

The 'Sunnah Prayers' on Jumu'ah

Article taken and slightly adapted from: shaikhalbaani.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Questioner: As regards the Jumu'ah prayer, the mu'addhin gives the adhaan, then one prays the two rak'ah Sunnahs of Jumu'ah, is that allowed or not?

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ):¹ [You said], 'Is it allowed?' what are you referring to?

Questioner: The two rak'ahs ...

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): There are no Sunnah [rak'ahs] for Jumu'ah [prayer], Yaa akhee. The Jumu'ah Sunnah prayers which are well-known today amongst many people have no basis in the Sunnah, why?

I will relate a hadeeth from Saheeh Bukhaaree to you, the most authentic book after the Book of Allaah, with an authentic chain of narration from as-Saa'ib ibn Yazeed who said the adhaan in the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)² was the first adhaan only, when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would ascend the minbar the mu'addhin would give the adhaan, when he finished the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would stand up and deliver the sermon. There was no room for Sunnah prayers before Jumu'ah ...

... the Sunnah on Jumu'ah that a Muslim must stick to is to go to the mosque early, the earlier the better, due to his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), **"Whoever goes during the first hour, then it is as though he has offered a camel as a sacrifice to seek the Pleasure of Allaah, and he who goes at the second hour is like one who offers a cow to win the Pleasure of Allaah, and he who comes at the third hour is like one who offers a ram with horns (in sacrifice) and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg,"**³ so the earlier he is the better.

[So when he does finally] enter the mosque, whether it is early or later, he prays two rak'ahs, four, six, eight, without a limit, because these are called optional prayers [naafilah], these are not Sunnah prayers which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) specified, no, and that's why he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in an authentic hadeeth, **"Whoever takes a bath on Friday, and bathes completely, and goes early, arriving early, and then prays as much as he wants,**

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

² (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

³ Saheeh Bukhaaree

then sits close to the Imaam, and listens to him ... except that he is forgiven whatever was between that Jumu'ah and the one after it."

So this person who enters the mosque on Friday can pray as much as he is able to and according to how much energy he has, and how much time.

But as for what happens nowadays then that has no basis in the Sunnah at all. And that which happens nowadays ... how did two adhaans come about?

In the time of 'Uthmaan ibn 'Affaan, Madinah expanded as its residents increased. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) first migrated to Madinah it was like a village/small town naturally, Islaam spread and the Companions started to come and take up residence there bit by bit. In the time of 'Uthmaan (رضي الله عنه)⁴, ya'nee, during his khilaafah, Madinah, Ma'sha'allaah, became a city, the capital of the Islaamic state, and an idea came to him, and how good an idea it was, considering that even until today, as you know, Jumu'ah is only prayed in the Prophet's Mosque, [this has changed now], they were like that in the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and Aboo Bakr and 'Umar and 'Uthmaan ... but due to the expansion of the buildings in Madinah the people who were outside Madinah and in the market called Az-Zawraa couldn't hear the adhaan in the Prophet's Mosque, so he made an adhaan there, so let us now [for argument's sake] call this, 'The second adhaan.'

... the first adhaan is the one which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) established, and this [other] one is called the second adhaan because 'Uthmaan brought it after the first but he didn't do so except for the people in the market to be able to hear that Jumu'ah prayer's time has arrived, and that yallaah, 'Come to prayer,'—[so to reiterate] where did 'Uthmaan place this second adhaan? In the market, a well-known place in the books of hadeeth called, 'Az-Zawraa.'

It carried on like this up until the time of Hishaam ibn 'Abdul-Maalik al-Amawee, it seemed an idea to him to move the adhaan from Az-Zawraa to the mosque, and from that day the situation changed.

And as time passed, a gap appeared between the two adhaans and the people filled it with what they call, 'The Sunnah prayers anterior to Jumu'ah,' and these Sunnah prayers done before Jumu'ah have no validity, because in his time, the Prophet, as I told you occurs in Saheeh al-Bukhaaree, used to leave his home and ascend the minbar and Bilaal would give the adhaan and when he would finish the adhaan the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would start the khutbah, there was no place for two Sunnah rak'ahs let alone four ...⁵

Questioner: ... but today I prayed in a mosque in Al-Ashrafiyyah by my father's house, everyone got up to pray except me, I stayed sitting, I stayed sitting and everyone else got up

⁴ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

⁵ Al-Hudaa wan-Noor, 3.

to pray, I had [already] prayed six rak'ahs ... ya'nee before Jumu'ah and then sat down, [but] when they gave the adhaan all of them stood up and prayed [what they incorrectly think are the two Sunnah rak'ahs that one does after the adhaan] except me, they found what I did strange ...

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): Inshaa'allaah, you'll have been added to the strangers [al-ghurabaa] ...⁶

⁶ Al-Hudaa wan-Noor, 253.