# 134899 - Ruling On Praying Jumu’ah Before Zawal

**the question**

I am currently studying in Canada, and there is construction work underway to expand the mosque. Hence at present it does not have enough space for everyone to attend Jumu‘ah prayer. For this reason they hold two Jumu‘ahs, so that everyone can pray. But the problem is that the first prayer is at twelve thirty, i.e., approximately one hour before the time for the prayer begins. Is this permissible according to the opinion of any scholar? What is the ruling on the prayers that I have offered previously?

**Detailed answer**

Praise be to Allah.

The majority of Hanafi, Maliki and Shafa‘i scholars are of the view that Jumu‘ah prayer can only be offered after the sun has passed the meridian. The Hanbalis are of the view that it is permissible to offer this prayer before the meridian.

See: al-Umm, 1/223; al-Majmoo‘, 4/377-381; al-Insaf, 2/375-376; al-Mawsoo‘ah al-Fiqhiyyah, 27/197-198

However, it is better to offer the prayer after the sun has passed the meridian. If the congregation has no choice but to offer the prayer approximately one hour before the sun passes the meridian, there is no blame on them.

The scholars of the Standing Committee for Issuing Fatwas were asked:

Is it permissible to pray Jumu‘ah one hour before the sun passes the meridian – because of the necessity of going to work in France? Please note that if we do not offer the prayer before going to work, which is one hour before the sun passes the meridian, we will not be able to pray Jumu‘ah.

Does necessity make that permissible?

They replied:

There is a difference of scholarly opinion concerning the beginning of the time for Jumu‘ah prayer. The majority of fuqaha’ are of the view that the beginning of the time for Jumu‘ah is the same as the beginning of the time for Zuhr, which is when the sun passes the meridian, so it is not permissible to offer the prayer a long time before the sun passes the meridian or a short time before, and the prayer offered before that time is not valid, because Salamah ibn al-Akwa‘ (may Allah be pleased with him) said: We used to pray Jumu‘ah with the Prophet (blessings and peace of Allah be upon him) when the sun passed the meridian, then we would go back and seek shade. Narrated by al-Bukhari and Muslim. And because Anas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) used to pray Jumu‘ah when the sun had passed the zenith. Narrated by al-Bukhari. And a number of scholars said that it is not permissible before the sixth or fifth hour.

Imam Ahmad ibn Hanbal and a number of other scholars were of the view that the beginning of the time for Jumu‘ah prayer is the same as the beginning of the time for the Eid prayer; as for the sun passing the meridian, it is the start of the time when it becomes obligatory to set out for Jumu‘ah prayer. They quoted as evidence for the permissibility of offering Jumu‘ah prayer before the sun passes the meridian the hadith of Jabir (may Allah be pleased with him) who said: The Messenger of Allah (blessings and peace of Allah be upon him) used to pray – i.e., Jumu‘ah – then we would go to our camels and take them to the watering place when the sun had passed the meridian. Narrated by Muslim. And Salamah ibn al-Akwa‘ (may Allah be pleased with him) said: We used to pray Jumu‘ah with the Messenger of Allah (blessings and peace of Allah be upon him), then we would leave and the walls would not have any shadow (i.e., the sun was at the meridian). Narrated by Abu Dawood.

To reconcile between the hadiths we may note that the Messenger of Allah (sa) used to pray Jumu‘ah after the sun passed the meridian most of the time, and he prayed it shortly before the sun passed the meridian sometimes.

Based on that, it is preferable to pray Jumu‘ah after the sun has passed the meridian, paying attention to what the Prophet (blessings and peace of Allah be upon him) usually did, and so as to avoid an area of scholarly differences of opinion. This is what indicates that this issue is a matter of ijtihad and is broad in scope. So if someone prays Jumu‘ah shortly before the meridian, his prayer is valid, in sha Allah, especially if there is an excuse, such as that mentioned by the questioner. End quote.

Fatawa al-Lajnah ad-Da’imah, 8/216-217

Shaykh Ibn Jibreen was asked:

We are government-sponsored Saudi students in the United States. We pray Jumu‘ah prayer one hour before its time begins, because the time for it begins at 1:15, but we pray at 12.15. That is because a number of the students have lectures at the same time, and they can only offer the prayer at this early time. If this is permissible for these students, there are still some students who do not have lectures but they also pray at the early time with them, because there is only one mosque. Is their prayer acceptable?

The shaykh (may Allah preserve him) replied:

Many of the scholars are of the view that the beginning of the time for Jumu‘ah prayer is the same as the beginning of the time for the Eid prayer, i.e., after the end of the time during which it is not allowed to pray (following Fajr prayer), and it lasts until the time for ‘Asr begins. But they regard it as mustahabb to pray Jumu‘ah after the sun has passed the meridian, i.e., when the time for Zuhr has begun, because it is offered instead of Zuhr prayer, and this was the usual time for Jumu‘ah from the time of the Prophet (blessings and peace of Allah be upon him) and the time of the Rightly Guided Caliphs. But there are some reports which indicate that some of the Sahabah used to offer it earlier, before the meridian. As there is the excuse of being busy at the usual time for this prayer, we say that there is nothing wrong with offering it before the sun passes the meridian meridian, even if it is an hour or so before, because that is permissible according to many of the scholars and because there is justification for bringing it forward. Based on that, there is nothing

wrong with them all praying at the time mentioned, even though the excuse applies only to some of them and not others. And Allah knows best.

End quote from the Shaykh's website.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

There are some khateebs who enter the mosque on Friday and begin the khutbah before the time for the prayer; sometimes the prayer begins when the sun has not yet passed the meridian. Is this correct?

He replied:

This issue – i.e., starting the khutbah and prayer on Friday before the sun has passed the meridian – is something concerning which there is a difference of opinion among the scholars. Some of them say that it is not permissible until the sun has passed the meridian. Others say that it is permissible. The correct view is that it is permissible an hour or half an hour or the like before the sun passes the meridian. End quote.

Liqa' al-Bab al-Maftooh, 16/19

From the above it is clear that if Jumu'ah prayer is offered approximately one hour before the sun passes the meridian, it is valid.

With regard to having two Jumu'ah prayers in the same mosque, one after the other, please see the answer to question no. 587158.

And Allah knows best.