

## 79667 - How should a person who has missed Jumu'ah pray?

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### the question

If jumu'ah prayer is missed at the masjid, should it be prayed as dhuhr or to be considered jumu'ah? What is the ruling for men, women, slaves, and the traveler? What was Sheikh Nasir Al-Albany's opinion about this matter?.

### Detailed answer

Praise be to Allaah.

If a man does not attend Jumu'ah due to a legitimate excuse such as sickness and so on, or for some other reason, he should pray Zuhr. Similarly a woman should pray Zuhr. Travellers and desert dwellers should also pray Zuhr, as is indicated by the Sunnah, because during the Farewell Pilgrimage, when the Prophet (peace and blessings of Allaah be upon him) stood at 'Arafah on a Friday he led the people in praying Zuhr and he did not lead them in praying Jumu'ah, because he did not order the people of the desert (people who live outside cities and towns) to pray Jumu'ah.

This is the view of the majority of scholars, and the view of those who held odd opinions should not be taken into account. The one who misses Jumu'ah deliberately also has to repent to Allaah and offer it as Zuhr prayer.

See Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh Ibn Baaz (may Allaah have mercy on him) (12/332).

As for the view of Shaykh Naasir al-Albaani (may Allaah have mercy on him), it is in accordance with the view of the majority of scholars on this matter. In his essay al-Ajwabah al-Naafi'ah (p. 47) he quotes the words of Siddeeq Hasan Khan: Jumu'ah is an obligation that Allaah, may He be glorified and exalted, has enjoined upon His slaves. If a person misses it for some reason, there

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should be evidence that Zuhr prayer is required. The hadeeth of Ibn Mas'ood, "If you miss the two rak'ahs then you should pray four rak'ahs" indicates that the one who misses Jumu'ah must pray Zuhr.

Then al-Albaani commented on these words by agreeing with them and classing the hadeeth of Ibn Mas'ood (may Allaah be pleased with him) as saheeh. Among the things that he (may Allaah have mercy on him) said was:

Perhaps the author quoted the hadeeth of Ibn Mas'ood as evidence even though it is mawqoof because he did not know of anyone among the Sahaabah who disagreed with that. It is supported by the meaning that is understood from the hadeeth of Abu Hurayrah: "Whoever catches up with one rak'ah of Jumu'ah prayer has caught up with Jumu'ah." It is also supported by the report narrated in al-Musannaf (1/206/1) with a saheeh isnaad from 'Abd al-Rahmaan ibn Abi Dhu'ayb who said: I went out with al-Zubayr on a Friday and he prayed Jumu'ah with four rak'ahs. This 'Abd al-Rahmaan is the son of 'Abd-Allaah ibn Abi Dhu'ayb who was mentioned by Ibn Hibbaan in al-Thiqaat (6/122/1) who said: He was an orphan who was under the care of al-Zubayr ibn al-'Awwaam.

The hadeeth of Ibn Mas'ood indicates that Zuhr is the basic obligation, and that it is what is required of the one who does not pray Jumu'ah. This is supported by several things:

1 - It is well known that the Prophet (peace and blessings of Allaah be upon him) and his companions used to pray Zuhr on Fridays if they were travelling, but they would offer it in shortened form.

If the basic obligation on Friday was Jumu'ah prayer, they would have offered the two rak'ahs as Jumu'ah.

2 - 'Abd-Allaah ibn Ma'daan narrated that his grandmother said: 'Abd-Allaah ibn Mas'ood said to us

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(women): When you pray with the imam on Friday, pray as he prays, but if you pray in your houses, then pray four rak'ahs." Narrated by Ibn Abi Shaybah (1/207/2). Its isnaad going back to the grandmother of Ibn Ma'daan is saheeh, but who she is I do not know. It seems that she was a Taabi'i woman, not one of the Sahaabah, but (this report) is supported by what al-Hasan said, that a woman who attends the mosque on a Friday should pray with the imam, and that will be sufficient for her. Its isnaad is saheeh in the report via Ash'ath from al-Hasan who said: The women of the Muhaajireen used to pray Jumu'ah with the Messenger of Allaah (peace and blessings of Allaah be upon him), and they regarded that as sufficient and did not think that they had to pray Zuhr as well.

I said: The one who claims that the basic obligation on Friday is Jumu'ah prayer, and that the one who misses it or is not obliged to pray it, such as travellers and women, should pray two rak'ahs of Jumu'ah, has gone against these texts with no evidence. Then I saw that al-San'aani (2/74) stated something similar and that if a person misses Jumu'ah he must pray Zuhr according to scholarly consensus, and (Zuhr) is a replacement for (Jumu'ah). End quote.

Similarly, with regard to women, the scholars are unanimously agreed that Jumu'ah prayer is not obligatory for women and that they may pray Zuhr in their homes with four rak'ahs on Fridays.

Ibn al-Mundhir (may Allaah have mercy on him) said in al-Ijmaa' (no. 52): They are unanimously agreed that Jumu'ah is not obligatory for women. End quote.

The evidence for that is the hadeeth of Taariq ibn Shihaab (may Allaah be pleased with him), according to which the Prophet (peace and blessings of Allaah be upon him) said: "Jumu'ah is a duty that is required of every Muslim in congregation except four: a slave, a woman, a child or a sick person." Narrated by Abu Dawood (1067). Al-Nawawi said in al-Majmoo' (4/483): Its isnaad is saheeh according to the conditions of the two Shaykhs (al-Bukhaari and Muslim). Ibn Rajab said in Fath al-Baari (5/327): Its isnaad is saheeh. Ibn Katheer said in Irshaad al-Faqeeh (1/190): Its isnaad

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is jayyid. It was also classed as saheeh by al-Albaani in Saheeh al-Jaami' (3111).

For more information on this topic, please see question no. [73339](#).

And Allaah knows best.