

Performing the Jumu'ah salaah before Zawaal

Q: Salaah-608: Is it necessary for Zawaal to pass before performing the Jumu'ah salaah? There are some people who are of the opinion that it is not necessary for Zawaal to pass. Please furnish a detailed reply because these people are extremely adamant and are making a great effort to convince others as well.

Answer: One of the preconditions for the validity of the Jumu'ah salaah is that the time needs to be correct and the time for the Jumu'ah salaah is the same as that for the Zuhr salaah. The time for the Zuhr salaah is after the sun crosses over its meridian, which is the time of Zawaal. Since the Jumu'ah salaah takes the place of the Zuhr salaah, it will not be valid if performed before this time.

This has been proven from the words and deeds of Rasulullaah SAW. When Rasulullaah SAW. sent Hadhrat Mus'ab Umair RADI. to Madinah, he clearly told him, "Lead the people in the Jumu'ah salaah after the sun descends.

A Hadith from Bukhaari quotes that Hadhrat Anas RADI. said, Rasulullaah SAW. used to perform the Jumu'ah salaah once the sun started to descend.

Hadhrat Salama bin Akwa RADI. states, "We used to gather for the Jumu'ah salaah with Rasulullaah SAW. after zawaal.

Because the Jumu'ah salaah takes the place of the Zuhr salaah, all the conditions necessary for the Zuhr salaah need to be fulfilled for the Jumu'ah salaah as well. Fat'hul Qadeer (Vol.2 Pg.56) states that the substitution of the Zuhr salaah with the Jumu'ah salaah is contrary to logical deduction because the Zuhr salaah comprises of four Rakaahs while the Jumu'ah salaah is only two Rakaahs. Therefore, it is necessary to observe all the requirements that the Shari'ah stipulates. Research has proven that during his lifetime, Rasulullaah SAW. never performed the Jumu'ah salaah out of its stipulated time and never performed it without first delivering the Khutbah. It is therefore a precondition for the Khutbah and the salaah to take place within the prescribed time. Therefore, the precondition will not be fulfilled if the Khutbah takes place before the time even though the salaah takes place within the time.

Imaam Tahtaawi RAH. writes the same thing, adding that had it ever been permissible to perform the Jumu'ah salaah outside the prescribed time, it would have been done at least once to demonstrate the permissibility.

It is because of this that the Fuqahaa have stipulated the time of Zuhr as a precondition for the validity of the Jumu'ah salaah. This is explicitly mentioned in Hidaayah (Vol.1 Pg.148) , Badaai'us sanaa'i (Vol.1 pg.268) Ikhtiyaar (Vol.1 Pg.B2) and Maraaqil Falaah (pg.277).

In his commentary of Muslims. Imaam Nawawi RAH. writes, "These Ahadeeth specify that the Jumu'ah salaah ought to be performed early. Imaam Maalik RAH., Imaam Abu Haneefah RAH. Imaam Shaafi'ee RAH. as well as the majority of the Ulema, sahabah RADI. Taabi'een and

those after them state that the Jumu'ah salaah is permissible only after Zawaal ... Qaadhi Ayaadh RAH. states that all that is reported about them but contrary to the opinion of the majority is not authentic and the majority have ruled that these are exaggerations. In fact, the Sahabah RADI. used to postpone their meals and siesta to after the salaah on the day of Jumu'ah for fear of being preoccupied. "

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