500479 - Praying Where There is Only One Khutbah For Jumu`ah

the question

I know that the two khuthbahs are a condition of the jummah. But the masjid I go to sometimes they do two sometimes one. I know of only one masjid that’s very far from me that does two all the time. The rest of them Allahualim I don’t know what they do. I supposed I could explore around. The question is, if I walk into the masjid and they give only one khuthba what should I do? Leave and pray dhur? I will I be sinful for coming to that masjid when I know sometimes they only give one?

Detailed answer

Praise be to Allah.

Firstly:

Jurists have agreed that the Friday sermon is mandatory, and that the Jumu`ah prayer is not valid without it.

Ibn `Abd Al-Barr (may Allah have mercy on him) said: "There is a scholarly consensus that if the Imam does not deliver a sermon to the people, they do not pray except four [Rak`ahs]." End quote from "Al-Istidhkar" (2/31).

Ibn Qudamah (may Allah have mercy on him) said: "The sermon is a condition for the validity of the Jumu`ah prayer; it is not valid without it. This was also said by `Ata', Al-Nakha`i, Qatadah, Ath-Thawri, Ash-Shafi`i, Ishaq, Abu Thawr, and the people of reason. We do not know of any dissenting opinion, except that of Al-Hasan." End quote from "Al-Mughni" (3/170).

Secondly:

The majority of scholars opine that the two sermons are necessary for the Jumu`ah prayer, and

that the prayer is not valid without them.

It is established from the Prophet (peace and blessings be upon him) that he used to deliver two sermons on Friday, sitting between them, and after him, the Rightly Guided Caliphs did the same. This guidance has been transmitted by the Ummah in both words and actions.

Jabir ibn Samurah (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings be upon him) used to deliver a sermon standing, then he would sit, then stand and deliver a sermon standing." Reported by Muslim (862).

And Ibn `Umar (may Allah be pleased with him) said: "The Prophet (peace and blessings be upon him) used to deliver a sermon standing, then he would sit, then stand, just as you do now." Reported by Al-Bukhari (920) and Muslim (861).

Ibn Qudamah (may Allah have mercy on him) said: "Two sermons are required for Jumu`ah, because the Prophet (peace and blessings be upon him) used to deliver two sermons, as we have narrated in the Hadith of Ibn `Umar and Jabir ibn Samurah, and he said: (Pray as you have seen me praying).

Because the two sermons were established in place of two Rak`ahs, so each sermon is in place of a Rak`ah, thus neglecting one of them is like neglecting one of the Rak`ahs." End quote from "Al-Mughni" by Ibn Qudamah (3/173).

An-Nawawi (may Allah have mercy on him) said: "The Jumu`ah prayer is not valid without two sermons. Al-Qadi said: The majority of scholars stipulate two sermons for the validity of the Jumu`ah prayer." End quote. Sharh An-Nawawi `ala Muslim (6/150).

Therefore, if there is a mosque in your place of residence that delivers two sermons for the Jumu`ah prayer, as prescribed by the Sunnah and required by most scholars: you must pray with them. Do not pray in a mosque that performs the Jumu`ah prayer with only one sermon, even if that is done only occasionally, for you cannot be sure that they will pray with only one sermon at the time of your attendance. Rather, you must take precautions for your worship, and attend the

Jumu`ah prayer, which is one of the greatest rituals of Islam, with those who establish it in the manner prescribed by the Sunnah, so that your Jumu`ah prayer is valid according to the majority of scholars. Do not risk your worship by praying with those whose prayer, according to the scholars, is not valid as Jumu`ah, making it necessary to repeat it as Dhuhr, if they cannot establish the Jumu`ah in the prescribed manner.

For more benefit, please see the answer to question no. (89676)

His Eminence Sheikh `Abdul `Aziz Ibn Baz (may Allah have mercy on him) was asked: "It happened that the Imam on Friday delivered only one sermon, and he was a man who led the prayer on behalf of the Imam due to the Imam's absence, and he was elderly, and after finishing his first sermon he told the people: Stand up for the prayer. So the people stood up and prayed, then afterwards many people disagreed, whether the prayer was valid or not? And we want your Eminence to enlighten us."

He replied: "The prayer is not valid, and he must return and deliver the second sermon, then repeat the prayer. Two sermons are required, as the Prophet (peace and blessings be upon him) did, and they are a condition for the validity of the prayer, this is the most correct opinion. Therefore, this man must repeat the prayer and his companions must repeat it with him, and in the future, two sermons must precede the prayer." End quote, from "Fatawa Nur `Ala Ad-Darb by Ibn Baz with care of Al-Shuwa`ir" (13/222).

He was also asked: "A person who delivers only one sermon for Jumu`ah, has he violated the Sunnah by doing that?"

He replied: "Yes, two sermons are required. Two sermons are a condition for the validity of the Jumu`ah prayer, as the Prophet used to do (peace and blessings be upon him). If he delivers only one sermon, the Jumu`ah prayer is not valid, but he must deliver the second sermon and repeat the Jumu`ah prayer." End quote, from "Fatawa Nur `Ala Ad-Darb by Ibn Baz with care of Al-Shuwa`ir" (13/295).

His Eminence Sheikh Muhammad ibn Salih Al-`Uthaymin (may Allah have mercy on him) was

asked: "Is the Jumu`ah prayer valid with only one sermon?"

He replied: "Two sermons are necessary for the Jumu`ah prayer; because the Prophet (peace and blessings be upon him) used to deliver two sermons for Jumu`ah. And he says (peace and blessings be upon him) in the Jumu`ah sermon: (As for what follows, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (peace and blessings be upon him)).

If he limits himself to only one sermon, he would be contrary to the guidance of the Prophet (peace and blessings be upon him); therefore, their Jumu`ah is not valid.

The Jumu`ah prayer must have two sermons. The Prophet (peace and blessings be upon him) used to deliver two sermons and separate them with a sitting; so it is not sufficient for him to separate them with silence, rather he must sit; and sitting between the two sermons is from the guidance of the Prophet (peace and blessings be upon him), and it is a confirmed Sunnah, and the separation between the two sermons is not achieved except by sitting." End quote, from Fatawa Nur `Ala Ad-Darb for Al-`Uthaymin" (8/2 with automatic numbering by Al-Shamilah).

Sheikh Ibn `Uthaymin was also asked: "It happened that the preacher forgot and delivered only one sermon to the people, then led them in prayer, and the question, Your Eminence, is: Is this Jumu`ah valid or not? And is it obligatory to repeat it for the Imam and the followers, or just the Imam, and then pray it as Dhuhr? May Allah guide you and make your steps firm and reward you with the best reward on behalf of Islam and the Muslims."

He replied: "It is obligatory for the Imam and the followers to repeat it as Dhuhr. 24/3/1416H." End quote, from the collection of Fatawa and Letters of Al-`Uthaymin (16/79).

Thirdly:

If you go to a mosque, and you did not know that they perform the Jumu`ah prayer with only one sermon, and you find it so; you should not leave the prayer with the Muslim congregation for that reason. Rather, you must pray with them following the Imam, and do not differ with him.

If after that you can catch the Jumu`ah in another mosque in your neighborhood, or close to you,

before they finish the prayer; then go to them and pray Jumu`ah with them.

And if you cannot do that; it appears that there is no harm on you if you are satisfied with your prayer with the first Imam, even if he prayed with one sermon. The stipulation of two sermons is not a matter of consensus among scholars, but there is a considerable difference of opinion; although the preponderant opinion is what we have presented from the requirement of two sermons, and upon it are the fatwas of our scholars from the people of knowledge; but that does not negate the considerable difference of opinion on the issue.

Ibn Qudamah (may Allah have mercy on him) said: "Malik, Al-Awza`i, Ishaq, Abu Thawr, Ibn Al-Mundhir, and the people of reason said: One sermon is sufficient for him. And it has been narrated from Ahmad what indicates this." End quote from "Al-Mughni" by Ibn Qudamah (3/173).

And if you were cautious, and the matter was so, and you repeated your prayer as Dhuhr, it would be better.

And if there is no one in your place of residence who performs the Jumu`ah prayer with two sermons, or there is, but its location is far from you, and you think it most likely that you will not reach it except after missing the Jumu`ah with them, then pray with those who perform the Jumu`ah, even with one sermon.

And strive to advise this Imam to establish the prayer with the people as prescribed by the Sunnah, and not to risk their worship, and not to expose them to hardship and difficulty. If there are among the people of the place those who do not see the prayer with one sermon, then what necessitates him to do that; let him pray with two sermons, so his prayer and Jumu`ah will be valid, and the Jumu`ah of those with him, by the agreement of the people, and the hearts will be united upon him, and he will not put those with him in difficulty.

Sheikh Ibn `Uthaymin (may Allah have mercy on him) was asked: "The Friday preacher in my country delivers only one sermon and does not sit in the usual sitting of the preachers before him, is this considered contrary to the Sunnah?"

He replied: "Yes, this is contrary to the Sunnah without a doubt; for it is established from the Prophet (peace and blessings be upon him) that he used to deliver two sermons on the day of Jumu`ah, separating them with a sitting. In fact, most scholars say: The Jumu`ah prayer is not valid; because one of the conditions for the validity of the Jumu`ah prayer is that it be preceded by two sermons.

Therefore, inform this Imam that his action is contrary to the Sunnah, and that his action, according to many scholars, means that his Jumu`ah is not valid, and tell him to fear Allah Almighty, and to follow the Prophet (peace and blessings be upon him) in his guidance, for the best guidance is the guidance of Muhammad (peace and blessings be upon him). We ask Allah for guidance for us and for him." End quote, from the website of the Sheikh.

If he does not respond to you, or the congregation of the mosque overpowers him in that; then pray with them, and it does not appear that you are obliged to repeat it as Dhuhr, for you have done what you could, and the Jumu`ah is only with the people, and this is the Jumu`ah that you are able to attend. And in matters of considerable difference of opinion among scholars, it is prescribed for the follower to pray behind an Imam who differs from his madhhab, even if he does what is considered invalid according to the follower, or omits what is obligatory or a condition according to the follower.

Ibn Qudamah (may Allah have mercy on him) said:

"As for those who differ in subsidiary matters, such as the followers of Abu Hanifah, Malik, and Ash-Shafi`i: the prayer behind them is valid and not disliked, as Ahmad explicitly stated; because the Companions, the Successors, and those after them: used to follow each other in prayer, despite their differences in subsidiary matters, so that was a consensus." End quote, from "Al-Mughni" (2/11).

Sheikh Al-Islam Ibn Taymiyah (may Allah have mercy on him) was asked: "About the followers of the four madhhabs: Is the prayer of some of them valid behind others? ... And if the Imam does what he believes is valid and the follower believes otherwise. Is it permissible? And is the prayer

valid behind him? Or not?

He replied: Yes, it is permissible for some of them to pray behind others, as the Companions, the Successors, and those after them from the four Imams used to pray behind each other, despite their dispute in these mentioned issues and others.

And no one from the predecessors said that some of them do not pray behind others, and whoever denies that is an innovator, misguided, contradicting the Book, the Sunnah, and the consensus of the predecessors of the Ummah and its Imams.

And the Companions, the Successors, and those after them: some of them used to recite the Basmalah and some of them did not, and some of them used to recite it aloud and some of them did not, and some of them used to perform Qunut in Fajr and some of them did not, and some of them used to perform Wudu’ from cupping, nosebleeds, and vomiting, and some of them did not...." End quote from "Majmu` Al-Fatawa" (23/373-375).

And Allah knows best.