In the name of Allah, the most Gracious, the most Merciful

The Muslim Community Association of San Francisco Bay Area (MCA) consulted with a number of community members and scholars before deciding on scheduling one of the Jumu’ah prayers prior to Dhuhr time. A second Jumu’ah prayer is scheduled after the beginning of Dhuhr time -- and can be attended by those who prefer the later time.

The following pages provide describe the Fiqhi opinion that formed the basis of this decision.

**Dr. Hisham Abdallah's Summary Opinion**


Other Masajid in the USA conduct Jumu’ah prior to Dhuhr. One such example is Dar Al Hijrah Islamic Center in Falls Church, VA (one of the largest Masajid in the USA). This Masjid conducts three Friday prayers every Friday. The first is at 11:15 PM, the second at 12:15 PM and the third at 1:15 PM. Please visit www.hijrah.org.

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**Detailed Opinion about Jumu'ah before Dhuhr**

*Written by Dr. Hisham Abdallah*

**Q: Is it permissible to hold Salat-ul-Jumu'ah before Zuhr time?**

A: There is a difference of opinion among scholars regarding the time of Salat-ul-Jumu'ah.

In the Hanafi and Shafi'i mazhab, the time for Jumu’ah is the same for Zuhr prayer; i.e. from mid-day (zawal) until 'Asr.

In the Hanbali mazhab, the time for Jumu’ah is the same for Eid prayer; i.e. from Duha (approximately 15 minutes after sunrise) until before 'Asr. Some Hanbali scholars restricted the time for Jumu’ah from approximately one hour before Zuhr until before 'Asr. The Hanbali scholars base their opinion on a collection of Hadith as well as sayings and practices of the Sahaba. Perhaps most notable is the Hadith narrated by Jaabir ibn Abdullah (RA), 'We used to pray [Jumu'ah] with the Prophet (pbuh) and then we would rest our camels until noon time (zawal),' recorded by Muslim. Additionally, Abdullah ibn Saydan said, 'I witnessed Jumu'ah with Abu Bakr (RA) and his khutbah and prayer were before noontime. Later, I prayed it with Omar.
(RA) and his khutbah and prayers continued until noontime. Then I prayed it with Uthman (RA) and his khutbah and prayers continued until after noontime. I did not find anyone who criticized or denied any of their actions.' This saying was recorded by Daarqutny and Ahmad.

It should also be noted in the Maliki mazhab, some scholars extended the time for Jumu’ah from (mid-day) zawal until shortly before sunset. Ibn al-Qasim said, 'It [Jumu’ah] is permitted as long as the sun has not set, even if this necessitates that part of Asr prayer must be prayed after the sun sets.' Sahnoon said, '[it is acceptable] before the sun sets by a time period enough to perform the khutbah, the prayer, and Asr.' Others have said, 'Until the reddening of the Sun [late afternoon].'

Shaikh Yusuf al-Qaradawi said: 'In light of these scholarly opinions, the community may benefit from the permission (rukhsa) of the Hanbali and Maliki scholars when needed. This is in order to preserve Jumu’ah prayer for Muslims who live outside the Muslim world.'

Based on the above, the MCA has decided to hold Jumu’ah in two shifts: one that lies before Zuhr time during the Daylight Saving Time period (12:20 p.m.) and a second shift at 1:20 p.m., which always lies during the time for Zuhr. In doing so, the MCA attempts to maximize the opportunity of as many Muslims as possible to attend Jumu’ah, while avoiding the severe traffic congestion and parking issues that may jeopardize our relationship with our neighbors and the City of Santa Clara.

Q: If I pray Jumu’ah prior to Zuhr time, do I have to make up my Zuhr?

A: No. The scholars have agreed that Jumu’ah substitutes for Zuhr for the one who performs it.


April 9, 2003
(Please read the entire translation from the book to see how Jumu'ah is permitted before Dhuhr time)

Jumu'ah Prayer Before Noon and After Asr

Question: What is the ruling regarding praying Jumu'ah before noontime or after the time for Asr has entered? This is due to the fact that Dhuhr time in certain localities is not sufficient during the winter season to fit the khutbah and the prayer, or students are not able to take time away from classes except before or after the prescribed time.

Answer: The majority of jurists (fuqaha) are of the opinion that the time for Jumu’ah prayer is the same as that of dhuhr, i.e. after the sun has reached its zenith (zawal) until the time in which
all shadows are equal to objects. Hence, it is impermissible to pray Jumu'ah before this time or after it.

The Hanbali Leniency Regarding the Beginning of This Time

The Hanbali's expanded the time allotted for Jumu'ah prayer, allowing it to be prayed during the same period of Eid prayer, i.e. from ten minutes after sunrise until the end of the time for dhuhr. Some of them set this time to the 'sixth period' (about one hour before noon) based upon evidence from the hadith and the actions of the companions, May God be please with them.

Ibn Muflih said in his al-Mubdi', 'It's [Jumu'ah prayer] time starts from the same time as Eid prayer. Imam Ahmed, al-Qadhi, and others have mentioned this based upon the saying of Abdulllah ibn Saydan, 'I witnessed Jumu'ah with Abu Bakr May God be please with him and his khutbah (sermon) and prayer were before noontime. Later, I prayed it with Omar May God be please with him and his khutbah and prayers continued until noontime. Then I prayed it with Uthman May God be please with him and his khutbah and prayers continued until after noontime. I did not find anyone who criticized or denied any of their actions.' This hadith was recorded by Daarqutny and Ahmed."

In his alMughni, Ibn Qudamah commented on al Khiraqi's saying, "It is acceptable for them to pray Jumu'ah in the sixth period before noon." (The sixth period is the hour before noon, thus if Dhuhr time starts at twelve noon, then the sixth hour is at eleven a.m.). Ibn Qudamah said, "In some narrations it was recorded as the fifth period, but the sixth period is correct. What is apparent from al-Khiraqi's words is that the prayer is not accepted before the sixth period. It has narrated by Ibn Masud, Jabir, Saeed, and Mu'awiyyah prayed it before noon (zawal). Al-Qadhi and others have said that it is allowed during the time allotted for Eid prayer. Abdullah the son of Ahmed ibn Hanbal narrated that his father said, 'We have determined it to be the same as Eid prayer [in timing].' Mujahid said, 'There is no Eid for people except in the beginning of the day.' Ataa said, 'All eids begin during the time of dhuha (mid-morning), Jumu'ah, Eid al-Adha, and Eid al-Fitr. This is based upon the narration of ibn Masud in which he said, 'There is no Eid except in the beginning of the day, and the Prophet May God peace and blessing be upon him led us in Jumu'ah in the shad of the hateem. This was recorded by ibn al-Bukhturi in his Amaleeh.

It was narrated that Ibn Mas'ud and Mu'awiyyah prayed Jumu'ah during the time for dhuha (mid-morning). Explaining their actions they said, 'We hastened the prayer fearing that the heat would afflict you.' In addition, al-Athram narrated Ibn Mas'ud's hadith.

Because Jumu'ah is considered a Eid for Muslims, praying it at the time of Eid prayer is acceptable (just as Eid al Adha and Eid al Fitr). Proof that Jumu'ah is considered a Eid is found in the hadith of the Prophet May God peace and blessing be upon him, 'This is a day which Allah Glory to him, has decreed as a Eid (celebration) for the Muslims.' On a special occasion when one of the Eid days coincided with a Friday, the Prophet May God peace and blessing be upon him said: 'You have been granted two Eids on this day.'

Most scholars have agreed that the time for Jumu'ah is during the time for Thuhr prayer, and that it is preferable to pray it at the beginning of its time. This is based upon the hadith of Salama ibn
Fatwa about Praying Jumu'ah before Dhuhr

al-Akwa', 'We used to pray Jumu'ah with the Prophet May God peace and blessing be upon him at noon time, then we would seek out the shade,' agreed upon.

'Anas said, 'The Prophet May God peace and blessing be upon him would pray Jumu'ah in the afternoon (when the sun starts to move from its zenith),' narrated by Al Bukhari. Because Jumu'ah prayer replaces dhuhr prayer, and because the last time acceptable for Jumu'ah is the same as that for dhuhr, then their time period (beginning and end) should be the same. This is the same reasoning as that accepted for shortening a prayer and praying it completely."

Ibn Qudamah continues, "We find evidence from the Sunnah of the Prophet May God peace and blessing be upon him and from the consensus of the scholars that points to the permissibility of Jumu'ah prayer during the 'sixth period.' From the Sunnah of the Prophet May God peace and blessing be upon him, Jaabir ibn Abdullah narrated, 'We used to pray [Jumu'ah] with the Prophet May God peace and blessing be upon him and then we would rest our camels until noon time (zawal),' recorded by Muslim.

On the authority of Sahl ibn Sa'd, 'During the time of the Prophet May God peace and blessing be upon him, we would not nap nor have our lunch until after Jumu'ah prayer,' Agreed upon. Ibn Qutayba said, 'Lunch (ghadaa') and the siesta (nap) occur only before noon-time (zawal).’ Salama said, 'we would pray the Jumu'ah with the Prophet May God peace and blessing be upon him. Upon our departure, we would not find any shade to rest under [occurs when the sun is at its zenith, i.e. Jumu'ah prayed before noon-time.] Recorded by Abu Dawood.

The Maliki Leniency Regarding the End of Jumu'ah Time

The Maliki School were lenient regarding extending the time for Jumu'ah towards the end of the day; some of the school permitted it to be performed until the sun sets or until right before that time. Ibn al-Qasim said, "It is permitted as long as the sun has not set, even if this necessitates that part of Asr prayer must be prayed after the sun sets." Sahnoon said, "[it is acceptable] before the sun sets by a time period enough to perform the khutbah, the prayer, and Asr." Others have said, "Until the reddening of the Sun [late afternoon]."

In light of these scholarly opinions, the community may benefit from the permission (rukhsa) of the Hanbali and Maliki scholars when they find the Muslims in need of such sanctioning. This is in order to preserve Jumu'ah prayer for Muslims who live outside the realm of Islam. Indeed, Jumu'ah is a fundamental matter which Muslims must strive to preserve because of its role in fostering community ties, strengthening the community's relationship with their faith, reminding Muslims during times of lapse, empowering them during times of weakness, ingraining their Islamic identity, and entrenching their brotherhood. If Muslims are able to pray Jumu'ah during the time, which is agreed upon by the scholars (i.e. after zawal until the time for Asr), this is encouraged and more preferable. It is the responsibility of Muslim leaders and thinkers to avoid matters of dispute instead, barring special circumstances, to favor agreed upon stances and positions.

However, if adhering to the agreed upon position causes hardship for Muslims in certain countries or at certain times and in certain situations, there is no blame for following the Hanbali
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mathhab which permits Jumu'ah to be prayed before noon time. If certain circumstances require it to be prayed during the time allotted for Eid prayer, then for there are special rules in times of necessity. Likewise, there is no blame in following the Maliki mathhab, which permits Jumu'ah prayer to be prayed even until the end of the time of Asr (i.e. immediately before sunset). This is based on necessities and the need to fulfill this religious obligation of gathering the believers. Any decision must be announced to the community so that they may gather at the appointed time to perform their weekly obligation, as commanded by Allah swt and His Messenger Muhammad May God peace and blessing be upon him

Translated by Saif Abdu'Rahman and Fatima Abd'Allah. April 9, 20031Al-Qurafi. Al-Thakherah. (2/331-332)