

**THE PROOF OF THE
FOUR RAKA'AH SUNNAH
BEFORE JUMU'AH SALAAH**

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THE PROOF OF THE FOUR RAKA'AT SUNNAH BEFORE JUMU'AH

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Foreword

All praises are due to Allah, Lord of the Universe, and Salutations be upon Rasulullah (Sallallahu alaihi wasallam). Allah Ta'ala has preserved this *Deen* from all discrepancies and will continue to do so throughout time by means of Scholars. Many trials will come and the 'Ulama will provide solutions for, and act against these trials. One great trial today is an ideology and effort which can remove the general masses from the following of authentic Scholarship, whereas this is a command of Allah Ta'ala and something passed down from the first generation of Muslims up until today. Allah Ta'ala says, "O you who believe obey Allah, his Messenger and those of authority amongst you." *Sura Nisaa, verse 59*. The *Mufasssireen* have mentioned that this refers to the Scholars (*Tafseer Tabari*). The *Sahaabah* followed Rasulullah (Sallallahu alaihi wasallam), the *Taabi'een* followed the *Sahaabah*, and the *Tab' Taabi'een* followed the *Taabi'een*. This chain of Knowledge remained unbroken till today. The 'Ulama have prescribed the complete way of following this *Deen* after studious and in-depth research of the sources of *Shariah*, namely the Qur'aan, *Hadith*, *Ijmaa'* and *Qiyas*. This is not something any layman can, is capable of, or obliged to do. The 'Ulama also understood the *Deen* better, as they were closer to the era of Rasulullah (Sallallahu alaihi wasallam). Every layman cannot involve himself in the deep and intricate study of all the sciences of *Deen*, which is why Allah Ta'ala has mentioned in *Sura Tawba, Ayah 122* that only a group may take up this task.

We, at Darul Uloom New York, in order to keep this pristine *Deen* in its original form, under the supervision of Shaykh Arshad Madani; Teacher of *Hadith* in the great seminary of India, Darul Uloom Deoband and the President of Jamiatul Ulama, have taken up the task of translating a number of booklets. These booklets were given to us by the *Shaykh* and translated by the students of Darul Uloom New York. We hope that this will prove beneficial for the general masses and remove the confusion that has been created.

We are of the opinion that the *Ahlu Sunnah wal Jamaa'ah* are on the correct path; and they comprise of those who follow Authentic Scholarship, which include the four Imams of Fiqh (Islamic Jurisprudence), namely Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal (Rahimahumullah). Although they may differ in many cases, all are correct in their effort to understand, implement, and present *Deen*.

The original articles discuss in detail, proofs of specific *Masaa'il* that are generally followed by the *Hanafi* School of Thought. This work is aimed towards educating the masses of the authenticity of their position and not to create friction, strife, and debates. As we are human, we are prone to err, therefore if anyone were to point out our mistakes, we would be ever grateful. *Inshaa-Allah* in the future we plan to reprint them omitting those errors. May Allah Ta'ala accept this effort and grant us all the true understanding of *Deen*. *Aameen*.

Translation Committee
Darul Uloom New York

"In the name of Allah, Most Gracious, Most Compassionate"

All Praise Be To Allah, Lord Of The Universe And Salutations Be Upon The Messenger
(Sallallahu Alaihi Wa Sallam)

An Analysis of the Four *Raka'ah*¹ *Sunnah*², before *Jumu'ah*³ *Salaah*⁴

The performance of the four *Raka'ah* before *Jumu'ah Salaah* is *Sunnah*. According to Imaam Abu Hanifah (r), the four *Raka'ah* are *Sunnah Muakkadah*⁵. In regards to this discussion, Shaikhul Islam Ibn Taymiyyah and Hafiz Ibn Qayyim Jawzi have presented a question, that the first *Adhaan*⁶, which is given before *Jumu'ah Salaah* was established in the era of Uthman (ra), and was not in the time of Rasulullah (sallallahu-alaihi-wa-sallam) but the *Adhaan*, which was called next to the pulpit, in front of the *Khateeb*⁷, was that one *Adhaan*. So what time were four *Raka'ah* performed before *Jumu'ah Salaah*? The answer to this is that Rasulullah (sallallahu alaihi wa sallam) and the *Sahaabah*⁸ made it a habit to come early to the Masjid and perform these four *Raka'ah* with devotion, as established through the *Sahib*⁹ *Abaadith*¹⁰.

¹ (*ركعة*, pl. *ركعات*) are the prescribed movements and words followed by Muslims during *Salaah*

² *Sunnah* (*سنة* [sunna], plural *سنن*) is an Arabic word that means "habit" or "usual practice".

³ *Jumu'ah* (also rendered jum'ah; Arabic: *صلاة الجمعة* ṣ alāt al-jumu' ah, "Friday prayer") is a congregational prayer that Muslims hold every Friday, just after noon in the place of *Dhuhr*.

⁴ Prayer of a Muslim which consists of bowing, prostrating, and standing

⁵ *Sunnah Muakkadah* is the injunction of *Shariah* which was regularly fulfilled by the Rasulullah (Sallallahu alaihi wasallam) but was occasionally missed so that it might not become "*Fard*" (obligatory) for his *Ummah* or that act which has been emphasized upon by the *Shariah*.

⁶ *Adhaan* is called out by the *Mu`adhdhin* in the masjid five times a day, traditionally from a minaret, summoning Muslims for mandatory (*Fard*) prayers (*Salaah*).

⁷ *Khatib* or *Khateeb* (*خطيب*) is an Arabic term used to describe a person who delivers the sermon (*khutbah*)

⁸ The most widespread definition of a companion is someone who saw Muhammad, believed in him and died a Muslim.

⁹ A Hadith whose narrators are *ثقة عادل* [did not commit any major sins nor did they do any undignified acts] and *ضابط* [they have preserved the *Hadith* well (either by memory or writing it down) and the chain of narrators is *متصل* [unbroken] and it is not *شاذ*

Before this *Adhaan*, which was given by the pulpit, Nabi (sallallahu alaihi wa sallam) and the *Sahaabah* made it a habit to perform four *Raka'ah*. The performance of these four *Raka'ah*, are not dependent on any *Adhaan*, but rather the four *Raka'ah* were made habitual after the *zawaal*, before the *Khutbah*¹¹. Then, in the era of Uthman (ra), these four *Raka'ah* were performed after the first *Adhaan*. We will present ten narrations of numerous *Sahaabah*, with *Sahih* chains of narration, substantiating this view, along with the emphasized command of Abdullah bin Mas'ood (ra). We will also present some *Marfoo*¹² narrations as support because some *Muhadditheen*¹³ have criticized some chains of narration and did not accept them as strong foundations.

Narrations of the Four *Raka'ah* before the *Jumu'ah Salaah*

(١) عن عبد الرزاق عن الثوري عن عطاء بن السائب عن ابي عبد الرحمن السلمي قال: كان عبد الله يأمرنا أن نصلي قبل الجمعة أربعاً، و بعدها أربعاً. (مصنف عبد الرزاق ٣/٢٣٧، إعلاء السنن ١٠/٧)

It has been narrated from Abdur Raz`zaaq from Thawri from `Ataa bin Saa`ib from Abu Abdur Rahman (r) that Sulami (ra) that he said, “Abdullah bin Mas'ood (ra) used to command us to pray four (*Raka'ah*), before *Jumu'ah Salaah* and four (*Raka'ah*) after it.” (*Musannaf Abdur Raz`zaaq* 3/248 no. 5525, *I'laa us Sunnan Beirut* no. 1716)

[contradict the narration of a more ثقة person or more ثقات] and it is not معلل [having any hidden defect])

*It is incorrect to translate *Sahih* as authentic as this is a specific term amongst the terminologies of *Hadith* which is unique in its term definition.

¹⁰ Sayings, actions, and approvals of Rasulullah(sallallahu alaihi wasallam)

¹¹ *Khutbah* (Arabic: (خطبة)) serves as the primary formal occasion for public preaching in the Islamic tradition.

¹²Ibn al-Salah said: "*Marfoo`*, (مَرْفُوع), refers to a narration attributed to the Prophet specifically. This term does not refer to other than him unless otherwise specified. The category of *Marfoo`* is inclusive of narrations attributed to the Prophet regardless of their being *Muttasil*, *Munqati`* or *Mursal* among other categories."

¹³ A scholar of *Abadeeth* (sayings and traditions of Rasullulah (sallallahu-alaihi-wa-sallam). plural: *Muhadditheen*

٢) عن عبد الرزاق عن معمر عن قتادة أن ابن مسعود كان يصلي قبل الجمعة أربع ركعات، و بعدها أربع ركعات. (مصنف عبد الرزاق ٣/٢٤٧)

It has been narrated from Abdur Raz`zaaq from Mu`amur from Qataadah (r) that Ibn Mas`ood (ra) used to perform four *Raka'ah* before *Jumu'ah Salaah* and four *Raka'ah* after it. (*Musannaf Abdur Raz`zaaq* 3/247 no. 5524)

٣) عن عبد الله بن عمر أنه كان يصلي قبل الجمعة أربعاً لا يفصل بينهما بسلام، ثم بعد الجمعة ركعتين، ثم أربعاً. (طحاوي ١/٤٣٥)

It has been narrated from Abdullah Ibn Umar (ra) that he used to pray four (*Raka'ah*) before *Jumu'ah Salaah*, not creating a separation between them with salaam, then, two *Raka'ah*, then four (*Raka'ah*) (after *Jumu'ah Salaah*). (*Tahaawi Shareef* 1/435 no. 1919)

٤) عن إبراهيم أن عبد الله بن مسعود كان يصلي قبل الجمعة أربعاً و بعدها أربعاً لا يفصل بينهما بتسليم. (طحاوي ١/٤٣٦)

It has been narrated from Ibrahim (r) that Abdullah Ibn Mas`ood (ra) used to pray four (*Raka'ah*) before *Jumu'ah Salaah* and four (*Raka'ah*) after it, not creating a separation between them with *Salaam*.” (*Tahaawi Shareef* 1/436 no. 1925)

٥) حدثنا ابن فضيل عن حنيف عن أبي عبيدة عن عبد الله قال: كان يصلي قبل الجمعة أربعاً. (مصنف ابن أبي شيبة ٤/١١٤)

Ibn Fudhail (r) narrates from Haneef from Abi Albeedah from Abdullah (r) that he used to performed four (*Raka'ah*) before *Jumu'ah Salaah*. (*Musannaf Ibn Abi Shaibah* 4/114 no. 5402)

٦) روي عن عبد الله بن مسعود أنه كان يصلي قبل الجمعة أربعاً وبعدها أربعاً. (ترمذي ١/١١٧-١١٨)

It has been narrated from Abdullah Ibn Mas`ood (ra) that he used to pray four (*Raka'ah*) before *Jumu'ah Salaah*, and four (*Raka'ah*) after it.”(*Tirmidhi* 1/117-118)

Now, as support, we will present some *Marfoo*” narrations in which *Muhadditheen* have criticized the chains of narrators, but due to various narrations, they have gained strength. Take note of what we present.

(٧) عن عبد الله عن النبي صلى الله عليه و سلم انه كان يصلي قبل الجمعة أربعاً وبعدها أربعاً. (المعجم الأوسط ٤/٥٦٨)

It has been narrated from Abdullah (ra) regarding Rasulallah (sallallahu alaihi wa sallam), “Verily he used to pray four (*Raka’ah*) before *Jumu’ah Salaah* and four (*Raka’ah*) after it.” (*Al Mu`jamul Awsat* 4/568 page 3971, *Al Mu`jamul Awsat* 3/91 no. 3959)

(٨) عن علي قال: كان رسول الله صلى الله عليه و سلم يصلي قبل الجمعة أربعاً يجعل التسليم في آخرهن. (المعجم الأوسط ١/٤٤٠)

It has been narrated from Ali (ra) that he said, “Rasulallah (Sallallahu alaihi wa sallam) used to pray four (*Raka’ah*), before *Jumu’ah* and four (*Raka’ah*) after it and he performed salaam at the end of them.” (*Al Mu`jamul Awsat* 1/440 page 1617, *I`laa us Sunan* 7/10 Beirut 7/15 no. 1762)

(٩) عن ابن عباس قال: كان النبي صلى الله عليه و سلم يركع قبل الجمعة أربعاً لا يفصل في شيء منهن. (ابن ماجه ص ٧٩)

It has been narrated from Ibn Abbas (ra) that he said, “Rasulallah (sallallahu alaihi wa sallam) used to pray four *Raka’ah* before *Jumu’ah* not creating any separation at all between.” (*Ibn Majah* page 970 new page 1129, *Al Mu`jamul Kabeer* 12/101 no. 12674)

(١٠) وروي ابن النجار عن ابي هريرة مرفوعاً من كان مصلياً فليصل قبلها أربعاً وبعدها أربعاً. (اعلاء السنن ٧/١٤، كتر العمال ٧/٣٠٨)

It has been narrated by Ibn Najaar from Abu Hurairah (ra) (as a *Marfoo*” *hadith*), “Whoever wants to perform *Salaah*, so he should pray four (*Raka’ah*), before it and four (*Raka’ah*) after it.” (*I`laa us Sunan Bayroot* 7/14, *Kanzul A`maal*, Beirut 7/308 no. 21221)

A Detailed Research of the Narrations

- 1) The establishment of the four *Raka'ah* before *Jumu'ah* being *Sunnah* is corroborated with the *Sahih* chains of narration from the *Sabaabah*, as we presented from the narrations of *Musannaf Abdur Raz`zaaq* and *Musannaf Ibn Abi Shaibah* and *Tabaani Shareef*, with the *Sahih* chains of narrations.
- 2) The proof of the actions of Abdullah Ibn Mas`ood (ra) and Abdullah Ibn Umar (ra) and their commands to us to perform four *Raka'ah* before *Jumu'ah* is that they saw Rasulullah (sallallahu-alaihi-wa-sallam) perform it, otherwise how could they command it?
- 3) From this, it becomes clear because of the *Marfoo'* narrations which are mentioned above from Hadhrat Abdullah Ibn Mas`ood and Ali and Abdullah Ibn Abbas and others (ra), even though the narrators are *Mutakallam feeh*¹⁴, these narrations have some base and hold some weight. Likewise, strength is gained in the narrations because of the narrations of many *Sabaabah* and by numerous methods. For this reason, we have presented the sayings of Abdullah Ibn Mas`ood (ra) and Abdullah Ibn Umar (ra) for emphasis so that no objections are raised.
- 4) The proofs of Imaam Abu Hanifah (r) are all correct and *Sahih*. Whichever narrators are *Mutakallam feeh* and are included in some of the narrations which came after Imaam Abu Hanifah (r). It is not established that Imaam Abu Hanifah (r) narrated from *Mutakallam feeh* narrators through a *Sahih* chain of narration. That is why the narrations, which are *Dha'eef*, do not affect Imaam Abu Hanifah (r). Imaam Abdul Wah`haab Sha`raani, known to be a great *Muhaddith* and *Muhaqqiq*¹⁵ of his era and was the spokesperson of the *Shaafi Madhab*¹⁶, said, "Allah bestowed a favor upon me, that after reading the *Ahaadith*¹⁷ books of Imaam Abu Hanifah (r), I came to the conclusion

¹⁴ Those narrators whom the *Muhadditheen* have criticized

¹⁵ The one who delves deeply into the language of Arabic.

¹⁶ The Shāfi'ī (شافعي) Madhhab is one of the four schools of *fiqh*, or religious law, within the *Sunni* branch of Islam

¹⁷ A *Hadīth* (Arabic: حديث, (plural: *Ah`aadith*) is a saying or an act or tacit approval or disapproval ascribed either validly or invalidly to the Rasulullah (Sallallahu alaihi wasallam).

that all of the narrations are taken from such great *Taabe`een*¹⁸, who are all *Aa`dil*¹⁹ and *Thiqab*²⁰. None of those who they narrated from are *Dha`eef*²¹, *Mutakalam feeh*, and *Muthamim bil kidhb*²². All the narrations, which are *Dha`eef*, came after him, so they do not affect his proof. (*Anjazul Masaalik* 1/187). This will be like the case of a flowing river, in the middle of which is a corpse. On the lower side of it, some people who are drinking water, sense an odor. They assume the odor is in the upper part and lower part of the river. But in reality, it is such that it is emitting from the place where the corpse is. The lower section is the only part which has the odor and the upper part of the river has no reason for the odor to be there. From this, it can be seen that those who are at the lower part of the river do not know the condition of the upper part of the river. Even after that, they still place a judgment upon the upper portion without any proof, which is incorrect according to the rulings of *Shariah*²³, common law, as well as custom. From this, one can say the *Dha`eef* narrators do not affect Imaam Abu Hanifah (r). No objection can be raised about the validity of the four *Raka`ah Suunah Muakkadah* before *Jumu`ah Salaah*, because Imaam Abu Hanifah (r) derived his rulings before *Dha`eef* effects appeared.

Why were the sayings of Ibn Mas`ood (ra) taken as proof?

Five sayings of Ibn Mas`ood (ra) have been presented in regards to this topic. *Musannaf Abdur Raz`zaaq*, specifically, presented the two narrations, with the *Sahib* chain of narrations. According to one of the narrations, Ibn

¹⁸ (Arabic: التابعون "Followers") are the generation of Muslims who were born after the death of the Prophet Muhammad but were contemporaries of the *Sahaabah* "Companions".

¹⁹ For explanation see foot note number 9

²⁰ For explanation see foot note number 9

²¹ *Dha`eef* (Weak) is a type of *Hadith* that has a narrator who either doesn't have a strong memory or isn't virtuous. Weak (*Dha`eef*) *Hadith* is only reliable in excellence, not in rulings (permissibility or prohibition will not be proven by it. However, good deeds or the prominence of an individual can be).some uninformed Muslims). The *Muhadditheen* have kept its rank lower than *Sahib* and *Hasan* merely for caution. It is not proper that a *Dha`eef* *Hadith* is called weak.

²² Those narrators who were accused of being liars.

²³ *Shariah* (Arabic: شريعة) is the moral code and religious law of Islam.

Mas`ood (ra) used to give the ruling to pray four *Raka'ah* before *Jumu'ah Salaah*. In the other, clear mention is made that Ibn Mas`ood (ra), himself, made it a habit to pray the four *Raka'ah*, before *Jumu'ah Salaah*. Like this, the narrations of *Musannaf Ibn Abi Shaiba* and *Tabaawi Shareef*, with the *Sahih* chain of narrations, narrate that Ibn Mas`ood (ra) established it as a habit to pray four *Raka'ah* before *Jumu'ah Salaah*. As an approval, Rasulullah (sallallahu alaihi wassallam) ordered us to believe in Hadhrat Ibn Mas`ood`s sayings and actions. This is narrated by Imaam Ahmad (r) and Imaam Ibn Hib`baan with a *Sahih* chain of narrators. Take note of what we narrate.

(١) حدثنا وكيع عن سفيان عن عبد الملك بن عمير عن مولي لربعي عن ربعي عن حذيفة قال: كنا عند النبي صلي الله عليه و سلم جلوسا فقال: اني لا ادري ما قدر بقائي فيكم فاقتدوا باللذين من بعدي و اشار الي ابي بكر و عمر و تمسكوا بعهد عمار و ما حدثكم ابن مسعود فصدقوه. (مسند امام احمد ابن حنبل ٥/٣٨٥)

It has been narrated from Wakee from Sufiyan from Abdul Malik from Ibn Umair from the slave of Rib`ee from Rabee that Hudhaifah (ra) said, “We were sitting with Rasulullah (sallallahu alaihi wa sallam). So he said, ‘Verily I do not know long I will remain amongst you. So follow those after me’, and he pointed to Abu Bakr and Umar (ra), ‘and hold fast to the vow of Am`maar and whatever Ibn Mas`ood tells you, believe it to be true.’” (*Musnad Imaam Ahmad Ibn Hanbali* 5/385 no. 23665-23813)

(٢) عن حذيفة قال: كنا عند رسول الله صلي الله عليه و سلم فقال: اني لا أري بقائي فيكم الا قليلا فاقتدوا باللذين من بعدي و اشار الي ابي بكر و عمر و اهتدوا بهدي عمار و ما حدثكم ابن مسعود فاقتبلوا. (صحيح ابن حبان ٤/٢٥٥)

It has been narrated from Hudhaifah (ra) that he said, ”We were with Rasullulah (sallallahu-alaihi-wa-sallam) when he said, ‘Verily I do not think that I will remain amongst you except for a little while, so follow those after me’, and he pointed to Abu Bakr and Umar (ra), ‘Follow the guidance of Am`maar (ra) and whatever Ibn Mas`ood (ra) tells you, accept it.’” (*Saheeb Ibn Hibaan* 4/255 no. 6911)

How can you turn away from the sayings and the actions of Ibn Mas`ood (ra) after the command of Rasullulah (sallallahu alaihi wa sallam)? Ibn

Mas`ood (ra) was also a *Faqeeh*²⁴ amongst the *Sahaabah*, because he studied the statements and actions of Rasullulah (sallallahu alaihi wa sallam) in depth, and he understood them properly. Also remember that Ibn Mas`ood (ra) was one of the first to accept Islam. He says himself that there were only six *Muslims*²⁵ at that time, and besides them, there were no other *Muslims*. The sayings of Ibn Mas`ood (ra), with *Sahih* chain of narrations, are found in *Ahaadith* books. Take note of what we narrate.

عن القاسم بن عبد الرحمن عن أبيه قال: قال عبد الله بن مسعود: لقد رأيتني سادس ستة ما علي الأرض مسلم غيرنا.
(صحيح ابن حبان ٦/٣١٥، مستدرک للحاکم ٥/١٩٨٤)

It has been narrated from Qasim Ibn Abdir Rahman from his father (ra) that he said, “Abdullah Ibn Mas`ood (ra) said, ‘I was the sixth of six. There were no other Muslims on the earth besides us.’” (*Sahih Ibn Hibaan* 6/310 page 7071 *Al Mustadrak lil Hakim* new edition 5/1984 no. 5367)

Ibn Mas`ood (ra) saw Rasullulah (sallallahu alaihi wa sallam) during his twenty three years of his Prophethood, till he died. He was his special servant. He was famously known as ‘*Saahibun Na`lain*²⁶. He was a *Faqeeh hun nafs*²⁷. To turn away from his sayings and actions and from the *Sahaabah* because of the fact that it is ‘only’ a saying of Ibn Mas`ood (ra), who possessed so many virtues, shows how ignorant one is and that one does not know about the *Shariah*. Imaam Abu Hanifah (ra), while keeping his statements and actions in front of him, gave the judgment that the four *Raka`ah* before *Jumu`ah Salaah* are *Sunnah Muakkadah*, and this is the truth.

May Allah give us the ability to understand the truth and implement it. Aameen.

²⁴ Jurist, one who is learned in fiqh.

²⁵ A follower of the religion of Islam.

²⁶ Keeper of the sandals

²⁷ One who becomes such a great *Faqeeh* that *Fiqh* becomes his second nature. *Fiqh* (Arabic: *فقه* [*fiqh*]) is Islamic jurisprudence. *Fiqh* is an expansion of the code of conduct (*Shariah*) expounded in the Quran, often supplemented by tradition (*Sunnah*) and implemented by the rulings and interpretations of Islamic jurists.