A-Athaar of Abu Yusuf)

(19) “Ya'qoob Bin Ibraaheem narrated from Husain Bin Abdur Rahmaan who narrated from Ibraaheem Nakh'i who said: 'They would not separate between the four raka'ts before Zuhr with Tasleem except with Tashahhud, nor in the four raka'ts before Jumuah, nor in the four raka'ts after Jumuah. (i.e. they would perform the four raka'ts with one Tasleem.)

THE WEAK NARRATIONS

The only senseless basis for the Salafi rejection of the four raka'ts Sunnat before Jum'ah is the so-called *Dhaeef* Ahaadith which are also presented by the Ahnaaf as evidence. The argument of the Salafis is utterly baseless because:

(a) The variety of Chains of Narration for these '*Dhaeef*' Ahaadith cumulatively eliminates the *Dhu'f* and elevates the status of the narrations to *Saheeh* or at least *Hasan*.

(b) The *Mauqoof* narrations (i.e. the Sanad ending at a Sahaabi) are *Saheeh* and beyond reproach. The *Mauqoof* narrations are in the category of *Marfoo'* (i.e. the Sanad ending at Rasulullah – sallallahu alayhi wasallam) since it is inconceivable that a Sahaabi, and that too such senior Sahaabah as Ibn Mas'ood and Ibn Umar (radhiyallahu anhum) would command the performance of an act which has no origin with Rasulullah (sallallahu alayhi wasallam).

(c) Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) did not encourage the performance of the four raka'ts, he commanded people to do so.

(d) Of vital importance is the fact that Imaam Abu Hanifah (rahmatullah alayh), Imaam Abu Yusuf (rahmatullah alayh) and Imaam Muhammad (rahmatullah alayh) did not narrate these Ahaadith from any of the narrators whom the later Muhadditheen classified as 'weak'. These narrators do not feature in the Asaaneed of three illustrious Aimmah of the Ahnaaf. Thus, the Chains of Narrations of Imaam Abu Hanifah (rahmatullah alayh) are immaculately authentic. This fact alone debunks the entire case of the Salafis. The Ahnaaf do not structure their case on the basis of those narrations which are classified *Dhaeef*. Our reliance is on Imaam Abu Hanifah and our other Aimmah of that early era of Islam.

The Rational Evidence

The number of Raka'ts for the various Salaats was not a new development coinciding with the age of the Muhadditheen about two or three centuries after the Sahaabah. This was an issue which was well-established and known to the Sahaabah. Among the Sahaabah there existed differences in this regard. On the basis of these differences of the Sahaabah, we find the differences of the Math-habs.

The Taabieen Fuqaha acquired their Knowledge of the Deen from the Sahaabah. The Fuqaha who had acquired their Ilm from the Sahaabah were fully aware of the number of raka'ts to perform. It is colossal ignorance to infer that the Students of the Sahaabah were unaware of the number of raka'ts they had to perform during Jumuah. It is only a moron who will aver that the Fuqaha who were the Students of the Sahaabah did not know the correct number of Sunnat raka'ts before Jumuah or whether there were or were not any Sunnat raka'ts before Jumuah.

Now Imaam Abu Hanifah (rahmatullah alayh) had acquired his knowledge of Salaat from the Taabieen Fuqaha. It is therefore ludicrous to contend that he had based his understanding on such Ahaadith which two centuries later some Muhadditheen labelled 'weak'. It is inconceivable that all the great Fuqaha who had acquired their knowledge from the Taabieen did not know how many raka'ts Jumuah consisted of. Does it mean that the Ummah had acquired the correct knowledge only after the books of Hadith had been compiled centuries after the Sahaabah? This may be the idea of morons.

What was the practice in the centuries prior to the advent of the Muhadditheen? Imaam Abu Hanifah (rahmatullah alayh) followed those Taabieen Fuqaha who had acquired knowledge from the likes of the illustrious Abdullah Ibn Mas'ood (radhiyallahu anhu) who taught that there are four raka'ts Sunnat Salaat before Jumuah. Now if some other Sahaabah taught otherwise, then there is no objection. Those Fuqaha who had acquired their knowledge from Sahaabah who performed only two raka'ts Sunnat before Jumuah, are also correct. This is the Math-hab of Imaam Shaafi' (rahmatullah alayh). Those Fuqaha who claim that there is no Sunnatul Muakkadah before Jumuah, are following a different Chain of Sahaabah. Thus, there is no need for a fight on this issue. Morons such as these stupid

Salafis display their gross ignorance by criticizing Imaam Abu Hanifah for stating that four raka'ts before Jumuah are Sunnat.

Furthermore, the Ahaadith on which the Aimmah Mujtahideen base their rulings were all authentic beyond any vestige of doubt. A Mujtahid Imaam does not base views and rulings on weak narrations. A narration whose chain may have weakened after a century or two, was authentic during the age of the Aimmah-e-Mujtahideen. The narrators in the Chains of Imaam Abu Hanifah were all Golden, beyond reproach.

Whatever the case may be, it is simple logic that these illustrious personalities performed Jumuah Salaat a century or two centuries before the Muhadditheen were born. From whence did they acquire the knowledge of Salaat? Either from the Sahaabah or the Students of the Sahaabah. They did not pick up their knowledge from kitaabs. To know how many raka'ts had to be performed, they did not have recourse to books. They were taught by great Asaatizah who were senior Sahaabah or senior Taabieen.

IBN QAYYIM'S BASELESS ARGUMENTS

Ibn Qayyim's contention that there was no time after Zawwaal on Jumuah to perform Sunnat Salaat since according to him Rasulullah (sallallahu alayhi wasallam) would mount the mimbar immediately after Zawwaal, is debunked by also the following Hadith:

"Rasulullah (sallallahu alayhi wasallam) said: 'Whoever makes ghusl then attends Jumuah and performs Salaat as much as he is able to, then maintains silence until the Imaam completes his Khutbah, then performs Salaat with him, will be forgiven until the next Jumuah plus three days more.'"

(Muslim, also in Bulooghul Maraam)

Is it conceivable that after having heard this command from Rasulullah (sallallahu alayhi wasallam), the Sahaabah had abstained from performing this Sunnat Salaat before the Jumuah Khutbah? We now ask: When did they perform this exhorted Salaat if there was no time between Zawwaal and the commencement of the Khutbah?

Imaam Bukhaari (rahmatullah alayh) narrates the following Hadith of Hadhrat Anas (radhiyallahu anhu): *"When it was very cold (i.e. winter),*

Nabi (sallallahu alayhi wasallam) would perform Salaat (i.e. Jumuah) early, and when it was very hot (i.e. during summer) he would delay the Salaat until it was cool.”

This Hadith explicitly mentions that the Khutbah would not begin immediately after Zawwaal. It is thus clear that there was ample time after Zawwaal and between the commencement of the Khutbah to perform Salaat.

Ibn Qayyim averred that it is baseless to analogize Jumuah with Zuhr since there are more dis-similarities than similarities between Jumuah and Zuhr. The response to this argument has been adequately given by Ibnul Muneer who said: *“The fact is that Zuhr and Jumuah are the same until the contrary is proven. Verily, Jumuah is the substitute of Zuhr. Haafiz has mentioned so in Al-Fath.”*

That Jumuah is the substitute of Zuhr is a self-evident fact. When someone has missed Jumuah, then he performs Zuhr. Furthermore, those who maintain that there is Sunnat Salaat before the Khutbah do not base their case only on qiyaas (rational reasoning). The primary basis of their evidence is the many Hadith narrations. Qiyaas is merely an added support.

Ibn Qayyim’s claim that there is no evidence in the Sunnah for the four raka’ts Sunnah before Jumuah is baseless. The narration of Ibn Mas’ood (radhiyallahu anhu) is *Saheeh* without any blemish. Furthermore, Ali and Ibn Abbaas (radhiyallahu anhuma) narrated that Nabi (sallallahu alayhi wasallam) would perform four raka’ts before Jumuah. The *Sanad* of these narrations is of the *Hasan* category. Besides these, there are several other Ahaadith on this issue. The variety of Chains of the *Marfoo* and *Mauqoof* Ahaadith renders these narrations authentic grounds for the formulation of a *hukm*. Thus, the four raka’ts Sunnat before the Jumuah Khutbah are well substantiated by a number of Ahaadith. The contrary claim of the misguided Salafis is baseless.