

## Sunnah Prayers Before and After Jumuah Salah

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The following is a short compilation that demonstrates authentic proofs from the sunnah of the Prophet ﷺ as well as his companions (may Allah be pleased with them) which establish the existence of sunnah prayers before and after the Jumuah salah.

1. Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, “Whoever from among you prays after the Jumuah salah, then let him pray four (rakats/units of prayer).”
  - a. *Sahih Muslim* 2036.
2. ‘Abdullah ibn ‘Umar رضي الله عنه narrates that the Prophet ﷺ used to pray two (units of prayer) after the Jumuah salah.
  - a. *Sahih Muslim* 881.
3. ‘Ata narrates that when ‘Abdullah ibn ‘Umar رضي الله عنه was in Makkah, he would perform the Jumuah salah, then pray two rakats followed by another four rakats. When he was in Madinah, he would pray the Jumuah prayer, then return to his home and pray two rakats, not praying (these two rakats after the Jumuah) in the masjid. He was asked regarding this, to which he responded, “The messenger of Allah ﷺ used to do this.”
  - a. *Sunan Abu Dawud* 1130. Declared *Sahih* by Hafiz ibn al-Mulaqqin رحمته الله in *Tuhfah al-Muhtaj* 1/398.
4. Jabalah ibn Suhaim narrates that ‘Abdullah ibn ‘Umar رضي الله عنه would pray four rakats/units **before** the Jumuah prayer, without doing salam in between them (i.e. four rakats with one salam). He would then pray two rakats after the Jumuah salah, followed by another four.
  - a. *Sharh Ma’ani al-Athar* of Imam al-Tahawi رحمته الله #2056. Declared *Sahih* by Hafiz al-Nimawi رحمته الله in *Athar al-Sunan* #940.
5. ‘Alqamah ibn Qays narrates that ‘Abdullah ibn Mas’ud رضي الله عنه prayed the Jumuah salah, and then prayed four rakats after the Imam gave the salam.
  - a. *Mu’jam Kabir* of Imam al-Tabarani رحمته الله #9554. Hafiz al-Haithami رحمته الله said that the narrators are reliable in *Majma’ al-Zawaid* #3191 and it was declared *Sahih* by Hafiz al-Nimawi رحمته الله in *Athar al-Sunan* #942.

6. Abu Abdur Rahman al-Sulami narrates that ‘Abdullah ibn Mas’ud ﷺ used to **command** us to perform four rakats **before** the Jumuah salah and four rakats after.
  - a. *Musannaf Abdur Razzaq* 5525. Declared *Sahih* by Hafiz al-Nimawi ﷺ in *Athar al-Sunan* #943.
  
7. Abu Abdur Rahman al-Sulami narrates that ‘Abdullah ibn Mas’ud ﷺ taught the people to perform four rakats after the Jumuah salah. When Ali ﷺ came after him, he taught them to perform six.
  - a. *Sharh Ma’ani al-Athar* of Imam al-Tahawi ﷺ #2071. Declared *Sahih* by Hafiz al-‘Ayni ﷺ in *Nukhab al-Afkar* 5/389 as well as by Hafiz al-Nimawi ﷺ in *Athar al-Sunan* #944.
  
8. Abu Abdur Rahman al-Sulami narrates that when ‘Abdullah ibn Mas’ud ﷺ came to us (i.e. the people of Kufah), he would pray four rakats after the Jumuah salah. Then ‘Ali ﷺ came to us, and he would pray two rakats followed by four rakats, which amazed us, so we chose to emulate him.
  - a. *Sharh Ma’ani al-Athar* of Imam al-Tahawi ﷺ 2072. Declared *Sahih* by Hafiz al-Nimawi ﷺ in *Athar al-Sunan* 945.
  
9. Abu Abdur Rahman al-Sulami narrates that ‘Ali ﷺ said, “Whoever prays after the Jumuah salah, then let him pray six rakats.”
  - a. *Sharh Ma’ani al-Athar* of Imam al-Tahawi 2070. Declared *Sahih* by Hafiz al-‘Ayni in *Nukhab al-Afkar* 5/389 as well as Hafiz al-Nimawi in *Athar al-Sunan* 946.
  
10. ‘Ata narrates that he saw ‘Abdullah ibn ‘Umar ﷺ move a little bit from his position of prayer after the Jumuah salah, and then prayed two rakats. He then moved to a little bit further (i.e. he changed his praying spot again) and then prayed four rakats. Ibn Juraij said to ‘Ata, “How many times have you seen ibn ‘Umar doing that?” He said, “numerous times.”
  - a. *Sunan Abu Dawud* 1133. Declared *Sahih* by Hafiz ibn al-Mulaqqin ﷺ in *al-Badr al-Munir* 4/684.

### Who was ‘Abdullah ibn Mas’ud ﷺ?

As can be seen in the aforementioned narrations, the Sunnah of four rakats **before** the Jumuah salah is primarily established from the teachings of ‘Abdullah ibn Mas’ud ﷺ. Why do his statements and actions carry legal weight?

‘Abdullah ibn Mas’ud was from among the earliest Muslims (*Sabiqun Awwalun*), whom Allah ﷻ explicitly praises in the Qur’an, “As for the first and foremost (*sabiqun awwlaun*) of the

Emigrants (Muhājirīn) and the Supporters (Ansār) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement.”<sup>1</sup> His being with the Prophet ﷺ from the earliest stage of Islam tells us that he prayed with the Prophet ﷺ throughout his life. Furthermore, the Prophet ﷺ and other companions uttered high words of praise for ‘Abdullah ibn Mas’ud ؓ, especially in terms of his knowledge. For example,

- The Prophet ﷺ said, “I am pleased for my nation whatever ibn Umm ‘Abd (i.e., ‘Abdullah ibn Mas’ud) is pleased with.”<sup>2</sup>
- The Prophet ﷺ said, “Whoever wishes to recite the Qur’an exactly as it was revealed, then let him recite according to the recitation of ibn Umm ‘Abd.”<sup>3</sup>
- The Prophet ﷺ said, “Learn the Qur’an from four: ‘Abdullah ibn Mas’ud, Salim the freed slave of Abu Huzaifah, Mu’az ibn Jabal, and Ubayy ibn Ka’b.”<sup>4</sup>
- Sa’d ibn Abi Waqqas ؓ conquered ‘Iraq in the year 17 AH under the khilfah of ‘Umar ibn al-Khattab ؓ. ‘Umar ibn al-Khattab sent ‘Abdullah ibn Mas’ud ؓ to teach Islam to the people saying, “I have preferred Abdullah to teach you over myself.”<sup>5</sup>
- ‘Umar ؓ said, “He is a vessel filled with deep knowledge.”<sup>6</sup>
- Huzaifah ibn al-Yaman ؓ said, “The closest person to the Prophet ﷺ in terms of character, guidance and behavior was ibn Mas’ud.”<sup>7</sup>
- When ‘Ali ؓ transferred the capital of the Muslim world from Medina to Kufah in the year 35 AH, he remarked, “May Allah have mercy on ibn Umm ‘Abd; he filled this city with knowledge.”<sup>8</sup>
- Imam al-Muhaddithin ‘Ali ibn al-Madini ؓ (d. 234) said, “The judges among the companions of the Messenger of Allah ﷺ were six: ‘Umar, ‘Ali, ‘Abdullah (ibn Mas’ud), Zaid ibn Thabit, Abu Musa, and Ubayy ibn Ka’b.”<sup>9</sup>
- Imam al-Muhaddithin ‘Ali ibn al-Madini ؓ (d. 234) also said, “There were none from among the companions of the Messenger of Allah ﷺ who had students that would follow

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<sup>1</sup> 9:100

<sup>2</sup> *Musannaf ibn Abi Shaibah* 32896, *al-Bahr al-Zakhar* 1986

<sup>3</sup> *Kitab al-Athar Riwayah Abu Yusuf* 453

<sup>4</sup> *Sahih al-Bukhari* 3808

<sup>5</sup> *Musannaf ibn Abi Shaibah* 32901

<sup>6</sup> *Musannaf ibn Abi Shaibah* 32902

<sup>7</sup> *Jami’ al-Tirmidhi* 3807

<sup>8</sup> See: *Fiqh Ahl al-‘Iraq wa Hadithuhum* pgs. 37 – 41

<sup>9</sup> *‘Ilal al-Hadith wa Ma’rifah al-Rijal wa al-Tarikh* pg. 97

their methodology, passing fatwa in accordance with their fatawa, and treading their path except for three: ‘Abdullah ibn Mas’ud, Zaid ibn Thabit, and ‘Abdullah ibn ‘Abbas.’<sup>10</sup>

Thus, the teachings of ‘Abdullah ibn Mas’ud رضي الله عنه reflected the teachings of the Prophet صلى الله عليه وسلم himself. Therefore, we can safely say that the Sunnah prayers **before** and **after** the Jumuah salah are well established.

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<sup>10</sup> *Ilal al-Hadith wa Ma’rifah al-Rijal wa al-Tarikh* pg. 107