

SUNNAH SALAAH BEFORE JUMU'AH

Question

What is the ruling of performing salaah before the fard of jumu'ah? From childhood we were taught that it is sunnah to perform four rak'aat before the fard of jumu'ah. However, we have recently seen some posts on different social media platforms in which it is stated that there is no sunnah salaah before jumu'ah. Can you please clarify?

Answer

There is a difference of opinion in this regard. Hafidh Ibn-ul-Qayyim (ra) noted that

هو مذهب مالك وأحمد في المشهور عنه وأحد الوجهين للأصحاب الشافعي

The crux of this text is that according to Imam Malik, the famous narration from Imam Ahmad and one of two opinions among Shafi'i scholars, there is no sunnah before the fard of jumu'ah.¹

Note

1. Describing this opinion as *the famous narration from Imam Ahmad* indicates that there is a conflicting narration from Imam Ahmad (ra).
2. The same applies to the description of this opinion as one of two opinions among Shafi'i scholars. In fact, in his commentary of Abu Ishaq Shiraazi (ra)'s *Al-Muhadhab*, Imam Nawawi (ra) only mentioned the opinion that there is sunnah before the fard of jumu'ah. Discussing this mas'alah he said that it is sunnah to

¹ *Zaad-ul-Ma'aad* V.1 Pg.369

perform at least two rak'aat before and after the jumu'ah, but in both instances performing four rak'aat is better.² In his fiqh primer titled *Minhaaj-ut-Taalibeen* Imam Nawawi (ra) only mentioned four rak'aat before and after the fard of jumu'ah. Khateeb Shirbeeni (ra) explained that this means that before and after jumu'ah there are two rak'aat sunnah muakkadah and two rak'aat sunnah ghair muakkadah.³ In this regard the famous primer in Shafi'i fiqh, *Umdat-us-Saalik*, merely states that *jumu'ah is the same as dhuhr* i.e. the sunnah before and after jumu'ah are the same as the sunnah before and after dhuhr.⁴

3. Imam Tirmidhi (ra) mentioned in his canonical compilation of hadith that Abdullah bin Mas'ood (ra) used to read four rak'aat before and after the jumu'ah salaah. Imam Tirmidhi (ra) then noted that Sufyaan Thawri and Ibn-ul-Mubaarak (ra) followed the practice of Ibn Mas'ood (ra).
4. It is evident from the above quotations that Imam Abu Hanifa (ra) and his followers are not the only people who advocate sunnah salaah before the fard of jumu'ah.

Our Proofs

Hadith One

The famous taabi'i, Abu Abdir-Rahman As-Sulami (ra) narrated that Abdullah bin Mas'ood (ra) used to command them to perform four rak'aat before and four rak'aat after the jumu'ah salaah.⁵

- The chain of this hadith is saheeh (authentic). All its narrators in its chain are thiqaat (reliable).

² *Al-Majmoo'* V.4 Pg.9

³ *Mughni Al-Muhtaj* V.1 Pg.451

⁴ *Umdat-us-Saalik* Pg.57

⁵ Musannaf Abdur-Razzaaq Hadith 5525

- The person who narrated this hadith from Abu Abdir-Rahman As-Sulami is 'Ataa bin Saa'ib who is classified as صدوق اختلط (truthful but he lost his memory). However, the person who narrated from Ataa is Sufyaan Thawri (ra). He narrated from 'Ataa قبل اختلاطه (before he lost his memory). Hence, this narration is still authentic.⁶
- Moulana Dhafr Ahmad 'Uthmani (ra) explains that although this hadith is mawqoof, it falls under the category of marfoo' because, (knowing the caution of the Sahaabah in deeni matters), Ibn Mas'ood (ra) would only do this due to something that he learnt from Rasulullah sallallahu alaihi wasallam.⁷

Hadith Two

Imams Ahmad, Bukhari, Muslim, Nasa'i, Abu Da'ud, Tirmidhi, Ibn Majah and others recorded the hadith of Abdullah bin Mughaffal (ra) which states that there is a salaah between every two adhaans.⁸

- All the commentators of hadith explain that the two adhaans referred to in this hadith are the adhaan and the iqaamah. Thus, the meaning of this hadith is that there is a salaah between every adhaan and iqaamah.
- The great Egyptian Shafi'i commentator of Saheeh Bukhari, Hafidh Ibn Hajar 'Asqalaani (ra) alluded that the four rak'aat sunnah between the jumu'ah adhaan and khutbah may be deduced from this hadith.⁹

⁶ *I'laa-us-Sunan* V.7 Pg.9

⁷ *I'laa-us-Sunan* V.7 Pg.10

⁸ Ahmad (Hadith 16790) Bukhari (Hadith 624 and 627), Muslim (Hadith 304), Nasa'i (Hadith 681), Abu Da'ud (Hadith 1283), Tirmidhi (Hadith 185), Ibn Majah (Hadith 1162)

⁹ *Fath-ul-Baari* V.2 Pg.494

Hadith Three

Abdullah bin Zubair (ra) narrated that Rasulullah sallallahu alaihi wasallam said that there is no fard salaah except that it is preceded with two rak'aat.¹⁰

- Ibn Hibbaan (ra) authenticated this hadith.¹¹
- Hafidh Ibn Hajar (ra) regarded this and the previous hadith as the strongest proofs for sunnah salaah before jumu'ah.¹²
- Despite mentioning only two rak'aat, this hadith is sufficient to prove that there is a sunnah salaah before the fard of jumu'ah.

Hadith Four

Salmaan (ra) narrated that Nabi sallallahu alaihi wasallam said that when a man takes ghusl on the Day of Jumu'ah, cleans his body thoroughly (by pairing his nails and removing unwanted hair etc.), oils his hair or¹³ applies 'itr (perfume), then goes to the masjid and (upon entering the masjid), without separating any two people (who were seated next to each other), he performs as much salaah as is ordained for him and thereafter remains silent while the Imam speaks, Allah will forgive him for all his (minor) sins from then until the next Jumu'ah.¹⁴

- Some 'ulama claim that the underlined words prove the sunnah salaah before jumu'ah. However, those who claim that there is no sunnah salaah before jumu'ah argue that these words refer to general nafl that is performed before zawaal.

¹⁰ *Saheeh Ibn Hibbaan* (Hadith 2455, 2488),

¹¹ *Fath-ul-Baari* V.2 Pg.494

¹² *Fath-ul-Baari* V.2 Pg.494

¹³ The narrator doubted whether the hadith mentions oiling the hair or applying 'itr.

¹⁴ *Saheeh-ul-Bukhari* Hadith 883

Hadith Five

Naafi' narrated that Abdullah bin Umar (ra) used to perform a lengthy salaah before jumu'ah and two rak'aat at home after jumu'ah. He would say that this is what Rasulullah sallallahu alaihi wasallam used to do.¹⁵

- The proponents¹⁶ of sunnah salaah before jumu'ah also cite the underlined words of this hadith as substantiation for their opinion. According to their explanation, the last sentence of this hadith refers to the pre and post jumu'ah sunnah salaah.
- Their opponents argue that here too the underlined words refer to nafl salaah performed before zawaal rather than a sunnah salaah before jumu'ah. This is how they interpret the previous hadith and all the other ahaadith that we cite to corroborate our opinion.¹⁷
- Hadith One is sufficient to disprove their interpretation. Were these ahaadith regarding general nafl before zawaal, Ibn Mas'ood (ra) would not have commanded his associates to perform this salaah. The fact that he commanded them to perform this salaah indicates that he regarded it as more important than general nafl salaah. If it is neither nafl nor fard, it can only be an emphasised sunnah.¹⁸
- The opposition also argue that the last sentence only refers to the post jumu'ah salaah.¹⁹

¹⁵ *Sunan Abu Da'ud* Hadith 1128

¹⁶ Imam Nawawi (ra) cited this hadith as substantiation for sunnah before jumu'ah.

¹⁷ *Fath-ul-Baari* V.2 Pg.494

¹⁸ *I'laa-is-Sunan* V.7 Pg.12

¹⁹ *Fath-ul-Baari* V.2 Pg.494

- Even if their argument is valid, all it means is that the part of the hadith regarding the pre-jumu'ah salaah is mawqoof. As alluded to in our explanation of Hadith One, this type of mawqoof falls under the ruling of marfoo'.

Hadith Six

There is a hadith from Ibn Abbaas (ra) which states that Rasulullah sallallahu alaihi wasallam would perform four rak'aat before and after the jumu'ah salaah and that he would only make salaam at the end of the fourth rak'ah.

- Ibn Hajar (ra) described the chain of this hadith as **واه** (weak) and he quoted Imam Nawawi (ra)'s comments that this hadith is **باطل** (baseless).
- Moulana Dhafr Ahmad Uthmani (ra) explained that this hadith is recorded by Ibn Majah and Tabrani in his *Al-Mu'jam Al-Kabeer*.²⁰ There is no doubt that its chain in Ibn Majah is weak. Its weakness is because one of its narrators is Mubashir bin 'Ubaid who was a fabricator of hadith. However, this narrator does not appear in the chain of Tabrani. Yes, it does have Hajjaaj bin Artat and 'Atiyyah Al-'Ufi. In view of the varying opinions of the experts regarding their credibility, we conclude that they are **حسن الحديث**. In short, the chain of Tabrani means this hadith is hasan (acceptable).²¹

Hadith Seven

There is a very similar hadith from 'Ali (ra) also. This hadith is recorded by Tabrani in his *Al-Mu'jam Al-Awsat*.²²

²⁰ Ibn Majah (Hadith 1129), Tabrani, *Al-Mu'jam Al-Kabeer* (Hadith 12674)

²¹ *I'laa-us-Sunan* V.7 Pg.14

²² *Al-Mu'jam Al-Awsat* Hadith 1617

- Ibn Hajar classified this hadith as weak because in its chain is Muhammad bin Abdur Rahman As-Sahmi who Imam Bukhari and others regard as weak.²³
- However, there is no consensus regarding this narrator's weakness.
 - ~ Ibn 'Adi said about him *عندي لا بأس به* (I see no harm in him).
 - ~ Ibn Hibbaan included him among the *thiqaat* (reliable narrators).
- The hadith of a narrator who is disparaged by some authorities but approved by others is classified as *hasan* (acceptable).
- Ibn Hajar (ra) did not comment on any of the other narrators in this chain. Not commenting on them despite commenting on As-Sahmi as an indication that they are *thiqaat* (reliable).
- In short, Ibn Hajar (ra)'s classification of this hadith as weak is incorrect.

Hadith Eight

Bazaar recorded a hadith from Abu Hurairah (ra) which states that he would perform two rak'at before and four rak'at after jumu'ah. Ibn Hajar said that this hadith is weak.²⁴

Important Note

As you have read, Ibn Hajar (ra) regarded our sixth and seventh proofs as weak. Ibn-ul-Qayyim (ra) did the same in his *Zaad-ul-Maa'aad*.²⁵ However:

1. You have also read that their conclusions are incorrect. Both of these ahaadith are actually *hasan* (acceptable).

²³ *Fath-ul-Baari* V.2 Pg.494

²⁴ *Fath-ul-Baari* V.2 Pg.494

²⁵ *Zaad-ul-Ma'aad* V.2 Pg.

2. Even if we concede that these ahaadith are weak, what about the rule that multiple chains increase reliability? In accordance with this rule of the muhadditheen, multiple chains cause a weak hadith to become hasan. Thus, even if our sixth and seven proofs are individually weak, their collective credibility should increase to the level of hasan. The same applies to our eighth proof. We acknowledge its individual weakness, but multiple ahaadith conveying the same meaning compensate for this weakness.

Hadith Nine

In his *Mushkil-ul-Aathaar* Imam Tahaawi (ra) recorded a hadith from Abu Hurairah (ra) which states that 'whoever performs salaah should perform four rak'aat before and after the jumu'ah'. Moulana Banuri (ra) noted that this hadith is weak.²⁶

Hadith Ten

Ibn Sa'd recorded a narration from a lady by the name of Saafiya.²⁷ She said that she saw Safiyya (ra) perform four rak'aat before the imam entered the masjid for the jumu'ah salaah and she then performed the two rak'aat of jumu'ah with the imam.²⁸

- Moulana Dhafr Ahmad 'Uthmani (ra) said that all its narrators besides Saafiya are thiqaat (reliable). He could not comment on Saafiya because لم أوف عليها (I did not find any information about her).

²⁶ *Ma'aarif-uf-Sunan* V.4 Pg.414

²⁷ *I'laa-is-Sunan* has her name as Haafiya. However, *At-Tabaqaat* and *Nasb-ur-Raayah* have her name as Saafiya.

²⁸ *At-Tabaqaat Al-Kubra* V.8 Pg.356 Entry No.4701 (Al-'Ilmiyya Edition)

- However, Ibn Hajar (ra) alluded to this narration without adding any (disparaging) comments. According to Ibn Hajar (ra)'s style, this is an indication that this narration is either saheeh or hasan.²⁹

Qiyaas

Jumu'ah is performed in place of dhuhr. In Arabic we say jumu'ah is the badal of dhuhr. Hence, all we have to do is compare jumu'ah to dhuhr. Thus, we conclude that just as there is a sunnah salaah before the fard of dhuhr, there should be a sunnah salaah before the fard of jumu'ah. This is what is called qiyaas. Ibn-ul-Qayyim (ra) raised two objections against this proof.

Objection One

Sunnah is established from Nabi sallallahu alaihi wasallam and his righteous khulafa. Sunnah may not be established from this type of qiyaas.³⁰

Answer

Our opinion is not based on qiyaas only. In fact, our opinion is not based on qiyaas. It is based on all the above (and other) narrations in this regard. We only cite qiyaas to corroborate what we already understood from all of these narrations.³¹

Objection Two

Jumu'ah is an independent salaah rather than a badal (substitute) of dhuhr. So how can you make qiyaas of jumu'ah on dhuhr?³²

²⁹ *I'laa-is-Sunan* V.7 Pg.12

³⁰ *Zaad-ul-Ma'aad* V.1 Pg.369

³¹ *I'laa-is-Sunan* V.7 Pg.11-12

³² *Zaad-ul-Ma'aad* V.1 Pg.370

Answer

The claim that jumu'ah is not the badal of dhuhr is incorrect. The proof that jumu'ah is the badal of dhuhr is that those who miss the jumu'ah salaah with the imam have to perform dhuhr salaah. Were jumu'ah an absolutely independent salaah, why would it be substituted with dhuhr in the instance of being missed?³³

As substantiation for his claim that jumu'ah is not the badal of dhuhr, Ibn-ul-Qayyim (ra) quotes the hadith of Ibn Umar (ra) in which he said, 'I performed with Rasulullah sallallahu alaihi wasallam two rak'aat before and after dhuhr and two rak'aat after maghrib, 'isha and jumu'ah'.³⁴ He argues that if jumu'ah is the badal of dhuhr, why would Ibn 'Umar (ra) mention jumu'ah after already mentioning dhuhr. There is no need to mention jumu'ah separately if it is the badal of jumu'ah.³⁵ The answer to his question is that although jumu'ah is the badal of dhuhr, it was mentioned separately to show that unlike dhuhr, Rasulullah sallallahu alaihi wasallam would perform the sunnah after jumu'ah at home.³⁶

(The question of where the post jumu'ah sunnah should be performed is a separate topic which may be discussed later in a separate article Insha Allah.)

Imam Bukhari (ra)

Imam Bukhari (ra) mentioned only one hadith under the chapter regarding salaah before and after the fard of jumu'ah. He only mentioned the hadith of Ibn Umar (ra) in which he says that Rasulullah sallallahu alaihi wasallam used to perform two rak'aat before and after

³³ *I'laa-is-Sunan* V.7 Pg.11

³⁴ *Saheeh-ul-Bukhari* Hadith 1172

³⁵ *Zaad-ul-Ma'aad* V.1 Pg.371

³⁶ *Fath-ul-Baari* V.2 Pg.493

dhuhr, two rak'aat after maghrib at home, two rak'aat after 'isha and he would not perform salaah after jumu'ah until he reached home. He would then perform two rak'aat.³⁷ The chapter is regarding salaah before and after jumu'ah yet the hadith only touches on the latter. So why did Imam Bukhari (ra) mention this particular hadith? What is he alluding to?

Ibn Munayyir (ra), a famous commentator of Saheeh-ul-Bukhari, explains that it is as if Imam Bukhari (ra) is saying that because jumu'ah is the badal of dhuhr, dhuhr and jumu'ah are the same (in this regard) so long as there is no evidence proving the opposite.³⁸ Ibn Teen (ra) noted that, 'Salaah before jumu'ah is not mentioned in this hadith. Perhaps Imam Bukhari's intention is that it is established by making qiyaas on dhuhr'.³⁹

Ibn-ul-Qayyim (ra) disagrees with the above. His opinion is that Imam Bukhari (ra)'s intention is to show that only the post-jumu'ah sunnah is mentioned in hadith and that the pre-jumu'ah salaah is not mentioned in any hadith.⁴⁰

We agree with Ibn Munayyir and Ibn Teen because if Imam Bukhari (ra)'s intention was to show that the pre-jumu'ah salaah is not mentioned in any hadith, he could have simply excluded it from the chapter heading. That is what Imam Abu Da'ud (ra) did in his Sunan. He dedicated a chapter to salaah after jumu'ah but he did not do so for salaah before jumu'ah. Imam Bukhari (ra) could have done the same.

³⁷ *Saheeh-ul-Bukhari* Hadith 937

³⁸ *Fath-ul-Baari* V.2 Pg.493

³⁹ *Fath-ul-Baari* V.2 Pg.494

⁴⁰ *Zaad-ul-Ma'aad* V.1 Pg.370

Ibn-ul-Qayyim (ra) argues further that just as Imam Bukhari (ra)'s intention in the chapter on salaah before and after the 'eid salaah is to prove that there is no such salaah, it is possible that his intention in the chapter on salaah before and after jumu'ah is to prove that there is no such salaah before jumu'ah.⁴¹ Our response is that there is a difference between the two issues. While there is a clear hadith stating that Rasulullah sallallahu alaihi wasallam did not perform salaah before and after the 'eid salaah, there is no hadith which clearly states that Rasulullah sallallahu alaihi wasallam did not perform any salaah before the fard of jumu'ah.

The Hambali Madhab

As mentioned in the beginning of this article, the famous opinion of Imam Ahmad (ra) is that there is no sunnah salaah before jumu'ah. However, there is a very famous kitaab in Hambali fiqh titled *A-Mughni*. In this kitaab the author, Ibn Qudaamah (ra), dedicated a paragraph to this discussion. Surprisingly, his approach indicates permissibility of salaah between zawaal and the fard of jumu'ah. He mentioned four narrations in this regard. We will quote just two of them.

1. Abu Bakr said that they would be with Habeeb bin Abi Thaabit for jumu'ah. He would ask, 'Has zawaal taken place?' He would then turn around and look. When zawaal took place, he would perform the four rak'aat which are before the jumu'ah.
2. 'Amr bin Sa'eed narrated from his father that, 'I would meet the companions of Rasulullah sallallahu alaihi wasallam. When zawaal took place, they would stand up and perform four rak'aat'.⁴²

⁴¹ *Zaad-ul-Ma'aad* V.1 Pg.370

⁴² *Al-Mughni* V.2 Pg.270

Similarly, Majd-ud-Deen Ibn Taimiyah (ra), the grandfather of the famously controversial Taqi-ud-Deen Ibn Taimiyah (ra), compiled a kitaab titled *Muntaqal-Akhbaar*. In this kitaab he cited the hadith of Sulayk Ghitfaani (ra) as substantiation for pre-jumu'ah sunnah salaah.⁴³

Ibn-ul-Qayyim (ra)

Ibn-ul-Qayyim (ra) is the most vociferous opponent of the pre-jumu'ah sunnah salaah. He wrote a lengthy refutation in his *Zaad-ul-Ma'aad*. However, his entire discussion is centred on discrediting our proofs. Other than that, his only argument for negation of this sunnah salaah is that during the time of Rasulullah sallallahu alaihi wasallam there was only one adhaan for jumu'ah and the khutbah would commence immediately thereafter. So when did they perform salaah before the khutbah?⁴⁴

The gist of Ibn-ul-Humaam (ra)'s answer to this is that Rasulullah sallallahu alaihi wasallam would only enter the masjid to deliver the khutbah after zawaal. Thus, it is possible that he sallallahu alaihi wasallam would perform salaah between zawaal and adhaan. He explains further that there is a hadith which states that Rasulullah sallallahu alaihi wasallam would perform four rak'aat of salaah after zawaal and say, 'This is a time in which the doors of the sky are opened. Thus, I love that at this time a good action of mine ascend to the sky'. The 'umoom (general meaning) of this hadith includes the Day of Jumu'ah. Hence, it is imperative to consider the above possibility that adhaan would not be given immediately after zawaal and that the sunnah salaah would be performed between zawaal and adhaan.⁴⁵ Do

⁴³ *Nayl-ul-Awtaar* V.3 Pg290

⁴⁴ *Zaad-ul-Ma'aad* V.1 Pg.369

⁴⁵ *Fath-ul-Qadeer* V.2Pg.69

the narrations quoted from Ibn Qudaamah (ra) not corroborate this explanation of Ibn-ul-Humaam (ra)?

Qadi Shawkaani (ra)

Qadi Shawkaani (ra) wrote in his *Nayl-ul-Awtaar*⁴⁶ that the deniers have no proof other than the hadith that prohibits salaah at the time of zawaal, but that is not what the dispute is about. In short, performing salaah before jumu'ah is encouraged. Therefore, those who claim impermissibility (of sunnah before jumu'ah) must provide (better) evidence.⁴⁷

Conclusion

1. The claim that there is absolutely no sunnah salaah before the fard of jumu'ah is incorrect.
2. Sunnah salaah before the fard of jumu'ah is established from a number of ahaadith and the actions of certain Sahaabah like Ibn Mas'ood, Ibn Umar and others (ra). Would these Sahaabah who were more wary of bid'ah (innovation) than anybody after them persist on an action for which they had no precedent from Rasulullah sallallahu alaihi wasallam?⁴⁸

والله أعلم بالصواب

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26 Rabi'ul-Awwal 1446
30 September 2024
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⁴⁶ Which is a commentary of the senior Ibn Taimiyah (ra)'s *Multaqaal-Akhbaar*.

⁴⁷ *Nayl-ul-Awtaar* V.3 Pg.290

⁴⁸ *Ma'aarif-us-Sunan* V.4 Pg.412