587158 - Establishing Multiple Jumu`ah Prayers in One Masjid Due to Necessity

the question

Is it permissible to establish multiple Jumu`ah prayers in the same masjid (mosque) when there is a necessity?

Summary of answer

The opinion that permits this practice when needed is both valid and well-founded. There is no blame on those who follow this opinion. However, one should not take this matter lightly. The repetition of the Jumu`ah prayer in the same masjid (mosque) should only occur when there is a genuine need.

Detailed answer

Praise be to Allah.

First: The Muslims during the time of the Prophet (peace and blessings of Allah be upon him), then during the time of the Rightly-Guided Caliphs and those after them, established only one Jumu`ah prayer in each town. Never was more than one Jumu`ah established in a single town during the time of the Companions and Tabi`in (Successors). 1. Some scholars derived from this restriction to one Jumu`ah and the closure of other masjids an absolute prohibition of multiple Jumu`ah prayers in one town. This is the position of the Maliki and Shafi`i schools. Ibn Al-Munthir (may Allah have mercy on him) said: "Some scholars have argued that Jumu`ah should not be prayed except in one location in the city. They base this on the fact that people unanimously agree that during the time of the Messenger of Allah (peace and blessings of Allah be upon him) and the Rightly-Guided Caliphs, Jumu`ah was only prayed in the Prophet's masjid (peace and blessings of Allah be upon him), while other masjids were closed.

The fact that people closed their masjids on Friday for Jumu`ah prayer and gathered in one masjid clearly shows that Jumu`ah differs from other prayers and should only be held in one location." (End quote from *Al-Awsat*, 4/128). The purpose of Jumu'ah is that "it was legislated to unite congregations, and its purpose is to establish this rite by gathering communities once every week. This purpose can only be achieved by making it obligatory to maintain a single Jumu'ah." (End quote from *Nihayat Al-Matlab fi Dirayat Al-Madhhab*, 2/559). Al-Mazari (may Allah have mercy on him) said: "We must follow the example of the Prophet (peace and blessings of Allah be upon him) in this matter. Neither he (peace and blessings of Allah be upon him) nor the Caliphs after him established the Friday prayer except in one masjid. Had it been permissible to establish it in two masjids, he would have done so at least once to demonstrate its permissibility." (End quote from *Sharh At-Talqin*, 1/976). Please see: (*Al-Ma`unah `ala Madhhab `Alim Al-Madinah*, 1/312). They said: When a masjid becomes overcrowded, worshippers may pray in the surrounding streets and courtyards. 2. Some scholars maintained that while the Prophet (peace and blessings of Allah be upon him) and his Companions only held one Jumu`ah prayer, this practice merely shows the most perfect and preferable method. It does not indicate a prohibition against establishing multiple Jumu`ah prayers in one town. Based on this understanding, they permitted multiple Jumu`ah prayers without restriction. This was the opinion of `Ata', Abu Hanifah, Muhammad ibn Al-Hasan, and the Zahiri scholars. `Abd Ar-Razzaq narrated in *Al-Musannaf* (3/443) that Ibn Jurayj said: "I asked `Ata': What should the people of Basrah do when the grand masjid cannot accommodate them?" He replied: "Each group should have their own masjid for the Jumu`ah prayer, and that would suffice them." Ibn Jurayj added: "People disapproved of holding Jumu`ah except in the grand masjid." It says in *Tabyin Al-Haqa'iq* by Az-Zayla`i (1/218): "(And it is performed in a city in multiple locations), meaning that Jumu`ah can be held in multiple locations within one city. This is the opinion of Abu Hanifah and Muhammad, and it is considered the most correct view. They reasoned that requiring everyone to gather in one location in a large city causes clear hardship, which should be prevented." Ibn `Abidin said: "Indeed, the school's(madhhab's) position is that this is permissible without any restrictions." (End quote from *Hashiyat Ibn `Abidin*, 2/145).

Ibn Hazm (may Allah have mercy on him) said: "It is permissible to perform the Jumu`ah prayer in

two or more masjids within the same village." (*Al-Muhalla bil-Athar,* 3/252.

Siddiq Hasan Khan said: "The Prophet (peace and blessings of Allah be upon him) did not permit establishing a Friday (Jumu`ah) prayer other than his own in Madinah and its surrounding villages. However, this fact cannot serve as evidence that it's either a nullifying condition or an obligation. If we were to apply such logic, it would mean that congregational prayers would only be valid in places where the Prophet (peace and blessings of Allah be upon him) explicitly permitted them - which is clearly false." (End quote from *Al-Maw`idhah Al-Hasanah bima Yukhtabu fi Shuhur As-Sanah*, p.17). Please see: (*As-Sayl Al-Jarrar* by Ash-Shawkani, p.186). 3. Some scholars opined that the Prophet (peace and blessings of Allah be upon him) made a practical distinction between Friday prayers and the five daily prayers. While Madinah had several masjids for daily congregational prayers, the Friday prayer was not offered in multiple locations. Instead, people from all other masjids would come to the Prophet's masjid (peace and blessings of Allah be upon him) for the Friday prayer. This practical distinction shows that multiple Friday prayers are not legislated without necessity.

However, when there is a valid need, multiple Friday prayers in one town become permissible. The Hanbali school adopted this position, along with scholars from all four schools of thought and others. They argued that this has been the consistent practice of Muslims across all lands. Given the expansion of cities and increasing distances between locations, people cannot manage otherwise, as holding Friday prayers in just one masjid would cause undue hardship and difficulty. Ibn Qudamah (may Allah have mercy on him) said: "When necessity arose for this in the cities, prayers were established in [multiple] places without objection, thus becoming a consensus." (End quote from *Al-Mughni*, 3/212) It states in *Al-Bayan wat-Tahsil* (1/350), quoting some Maliki scholars: "As for the large cities, like Misr and Baghdad: there is no harm in establishing Friday prayers in two masjids out of necessity. This was done while many scholars were present and none objected to it." (end quote) However, this permissibility is restricted by need, and the need is limited to the extent required.

Ibn Qudamah (may Allah have mercy on him) said: "As for when there is no need: no more than

one [Friday prayer] is permissible. And if two [Friday prayers] suffice for the need, then a third is not permissible, and the same applies to any additional ones. We know of no scholar who differs on this matter." (End quote from *Al-Mughni*, 3/213). Ibn Taymiyyah (may Allah have mercy on him) said: "Establishing the Jumu`ah prayer in two locations in a large city due to necessity is permissible according to most scholars. This is why when Baghdad was built with its two sides, they established one Jumu`ah in the eastern side and another in the western side, and most scholars permitted this." (End quote from *Majmu` Al-Fatawa*, 24/208). Sh. Ibn Baz (may Allah have mercy on him) said: "If there is a dire need to establish two or more Jumu`ah prayers in a large city or district, there is nothing wrong with this according to the most correct of the two scholarly opinions.

For example: if the city has distant outskirts and it is difficult for its people to gather in one masjid, there is nothing wrong with establishing Jumu`ah in two or more masjids according to need. Similarly, if the district is vast and its people cannot gather in one masjid, there is nothing wrong with establishing two Jumu`ah prayers there, like a village. This is why when Baghdad was built and was vast in its expanse, two Jumu`ah prayers were established - one in the eastern side and one in the western side. This occurred in the middle of the second century, in the presence of famous scholars who did not object to it, due to the necessity for it... Many scholars have explicitly stated the permissibility of multiple Jumu`ah prayers when needed." (End quote from *Majmu` Fatawa wa Maqalat Mutanawwi`ah*, 12/353). This opinion is the most preferred one, as previously mentioned in answer 296537.

Second: Among the contemporary issues in our present time is the scarcity of masjids in some non-Muslim countries, and their inability to accommodate the numbers of worshippers on the day of Jumu`ah. Authorities may also prevent prayer outside the masjid boundaries, and this has led to repeating the Jumu`ah prayer in the same masjid. Contemporary scholars have differed regarding the ruling on repeating the Jumu`ah prayer in the same masjid, dividing into two opinions: 1. The prohibition of multiple Jumu`ah prayers in one masjid. This is based on the view that prohibits multiple Jumu`ah prayers in one town/city, absolutely.

The Permanent Committee for Islamic Rulings (Fatwa) has issued this ruling, stating in their verdict: "Establishing two Jumu`ah prayers in one masjid is not permissible according to Shari`ah, and we do not know of any basis for it in the religion of Allah. The basic principle is to establish one Jumu`ah prayer in one town/city. Multiple prayers should not be held except for a legitimate excuse, such as distance for some who are obligated to attend, or if the first masjid cannot accommodate all worshippers, or similar valid reasons that justify establishing a second Jumu`ah prayer. In such cases, another Jumu`ah prayer can be established in a location that fulfills the purpose of multiple prayers.

Therefore, the inquiring brothers should seek another location among those who come to the requested masjid and repeat the Jumu`ah prayer there. They may establish another Jumu`ah prayer there, even if it's not a masjid, such as private residences, gardens, and public squares where the authorities permit holding Jumu`ah prayer." (End quote from *Fatawa Al-Lajnah Ad-Da'imah*, 8/262) 2. Permitting multiple Jumu`ah prayers in one masjid when there is considerable need. This opinion can be derived from the view of those who permitted multiple Jumu`ah prayers either absolutely or for need, without certainty due to the difference in the nature of the issue, even though it returns to one principle. This has been ruled upon by fatwa bodies in America and Europe, Dar Al-Ifta' Al-Misriyyah, and preferred by many researchers.

Among what supports this opinion: First: Many scholars permitted multiple Jumu`ah prayers in one town when there is need. The same reasoning that necessitated the permission there exists here too, when another masjid cannot be found and establishing it in squares or public places is impossible. Second: The benefit of establishing the Jumu`ah prayer is greater than the benefit of Muslims gathering in one Jumu`ah prayer. When benefits conflict, the more preferable and beneficial one should be prioritized.

Third: When people are faced with two choices: multiple Jumu`ah prayers or missing it, there is no doubt that the detriment of multiple prayers is much less than the detriment of missing the prayer and neglecting the rite of Jumu`ah. Fourth: Compliance with religious commands is restricted by ability. Allah Said (interpretation of the meaning): {So fear Allah as much as you are able} [At-

Taghabun 64:16], and the Prophet (peace and blessings of Allah be upon him) said: "When I command you to do something, do of it as much as you can" (Narrated by Al-Bukhari and Muslim). This is what is possible for these people, and Allah Says (interpretation of the meaning): {Allah does not charge a soul except [with that within] its capacity} [Al-Baqarah 2:286].

In conclusion: This issue is among the matters of Ijtihad (the exertion of a Muslim jurist's best intellectual effort to derive legal rulings from Islamic sources when clear-cut texts are not available), and each opinion has its evidence and argument. The opinion of permitting it when needed is a valid and considerable opinion, so there is no blame on whoever adopts it. It is not permissible to be lenient in this matter and repeat the Jumu`ah prayer in the same masjid except when there is a considerable need that requires it. Those in charge of Muslim affairs in these countries should know that repeating the Jumu`ah prayer in one masjid due to limited space is contrary to the basic principle. This is an exceptional situation called for by necessity. Therefore, they should strive as much as possible to return to the basic principle, which is establishing one Jumu`ah prayer in the masjid. They should also exert efforts in facilitating the establishment of the Jumu`ah prayer in other locations as needed. If this becomes difficult and burdensome for them, and they have no option except to repeat the Jumu`ah prayer in the same masjid, then there is no harm in that, In sha Allah, to achieve benefit and prevent the harm of missing the prayer.

And Allah knows best.