

Chapter Six
***Mistakes regarding Friday Salāt and
the threat against abandoning it***

- * Prelude.
- * Abandoning Friday *Salāt* by thousands of football-matches fans.
- * Abandoning Friday *Salāt* by the guards of kings and Sultans and standing at the mosque entrances holding weapons instead.
- * Abandoning the Friday *Salāt* and other congregational *Salāt* by the bridegroom.
- * Going on picnics instead of attending Friday *Salāt*.
- * Mistakes that diminish or cause to loss the reward of doing the Friday *Salāt* such as: attending the *Salāt* so late, not applying perfume and using the *siwāk*, talking when the *khatīb* is delivering the speech, busing one self with: {providing people with water, raising funds, talking to others, reciting *Tasbih* or *Qur'an*, returning greetings back to others and asking Allah's (ﷻ) bless for those who sneeze}, sleeping during the *khutbah* [speech], turning one's back to the *Imām* or the *Qiblah*, playing with pebbles or the rosary or walking between other sitting people and hence causing inconvenience.
- * Performing *Sunnah - Salāt* before performing Friday *Salāt*.
- * Mistakes regarding *Tahiyyatul Masjid*:-
(Leaving it when the *Imam* is delivering his speech, the *khatīb's* order to those who come late not to do it, doing it when the *khatīb* sits between the two *khutbahs*, and delaying

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performing it in order to repeat after *Mu'athin* the *Athan* and then start doing it when the *khatīb* starts his *khutbah*).

- * Miscellaneous mistakes done by the *khatīb*:-
(Prelude, verbal mistakes, practical mistakes, mistakes done in *Salāt*).
- * Mistakes regarding the post-*Sunnah Salāt*.

Prelude:

1- Abū Hurairah (رضي الله عنه) narrated that the prophet (ﷺ) said: **‘One of you would raise his Subbah a mile or two away from his home but finds no grass then goes further. When Friday Salāt is due; he does not attend it, then the second Friday, then the third one till his heart is sealed [from all goodness]’.**⁽¹⁾

This is indeed a severe threat against the one who abandons Friday Salāt in order to raise his Subbah of sheep or camel, getting far away from the mosque then misses the Salāt.

The Subbah is the herd of horses, camels or sheep between twenty and thirty, and it is said that it is between ten and forty heads.⁽²⁾

2- Abū Hurairah (رضي الله عنه) and Ibn ‘Umar (رضي الله عنه) said that they heard the prophet (ﷺ) say while standing on his pulbit: **‘Either those who abandon attending Friday Salāt stop doing so, or Allāh (ﷻ) will seal their hearts [from all goodness] and then they would become of the Ghāfilīn’.**⁽³⁾

[The ghāfilīn are those whose hearts know no good].

3- Ibn Mas‘ud (رضي الله عنه) narrated that the prophet (ﷺ) addressed those who do not present themselves on Friday Salāt: **‘I was about to order a man to lead people in Salāt then burn the houses of those men who do not present themselves on Friday Salāt’.**⁽⁴⁾

(1) Narrated by: Ibn Khuzaimah in his “Sahīh” (vol. 3 / p. 177) (no. 1859), Ibn Mājah in “As-Sunnan” (vol. 1 / p. 357) (no. 1127) and Al-Hākim in “Al-Mustadrak” (vol. 1 / p. 292).

In “At-Targhīb Wat Tarhīb” (vol. 1 / p. 308), Al-Munthirī said: ‘This hadīth was narrated by Ibn Mājah through a sound chain of narrators’. Al-Albānī considered it to be a good hadīth in “Sahīh Al-Jāmi‘ As-Saghīr” (no. 2656).

(2) As Al-Munthiri said.

(3) Narrated by Muslim in his Sahīh under “Kitābul Jumu‘ah: Bāb Al-Taglīth FīTarkil Jumu‘ah” (vol. 2 / p. 591) (no. 865), Ad-Dārimī in “As-Sunnan” (vol. 1 pp. 368-9) and Al-Baihaqī in “As-Sunnan Al-Kubra” (vol. 3 / p. 171).

(4) Narrated by: Muslim under the title of “Kitābul Masajid Wamawadi‘ As-Salāt” section “Fadlu Salātil Jama‘ah Wabayān At-Tashdīd Fī Takhalufi ‘Anha” (vol. 1 / =

4- Muhammad Ibn Abdir Rahman Ibn Zurārah said: ‘I heard my uncle -who has no like in our family- say: **‘The prophet (ﷺ) said: “Whoever hears the ’Athān for Friday *Salāt* and does not respond [i.e. attend the mosque] then hears it and does not respond, then hears it once again and does not respond, *Allāh* (ﷻ) will seal his heart and turns it into that of a hypocrite”**.⁽¹⁾

5- Ibn ‘Abbas (رضي الله عنه) said: **‘Whoever does not present himself to Friday *Salāt* three consecutive times has indeed casted *Islām* behind his back’**.⁽²⁾

6- Abil Ja‘d Ad-Damrī -who was one of the prophet’s (ﷺ) companions related that the prophet (ﷺ) said: **‘Whoever abandons three Friday *Salāt* out of laziness, *Allāh* (ﷻ) will seal his heart’**.⁽³⁾

The words “out of laziness” mean out of carelessness for the act of ignoring Allāh’s (ﷻ) orders is considered an act of disbelief.

= p. 452) (no. 652), Abdir Razzaq in “Al-Musannaf” (no. 5170), Ibn Kuzaimah in “As-Sahīh” (vol. 3 / p. 174) (no. 1853, 1854), At-Tayalisi in “Al-Musnad” (no. 316), Ahmad in “Al-Musnad” (vol. 1 / no. 402, 422, 449, 461), Al-Khaitb in “At-Tarikh” (vol. 4 / p. 356), Al-Hakīm in “Al-Mustadrak” (vol. 1 / p. 292), Abū Nu‘aim in “Al-Hilyah” (vol. 7 / pp. 133-4), Al-Baihaqī in “As-Sunnan Al-Kubra” (vol. 3 / p. 172) and Al-Marwazi in “Al-Jumu‘ah Wafadluha” (no. 64).

(1) Narrated by: Al-Baihaqī and Abū Ya‘la as mentioned in “At-Talkhīs Al-Habīr” (vol. 2 / p. 53), Al-Marwazī in “Al-Jumu‘ah Wafadluhā” (no. 63) and Ibn Al-‘Athīr in “‘Usdul Ghābah” (vol. 5 / p. 100) tracing it back to Ibn Mandah and Abi Nu‘aim.

The hadīth is a sound one, as mentioned in “Sahīh At-Targhīb Wat Tarhīb” (no. 737).

Ibn Hajar in “At-Talkhīs Al-Habīr” said that Ibn Al-Munthīr considered this hadīth as good and all its narrators are reliable.

(2) Narrated by Abū Ya‘la through an authentic chain of narrators traced back to a Sahābī - as mentioned in “At-Talkhīs Al-Habīr” (vol. 2 / p. 53), “Majma‘ Az-Zawā‘id” (vol. 2 / p. 193), “Silsilat Al-Ahādīth Ad-Da‘ifah” (no. 657) and “At-Targhīb Wat Tarhīb” (vol. 1 / pp. 308-9).

(3) Narated by At-Tirmithī (no. 500), Abū Dāwūd (no. 1052), An-Nasā‘ī (vol. 3 / p. 88), Ahmad (vol. 3 / pp. 424-5), Ibn Mājah (no. 1125), Al-Hākīm (vol. 1 / p. 280), Ad-Dūlābī (vol. 1 / pp. 21-2), Al-Baghawī (no. 1053), Al-Baihaqī (vol. 3 / p. 172), At-Tahāwī (vol. 4 / p. 230), Ibn Kuzaimah (no. 1857) and (1858), Ibn Hibbān (no. 553) and (554) and Al-Marwazī (no. 62).

The hadīth is authentic according to many scholars such as: Ibn As-Sakan and Ath-Thahabī. See: “At-Talkhīs Al-Habīr” (vol. 2 / p. 52) and “Al-Kabā‘ir” (p. 208).

We hope that those who abandon the Friday *Salāt* -and indeed they are many- may be aware of this threat and get themselves out of the darkness in which they are diving deeply especially those who busy themselves with: watching football games, guarding those in authority, going on picnics instead, and the bridegroom.

[54] Thousands of football matches fans abandon Friday Salāt:

The fans of football matches -the number of which may reach hundreds of thousands- crowd in the stadiums and when the '*Athān*' calls them for *Salāt*, they respond not to it due to the paralysis in their minds and the blunting of their emotions, for what?! only for being hideously fanatic to this or that team. Even the members of the same family, each cheers a team different from the other. The matter even gets worse when the supporters of the winning team make fun of the losing one then severe fights follow immediately, the consequences of which are hundreds of casualties and deaths. The whole thing was plotted in order to busy the *Islamic 'Ummah* with trivials instead of being occupied with its great mission; namely fighting its enemies and solving its serious issues.

Accordingly, the '*Ummah*' loses its sense of pride and honour due to wasting a lot of money and precious time on trivialities. Had these two factors been utilized properly, the *Islamic 'Ummah* would have been ahead of the developed nations in various domains.

Consequently, great values have been altered, the "hero" these days is the one who plays football professionally and hence makes a fortune (!) not the one who sincerely defends the '*Ummah's*' pride and honour. Indeed, *Islām* does not agree on such unbalanced false values; in *Islām* every human being receives what he deserves with no excessiveness nor negligence.

To conclude, football now has become one of the destructive hoaxes which our enemies are using in order to destroy the *Islamic 'Ummah* encouraging other nations to do the same.

The thirteenth protocol in “*Protocolāt Hukamā’ Suhyūn*” is a hard evidence on this. It states: “ ... and in order to keep crowds in their walking through the abys of astray, knowing nothing about the serious issues that concern them nor what should they be establishing, we are going to occupy them with trivial things, through establishing ways of fun, developing exciting games, various kinds of sports and encouraging them build great palaces and fascinating buildings, all with the help of mass media inviting crowds to sport matches, art galleries ...’ etc. ⁽¹⁾

Dear brother, your enemies plan to lead you astray that you never see “light”. Through abandoning the *Jumu‘ah Salāt*, you are helping them achieve this purpose and hence a seal [be cast] on your heart that it no more receives goodness nor *Allāh’s* (ﷻ) mercy touches it; consequently, it becomes impure and an absorbent of every evil. Indeed, we seek *Allāh’s* (ﷻ) refuge from all this.

The apparent meaning of the aforementioned *Ahādīth* is that whoever does not present himself on Friday *Salāt* three times without having any *Shar‘* excuse, his heart will be sealed and one will be of those *ghāfilīn* and hypocrites. These three times are not necessarily successive ones, they could be separate - as some

(1) “*Protocolāt Hukamā’ Suhyūn*” (vol. 1 / p. 258, P. ‘Ajāj Nuwaihīd), and for more details about the negative effects of football matches, see “*Mushkilāt Ash-Shabāb Fī Daw’ Al-Islām*” (p. 89) by Abdil Halīm ‘Uweis, and “*Al-Hayāt Al-Ijtīmā‘iyyah Fī Tafkīr Al-Islāmi*” (p. 35) by Ahmad Shalabī.

It is worth mentioning here that Islām urges Muslims to practice sport individually or with others in order to build up their bodies’ strength. Football matches serves but little part of this purpose. It is even worse that some people in our Islamic countries call for applying the betting system in football matches as a way of saving some sport clubs from bankruptcy. Would such voices repent to Allāh (ﷻ) and go back again to the straight path.

The British sport experts have been calling for eliminating the betting systems in sports for this would help stop riots from taking place - which have become a distinctive feature of the British matches from which no match could escape. Besides, this system destroys the basic principle of sport; namely wishing the winner more success and the loser good luck.

But what really happens is the opposite; exchanging insults, showering others with stones and chairs and hitting the referees.

See: “*Al-Muslimūn*” magazine (issue no. 124), 30th, Shawwāl, 1407.

scholars held even if these three took place each in a different year; this heart will be sealed after the third time.

Ibn Abbās's *Athar* is a hard evidence for those who held that the three times should be successive ones.

It is of *Allāh's* (ﷻ) mercy to give his bondman three chances so one could repent and go back again to the straight path and attend the *Jumu'ah Salāt* and never abandon it but for *Shar'* excuse.

The third *hadīth* indicates that those who abandon the *Jumu'ah Salāt* without having any *Shar'* excuse have indeed committed a great sin for which they deserve a severe punishment.

Some scholars -such as Mālik, Ahmad and Ash'-Shāfi'ī in the latest of his opinions- held that those who abandon the *Jumu'ah Salāt* without any *Shar'* excuse -such as football players and their cheerers- may not perform *Thuhr Salāt* before the *Imām* performs his *Salāt*; they should haste to catch even a part of it with the *Imām* for it is an obligation on them. In case they missed it, they should perform *Thuhr Salāt* after the *Imām* finishes his⁽¹⁾. Ibn Mas'ūd's *Athar* supports this view. He (ﷺ) said: **“Whoever misses the two *Rak'ahs* [of *Jumu'ah Salāt*] should perform four *Rak'ahs* instead”**.⁽²⁾

(1) See: “Ad-Dīnul Khālis” (vol. 4 / p. 294).

(2) Narrated by: Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 126) and At-Tabarānī in “Al-Kabīr”. The *hadīth* is Hasan [sound], as is mentioned in “Al-Majama” (vol. 2 / p. 192). There is another supporting narration in Ibn Abī Shaibah's “Musannaf” (vol. 1 / p. 206) through an authentic chain of narrators traced back to Abdir Rahmān Ibn Abī Thu'aib who said: ‘I once accompanied Az-Zubair in a travel on Friday, he performed the Friday Salāt four *Rak'ahs*'.

Al-Hassan's opinion supports this. He held that a woman who attends the mosque on Friday should follow the *Imām* in his *Salāt* and it will suffice her. It is also related that he said: ‘Women used to perform the *Jumu'ah Salāt* with the prophet (ﷺ) and were ordered not to go out [of their homes] with perfume applied’. This chain of narrators is authentic.

Another narration related by Al Ash'ath traced back to Al-Hasan to have said: ‘Women amongst the *Muhājirūn* used to perform *Jumu'ah Salāt* with Allāh's (ﷻ) messenger instead of performing *Thuhr Salāt*'.

Whoever does not present himself on the *Jumu'ah Salāt* without having any *Shar'* excuse, should perform *Thuhr Salāt* and give away a *Dinar* or half a *Dinar* in charity. [The *Dinar*: a gold coin that weighs approximately 4.25 grams of fine gold].

Samurah Ibn Jundub related that the Prophet (ﷺ) said: **“Whoever abandons the *Jumu'ah Salāt* intentionally, should give away in charity a *dinar* or half a *dinar*, in case one could not afford paying the *dinar*”**.⁽¹⁾

Some scholars held that the order in the aforementioned *hadīth* is only a recommendation for *Thuhr* is a possible substitution for the *Jumu'ah Salāt*.

The apparent meaning of the *hadīth*, however, indicates that the order is an obligation -as the general principle of *'Usūlul Fiqh* states. Having a substitution for the *Jumu'ah Salāt* does not entail that the order in the *hadīth* is not an obligation for the ruling might be that one is obliged to perform *Thuhr Salāt* and pay *Kaffārah* as a punishment for not attending the *Jumu'ah Salāt* without any *Shar'* excuse.

= In “Subulus Salām” (vol. 2 / p. 74), As-San‘ānī stated that ‘if one misses the *Jumu'ah Salāt*, one should perform *Thuhr Salāt* instead as All ‘Ulamah agreed’. Then he said: ‘I dealt with this issue in more details in a separate treatise’. See also: “Al-Ajwibah An-Nāfi‘ah” (pp. 47-8), “Al-Maw‘ithahl Hasanah” (pp. 17-8), “Masā’il Ibn Hāni” for Imām Ahmad (no. 441 and no. 462), “Tamāmul Minnah” (p. 40) and “Al-Fatāwā” by Abdil ‘Aziz Ibn Bāz (vol. 1 / p. 67).

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1053), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / p. 89), Ahmad in “Al-Musnad” (vol. 5 / pp. 8, 14), Ibn Hibbān (no. 582) and Al-Hakīm in “Al-Mustdarak” (vol. 1 / p. 286) traced back to Qudāmah Ibn Wabrah to have narrated it from Samurah.

Ahmad said about Qudāmah Ibn Wabrah that he is an unidentified narrator, while Ibn Ma‘īn decided that he is a *Thiqah* [trusted]. Al-Bukhārī said that he never [Ibn Wabrah] met Samurah.

On the other hand, Qudāmah was not the only one to narrate it from Samurah, Al-Hasan narrated the *hadīth* tracing it back from another narrator -as Ibn Mājah mentioned in “As-Sunnan” (no. 1128).

Ibn Hibbān and Al-Hākīm considered the *hadīth* as authentic on which Al-Thahabī agreed.

May *Allāh* (ﷻ) shower his mercy on Ibn Al-Ikhwah who said - regarding those who abandon the *Jumu‘ah Salāt*: ‘Whoever occupies himself with investing money or having fun instead of attending the *Jumu‘ah Salāt* should be stricken with “ ‘Umar’s staff” that makes him taste the taste of humiliation of punishment no matter how old one is or what position he occupies for, indeed, nations before you [*Muslims*] were destroyed because when the noble amongst them steals no punishment would be executed against him, and when the ignoble steals, punishment would be executed against him’.⁽¹⁾

[55] Guards abandoning *Jumu‘ah Salāt*, standing at the mosques’ entrances, holding weapons to guard their kings or sultans instead:

It is one of the most heinous *Munkarāt* [sing. *Munkar*] that the kings’ or sultans’ guards keep standing at the mosques’ entrances, holding weapons, guarding one of *Allāh*’s (ﷻ) creatures instead of joining the *Imām* in his *Salāt* -as if they were not enjoined to obey *Allāh* (ﷻ) and as if they have not heard the prophet’s (ﷺ) *hadīth* which states: ‘**None should be obeyed in that which displeases *Allāh* (ﷻ) verily, obedience should be only in that which is *Ma‘rūf*** [i.e. every deed that pleases *Allāh* (ﷻ)]’.⁽²⁾

Kings, Sultans and those in authority should be aware of *Allāh* (ﷻ) regarding those under their authority, and help them worship *Allāh* (ﷻ). They should also remember the day when all will be presented before Al-Mighty and the Compeller when a crier will cry: ‘To whom belong the dominion today?’ It will be said: ‘To *Allāh*, the One, the Compeller’.

This *Bid‘ah* was first practiced by the *Mamluks* and is still practiced in some *Islamic* countries. Praise be to *Allāh* (ﷻ), guards in other *Islamic* countries; however, join Muslims their *Salāt* and

(1) “Ma‘ālim Al-Qurbah Fī Ahkāmīl Hisbah” (p. 265).

(2) Narrated Al-Bukhārī in his “*Sahīh*” (vol. 13 / p. 122) (no. 7145) and Muslim in his “*Sahīh*” (no. 1840) and others.

recite *Du‘ā*’ with them. Indeed this is the great success for which people should dedicate themselves.⁽¹⁾

[56] Abandoning the *Jumu‘ah* and other congregational *Salawāt* by the bridegroom:

One of the most prevalent mistakes people make is believing that it is permissible for a bridegroom to abandon the *Jumu‘ah* and other congregational *Salawāt* in the mosque depending on the prophet’s (ﷺ) *hadīth* which states: ‘**A virgin’s proportion is seven days and the matron’s proportion is three days**’.⁽²⁾

This is indeed a false interpretation of the *hadīth*. The aforementioned *hadīth* concerns the man who gets married to another woman; Al-Bukhārī’s narration which is traced back to ‘Anas is a hard evidence on this. The narration states: “**If one marries a virgin and he has already got a wife, he should stay**

(1) “Ad-Dīnul Khālis” (vol. 4 / p. 313).

(2) Narrated by: Al-Bukhārī in the “Sahīh” (vol. 9 / pp. 313-4) (no. 5213 and 5214), Muslim in his “Sahīh” (no. 1461), Abū Dāwūd in “As-Sunnan” (no. 2124), At-Trimithī in “Al-Jāmi‘ ” (no. 1339), Abdir Razzāq in “Al-Musanna‘” (no. 10643), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 7 / p. 301), Al-Baghawī in “Sarh As-Sunnah” (no. 2326), At-Tahāwī in “Sharh Ma‘ānī Al-Āthār” (vol. 3 / p. 28) and Mālik in “Al-Muwatta’ ” (vol. 2 / p. 530 / no. 15).

They all narrated it through a chain of narrators traced back to one of the prophet’s (ﷺ) Sahābah.

Khālid Ibn Mahrān al-Haththā’ added in his narration ‘If I ascribed this to the prophet (ﷺ) I would be telling the truth, but indeed this is the Sunnah’.

The *hadīth* was narrated through a chain of narrators traced back to the prophet (ﷺ) by “ Ibn Mājah in “As-Sunnan” (no. 1916), Ad-Dārimī in As-Sunnan (vol. 2 / p. 144), Ahmad in Al-Musnad (vol. 3 / p. 99), Abū Nu‘aim in “Al-Hilyah” (vol. 2 / p. 288) and (vol. 3 / p. 13), Ibn Khuzaimah, Ibn Hibbān and Al-Isma‘īlī - as is mentioned in “Al-Fath” (vol. 9 / p. 315).

Anas’s statement “... but it is the Sunnah” -as narrated by Khālid- supports that this ruling must have been taken from the prophet (ﷺ).

In “Nasbur Rāyah” (vol. 1 / p. 314), Az-Zayl‘ī said: ‘It is known that if a Sahābī stated that a certain act is a “Sunnah”, he certainly referred to “the prophet’s (ﷺ) ruling”. The same thing applies on others’ sayings unless they ascribe it to other than prophet (ﷺ) such as: “The two ‘Umar’s Sunnah” and phrases like this’.

See: “Al-Kifāyah” by Al-Khatīb (p. 421) and “Ihkāmul Ahkām” (vol. 3 / p. 67) and (vol. 4 / p. 41) by Ibn Daqiq Al-Eid.

with the new wife for seven days, and if someone marries a matron, he should stay with her for three days. Then he divides the days equally between them [i.e. all of his wives]”.

Abū Qulābah -the one who narrated the hadīth from 'Anas- said: 'I could say that 'Anas must have heard it from the prophet (ﷺ)' (1).

Muhammad Al 'Utbī Al-Qrutubī was asked regarding whether the bridegroom who gets married on Thursday night is permitted to abandon the *Jumu'ah Salāt*.

He answered: 'No. Not even *Thuhr* and *Asr Salawāt*. He should attend them with the congregation'.

Then he continued: 'Such false acts prevail when the well-known and the reverend amongst his people deliver false rulings'. (2)

Muhammad's statement indicates that this mistake has been practiced long ago, and some of those who claim to be of the scholars deliver such a false ruling. Indeed, we have no might nor power but with the help of *Allāh* (ﷻ), the '*Athim*, the '*Ali*'.

He also said: 'Sahnūn said that some people claim that a bridegroom could leave attending [the *Jumu'ah Salāt*] for this is her [the bride's] right granted to her by the prophet (ﷺ) !! And Mālik said: 'I hate that a bridegroom leave attending any *Salāt*' (3).

Commenting on Sahnūn's and Mālik's statements, Muhammad Ibn Rushd said: 'Sahnūn's statement about what people think that this is the bride's right on her husband; i.e. not to attend the *Jumu'ah Salāt* nor any other *Salāt* and stay with her; is a sheer ignorance -as Mālik said- and an avowed mistake'.

Then he said: 'I believe that Mālik meant that he disliked that a bridegroom be permitted to leave attending all the *Salawāt* with the

(1) "Sahīh Al-Bukhārī" (vol. 9 / pp. 313-4).

(2) "Al-Bayān wat Tahsīl" (vol. 1 / p. 356).

(3) The previous reference.

congregation but he is permitted only to leave some to satisfy his bride's needs and attract her heart to him.

Attending *Jumu'ah Salāt* is, however, an exception; it is an obligation on him to attend it. May *Allāh* (ﷻ) guide us to the right path'.⁽¹⁾

Having mentioned the interpretation of the hadīth, Al-Hāfith Ibn Hajar said: 'It is a detested act that a bridegroom leaves attending the congregational *Salawāt* in both the three or seven-day limit and abandon doing any of the righteous deeds he used to do. This opinion was also stated by Ash-Shāfi'ī'.

Then he reported Ibn Daqiq Al-Eid's statement: 'Some *Fuqahā*' exaggerated regarding this and held that his staying with her is a *Shar'* excuse for him not to attend the *Jumu'ah Salāt*, and they showered their opposers with criticism'.⁽²⁾

The following paragraphs state Ibn Daqiq Al-Eid's precise words: 'Some *Mālikī Fuqahā* exaggerated in this issue and held that staying with one's bride is considered a *Shar'* excuse for leaving *Jumu'ah Salāt* - if it happens to be part of the proportion days. This opinion, however, contradicts the *Fiqh* principle; for staying with the bride is of good manners and *Sunnan* for doing which the *Wājib [Fard]* should not be abandoned.

Having sensed that such an opinion is not true and staying with the bride is not a *Shar'* excuse, some late *Fuqahā*' interpreted that those who held the aforementioned opinion believed that the *Jumu'ah Salāt* is a *Fard Kifāyah* [collective duty] (!!) which is a sheer falsehood for this view entails the possibility of staying with the bride be a real *Shar'* excuse which is untrue.

(1) The previous reference.

(2) "Fathul Bārī" (vol. 9 / p. 316).

Many *Shar'* texts and the practice of the '*Ummah* both affirm the obligation of attending *Jumu'ah Salāt* on every [male] *Muslim*'⁽¹⁾.

Taking into consideration the obligation of *Jumu'ah Salāt* [on every male *Muslim*], Ibn Daqīq Al-Eid statements affirm that the opinion that states the permissibility of leaving congregational *Salāt* to stay with one's bride holds no water.⁽²⁾ And the more worth it, leaving the *Jumu'ah Salāt* for the same excuse!! '*Jumu'ah Salāt* has indeed been given more superiority and has more characteristics than any other *Fard Salāt* such as: holding the congregation [in the *Jāmi'*], the least valid number of the praying *Muslims* who attend it, being in a state of residence is one at its prerequisites, the permissibility of assigning certain place in which the *Salāt* is performed, and reciting the *Qur'ān* loudly in it. In addition to that, a severe threat was delivered against those who abandon it, which was not delivered for leaving any other *Salāt* but the '*Asr Salāt*'.⁽³⁾

'*Jumu'ah Salāt* is a greatly affirmed *Fard Salāt* in *Islām* and the most superior congregation *Muslims* could attend and comes second in superiority after '*Arafah* congregation. Whoever abandons it out of laziness, *Allāh* (ﷻ) will seal his heart.

The more a *muslim* sits near the *Imām* in the *Jumu'ah Salāt* and the earlier he attends the mosque, the nearer he would be to *Jannah* on the Day of *Qiyāmah* [Resurrection] and would be of the first to get more credit on the Day of *Mazīd*'.⁽⁴⁾

Accordingly, every *muslim* should be keen to attend the *Jumu'ah Salāt* and never leave it for trivial, false excuse for such excuse will never save him from Him who knows every tiny thing.

(1) "Ihkām al-Ahkām" (vol. 4 / p. 42). Both Ibn Al-Qayyim in "Zād al-Ma'ād" (vol. 1 / p. 398) and Ibn Rushd in "Bidāyat Al-Mujtahid" (vol. 3 / p. 255) displayed the origin of this Mālikī false opinion that they considered attending *Jumu'ah Salāt* as a collective duty. Study this well.

(2) Al-Hāfīth Ibn Hajar stated this clearly in his "Fath" (vol. 9 / p. 316).

(3) "Zād al-Ma'ād" (vol. 1 / p. 397).

(4) "Zād al-Ma'ād" (vol. 1 / p. 376).

[57] Going on picnics instead of attending Jumu‘ah Salāt:

Many people these days, intentionally, go on picnics on Fridays instead of attending the *Jumu‘ah Salāt* and honouring it in the manner prescribed by *Allāh* (ﷻ) and his Messenger (ﷺ), i.e. giving out charities, reciting *Athkār*, ... etc. Some people even commit many abominations on this day such as: listening to songs, drinking alcohol and many other sins that one feels ashamed to mention and the more worth it committing them.

I have witnessed, with my own eyes, in some countries many men leave *Jumu‘ah Salāt* just to attend a wedding party, to help in preparing a banquet as they claim. Some of those may be of those who are keen to attend *Salāt* in congregation. But this time, they were defeated in the face of [a hideous] tradition!

To those who ignore this *Salāt*, to those who were deceived by the false beauty of this world⁽¹⁾ and to those endowed with fortune and prestige we offer them this valuable advice:

Never be deceived with the good health, young age, and money with which *Allāh* (ﷻ) provided you.

Appreciate *Allāh* (ﷻ) and His bounties and show gratitude to Him in the manner He (ﷻ) deserves, perform all duties He enjoined on you, never abandon the congregational *Salawāt* and attend the *Jumu‘ah Salāt* for indeed being called to account is a real hardship. *Allāh* (ﷻ) says:

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَّا اللَّهُ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

‘And be afraid of the Day when you shall be brought back to *Allāh*. Then every person shall be paid what he earned, and they shall not be dealt with unjustly’.⁽²⁾

(1) Such as those who live in the disbelieving countries; they ignore doing *Jumu‘ah Salāt*. For more details on the obligation to attend *Jumu‘ah Salāt* by them see “*Silsilat Al-Ahādīth Ad-Da‘īfah*” (vol. 2 / pp. 318-9).

(2) *Sūrat Al-Baqarh* (verse no. 281).

Some people may abandon the *Friday* for other reasons which they believe to be conditions for the validity of *Friday Salāt* such as the minimum number of those who attend it though there is no proof for such a condition. Some -such as Ar-Rāfidah- hold that this *Salāt* must not be done but behind a just *Imām*. Ash-Shawdānī refuted such a condition and stated that “It is not of the *Shar‘*”; accordingly it should be thrown away”.⁽¹⁾

A third condition some hold is the place in which the *Friday Salāt* should be performed. Defining this “place”, they differed a lot. Some say: ‘A place in which there is a just ruler and a just judge who apply and execute all the rulings of *Shar‘*’. Others said: ‘A place where there are roads and markets and where there are a just ruler and a scholar to be referred to’. All such conditions are false ones. The *Friday Salāt* should be performed for it is one of the Islam rites even if there were two people; one should deliver the speech and the other listens then both perform *Salāt*.⁽²⁾

According to what was mentioned, those who abandon the *Friday Salāt* in some villages in India, although their number exceeds thousands.

Shaikh Abī-Tayyib Muhammad Shamsul Haq Al-‘Athīm Ābādī (d. 1329 H.) wrote a beneficial treatise refuting the aforementioned practice. It is called “At-Tahqīqātul ‘Ulā Bi’ithbāt Faradiyyatul Jumu‘ah Fil Qurā’”. At its end, the shaikh stated that: ‘Performing *Friday Salāt* is an obligation and one of the Islamic rites and must be done in every city, village ... etc. Abandoning it for Al-Kharkhi’s or Al-Balkhi’s interpretation is considered deficiency in one’s mind and weakness in one’s faith’.

(1) “As-Saylul Jarrār” (vol. 1 / p. 297).

(2) “As-Saylul Jarrār” (vol. 1 / p. 298).

[58] Mistakes that diminish the reward given to those who perform *Jumu‘ah Salāt*:

1- Aws Ibn Aws (رضي الله عنه) said: I heard *Allāh*'s (ﷺ) messenger (ﷺ) say: ‘Whoever takes a bath on Friday perfectly then goes [to *Salāt*] early, [heads to the mosque] on foot not riding, sits so close to the *Imām* [i.e. in the first rows], listens [to the *Imām* carefully] and does not do any act of *laghw*; for every step he makes he would be granted a reward equal to that given to the one who fasts and perform *Qiyāmul lail* for a whole year’.⁽¹⁾

2- Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: ‘On Friday, angels stand on the entrances of mosques, recording the first to attend the mosque then those who follow. The like of the one who comes so early like the one who offers a camel for the sake of *Allāh* (ﷻ), the one next is like the one who offers a cow, then a horned ram, then a hen and then an egg. When the *Imām* shows up, they close their records to listen to the *Thikr* [Khutbah]’.⁽²⁾

3- Salmān Al-Fārisī (رضي الله عنه) related that the prophet (ﷺ) said: ‘Whoever bathes on Friday, cleans himself with that he could use, then applies perfume, then proceeds early [to the mosque], separating not between any two sitting together and performs what he could of *Nāfilah* and when the *Imām* comes, he listens carefully; whatever sins he commits between this *Jumu‘ah* and the one that follows would be forgiven’.⁽³⁾

(1) Narrated by: Ahmad in “Al-Musnad” (vol. 4 / p. 104), Abū Dāwūd in “As-Sunnan” (no. 345), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / p. 97), Al-Tirmithī in “Al-Jāmī” (no. 496), Ibn Hibbān in “As-Sahīh” (no. 559), Ibn Kusaimah in “As-Sahīh” (no. 1758), Al-Baghawī in “Sharh As-Sunnah” (no. 1064) and (no. 1065), and Al-Marwazī in “Al-Jumu‘ah Wa Fadluhā” (no. 51). This hadīth is authentic.

(2) Narrated by: Al-Bukhārī in his “Sahīh” (no. 929) and (3211) and Muslim in his “Sahīh” (no. 850) and many others.

(3) Narrated by: Al-Bukhārī in his “Sahīh” (no. 883) and (910), Ahmad in his “Musnad” (vol. 5 / pp. 438-440) and Ad-Dārimī in “As-Sunnan” (vol. 1 / p. 362) and many others.

4- Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: ‘**When you ask your companion to keep quiet and to listen when the Imām is delivering the *Khutbah* (religious speech), then you have done *laghw* yourself [i.e. evil act]**’.⁽¹⁾

In another narration, he (رضي الله عنه) is reported to have said: ‘**Whoever does *laghw* on *Jumu‘ah Salāt*, he would receive no reward**’.⁽²⁾

The aforementioned *Ahādīth* indicate that the one who performs *Jumu‘ah Salāt* would be granted a great reward if it is done properly fulfilling all its conditions, etiquettes and *Sunnan*. One would:

First: get a reward the amount of which is like that given to one who spends a whole year fasting its days and spends its night doing *Qiyām*.

Second: get a reward equal to that who offers a camel⁽³⁾, be it a she camel or he camel, a cow, a hen, a horned ram -for it would be more perfect than other rams- a hen or an egg for the sake of *Allāh* (ﷻ) each in proportion to how much early one attends the mosque.

Third: be forgiven of all his sins which he commits between the present *Jumu‘ah* and the one that follows and three more days - as some narrations state.

Fourth: get one’s reward recorded by the angles -other than preserving ones.

(1) Narrated by: Al-Bukhārī in his “Sahīh” (no. 934) and Muslim in his “Sahīh” (no. 851) and many others.

(2) The hadīth’s narrations will follow soon. Inshā’ Allāh (ﷻ).

(3) In Ibn Juraij’s narration: “... he would get a reward equal to that of the size of the camel”. This narration was interpreted as: the reward is so great like the size of the camel. This is, however, untrue. Ibn Juraij’s narration should be interpreted in accordance with the other narrations, that is: the reward given to the one who attends the mosque for *Jumu‘ah Salāt* so early is as great as the one given to the one who offers a camel ... etc. Allāh (ﷻ) knows best. This view was held by Shaikh Ibn Bāz in his commentary on “Fathul Bārī” (vol. 2 p. 366).

Unfortunately, many people lose these great rewards due to their laziness, ignorance and abandoning their prophet's (ﷺ) *Sunnah* through:

[1/58] Attending the mosque so late:

It is greatly recommended that one attends the mosque to perform *Jumu'ah Salāt* so early -as stated in the first two *Ahādīth* and indicated in the third one which states: '... **then performs what Allāh (ﷻ) has destined for him [of *Salāt*] and when the *Imām* comes, he listens to him carefully**'. It was indeed the *Salaf's* habit, such as Ibn 'Umar, to prolong [*Nāfilah*] *Salāt* before performing the *Jumu'ah Salāt*. This is a greatly recommended act for the one who attends the mosque on Friday; i.e. to spend his time doing *Salāt* till the *Imām* shows up [and starts delivering his speech]'.⁽¹⁾

The first *hadīth* indicates that:

* Going to the mosque early is a condition for one to gain the full reward of attending *Jumu'ah Salāt*, i.e. one would get for each step he takes a reward equal to that given for the one who spends a whole year fasting its days and performing *Salāt* at its nights.

* One should preferably go to the mosque on foot. Both An-Nasā'ī and Al-Baihaqī and many others titled the chapters dealing with this point: "The superiority of walking to *Jumu'ah Salāt*".

* And going to the mosque on foot is better than going to it riding [one's mount car, ... etc.], specially for attending *Jumu'ah* and the two *Eids Salawāt*.

As mentioned in "Masā'il Abdullāh" (no. 472), *Imām* Ahmad said: 'It is preferred that they [*muslims*] go to the *Jumu'ah Salāt* and the two *Eids Salawāt* on foot'.

* It is also greatly recommended that one comes close to the *Imām* in *Jumu'ah Salāt*. It is affirmed that the prophet (ﷺ) said: '**Attend *Thikr* [i.e. the speech and *Salāt* on Friday], come so**

(1) "Zād al-Ma'ād" (vol. 1 / p. 436).

close to the *Imām*. The more a man retreats from the *Imām* the lower his rank will be in *Jannah*, though he will enter it’.⁽¹⁾

Attending *Jumu‘ah Salāt* so early was the habit of the righteous *Salaf* (رضي الله عنهم); Abū Shāmah said: ‘In the first century, streets would be crowded with people going to the mosques holding their lamps, at dawn; just like what happens on *Eid* days. This habit is no more taking place the thing which made scholars say that the first *Bid‘ah* to appear in *Islām* was going late to the mosque on Friday’.⁽²⁾

Imām Mālik denied the act of going so early in the morning of *Jumu‘ah Salāt* the thing which Ibn Al-Qayyim refuted saying: ‘Ash-Shāfi‘ī stated that ‘it would be better if one attends this *Salāt* after dawn and before the sunrise’. Al-Athram also reported the same from *Imām* Ahmad Ibn Hanbal who was asked regarding Mālik’s denial of attending the mosque early on Friday; Ahmad said: ‘This opinion contradicts the prophet’s (ﷺ) *hadīth*’.⁽³⁾

Accordingly; going to the mosque on Friday in the early hours of the morning is greatly recommended. The hours mentioned in the *hadīth* are the astronomical one.

Consequently, those who attend the mosque at the first part of the hour or at its end share the same reward -the camel, the cow or the sheep- but differ in its perfectness. *Allāh* (ﷻ) knows best.⁽⁴⁾

The righteous *Salaf* used to reproach themselves with great regret whenever they attend the mosque late or feel that they did not do their best to attend it early.

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1198), Al-Hākim in “Al-Mustadrak” (vol. 1 / p. 289), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 3 / p. 238) and Ahmad in “Al-Musnad” (vol. 5 / p. 11) and the *hadīth* is authentic.

See: “Silsilat Al-Ahādīth As-Sahīhah” (no. 365).

(2) “Al-Bā‘ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 97).

(3) “Zād al-Ma‘ād” (vol. 1 / pp. 403-7).

See also: Fathul Bārī” (vol. 2 / p. 369) and “Al-Mjmū‘ ” (vol. 4 / p. 541).

(4) See: “Fathul Bārī” (vol. 2 / pp. 368-9), “Al-Majmū‘ ” (vol. 4 / p. 541) and “Ad-Dīnul Khālis” (vol. 4 / p. 138).

Once, Ibn Mas‘ud (رضي الله عنه) attended the mosque early and saw that three people have proceeded him. He got sad and reproached himself saying: ‘The fourth of four, indeed; the fourth of four is not too late’.⁽¹⁾ Verily, he (رضي الله عنه) was always keen to attend the mosque so early before any other *muslim*.

How strange how many people these days behave -except those whom *Allāh* (ﷻ) showered with mercy- they attend the mosque while the *Imām* is on the pulpit, some even attend it while *Salāt* is being performed or is about to be performed;⁽²⁾ that is after the angles have folded their records. The prophet (ﷺ) said: ‘**When the *Imām* comes, angles fold their records to listen to the *Thikr***’.

In another narration by Muslim, the narration runs as follows: ‘**When the *Imām* sits [on the pulpit], the angles fold their records to listen to the *Thikr***’.

The apparent meaning of these *Ahādīth* is that: as soon as the *Imām* comes, angles start folding their records and finish doing that as soon as he sits on the pulpit in order to listen to the *Thikr*; that is the *Khutbah*.

The records, angels fold, are the ones in which the names of those who attend the mosque early are recorded and their ranks only; not the ones in which the names of those who listen to the *Khutbah*, attend the *Salāt*, *Du‘ā* and be fully submitted in them are recorded for these are recorded by the two preserving angels no doubt.⁽³⁾

(1) Narrated by: Ibn Mājah in “As-Sunnan” (no. 1094), Al-Baihaqī in “Shu‘ab Al-Imān” -as mentioned in “Zād al-Ma‘ād” (vol. 1 / p. 408)- At-Tabarānī in “Al-Majmū‘ Al-Kabīr” (vol. 10 / p. 96) (no. 10013) and Ibn Abī ‘Āsim -as mentioned in “Misbāh Az-Zujājah” and said: ‘The hadīth’s chain of narrator is sound’.

(2) It is worth mentioning here that attending the *Khutbah* on Friday is an obligation -as the soundest of the ‘Ulamah’s opinions states. Ash-Shawkānī held an opposite opinion and so did Siddīq Hasan Khān and Sayyid Sābiq in “Fiqh As-Sunnah”. For more details see: “Tamāmul Minnah” (p. 332) and “Al-Ajwibah An-Nāfi‘ah” (pp. 52-4). Accordingly, whoever does not attend it, or was late; he would incur a sin on himself. We seek Allāh’s (ﷻ) refuge.

(3) “Fathul Bārī” (vol. 2 / pp. 367-8).

[2/58] Leaving bathing, applying perfume, beautifying oneself and using *Siwāk* before going to the mosque:

Naming the various benefits indicated in Abū Hurairah's (رضي الله عنه) *hadīth*, which states: **'Whoever takes a bath on Friday -similar to that taken after *Janābah*- then attends [the mosque], [his reward] would be similar to the one who offers a camel [for Allāh's (ﷻ) sake] ...'**,⁽¹⁾ Ibn Hajar said: 'This *hadīth* includes many benefits; some of which are the following: The superiority of taking a bath on Friday and the superiority of attending the mosque early; one would not get the full reward unless he does both acts. The general narrations that make mention only of going early to the mosque as a pre-requisite for gaining the promised reward and do not make mention of doing *Ghusl* should be interpreted in accordance with this *hadīth*'.⁽²⁾

Some well-versed '*Ulamah* even held that a muslim who ignores doing *Ghusl* does not only loose the reward stated in the previously mentioned *Ahādīth* but also incurs a sin upon himself.

Some '*Ulamah* held that taking a bath on Friday is an obligation as clearly stated in many *Ahādīth*; some of which are the following:

1- Ibn 'Umar (رضي الله عنه) narrated that the prophet (ﷺ) said: **'Whoever amongs you intends to attend *Jumu'ah* [*Salāt*], should take a bath'**.⁽³⁾

the aforementioned *hadīth* states clearly that taking a bath should be done for the sake of attending Friday *Salāt* and doing it for any other intention causes to loss the promised reward -whether

(1) The narrations of the *hadīth* were previously narrated.

(2) "Fathul Bārī" (vol. 2 / p. 368).

(3) Narrated by: Al-Bukhārī in his "Sahīh" (no. 877), (894) and (919), Muslim in his "Sahīh" (no. 844) and (5290), Ahmad in "Al-Musnad" (vol. 2 / pp. 9, 35 and 149), Al-Humaidī in "Al-Musnad" (no. 608), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / pp. 105-6), At-Tirmithī in "Al-Jāmi'" (no. 495) and Ibn Khuzaimah in "As-Sahīh" (no. 1749) and many others.

one has taken it at the beginning of the day, in its middle or at its end.

Ibn Khuzaimah's, Ibn Hibbān's and Abī 'Uwānah's narration supports the aforementioned ruling. The narration states: **'Whoever amongst you -men or women- intends to attend the *Jumu'ah Salāt*, should take a bath'**. Ibn Khuzaimah's narration adds: **'... and whoever does not intend to attend it, does not have to take a bath'**.⁽¹⁾

2- 'Amr Ibn Sulaim Al-Ansārī said: 'I testify that Abū Sa'id said: I testify that *Allāh's* (ﷺ) messenger said: **'It is an obligation on every adult to take a bath on Friday, to use the *Siwāk* and to apply perfume if he could find some'**.

'Amr said: 'As for taking a bath, it is indeed an obligation but as for using the *Siwāk* and applying perfume, *Allāh* (ﷻ) knows about that. This is, however, what I was told'.⁽²⁾

"Using the *Siwāk*" means to use the *Siwāk* for brushing one's teeth.

Under the title of "*As-Siwāk*", Ibn Nu'aim reported the following narration: **'Using the *Siwāk* and taking a bath on Friday are both obligations on every *muslim*'**.⁽³⁾

(1) Ibn Abidl Barr related the unanimous agreement that whoever takes a bath after performing *Jumu'ah Salāt* has not applied the order mentioned in the *Ahādīth*. This view was strongly held by Ibn Hajar in "*Fathul Bārī*" (vol. 2 / p. 358) and indeed it is the truth. See: "*Al-Maw'ithal Hasanah*" (p. 20) and "*Al-Ajwibah An-Nāfi'ah*" (pp. 51-2) accompanied with Shaikh Ahamd's *Shākir* commentary on it (p. 306).

(2) Narrated by: Al-Bukhārī in his "*Sahīh*" (no. 779) and (880), Muslim in his "*Sahīh*" (no. 846), Abū Dāwūd in "*As-Sunnan*" (no. 341), An Nasā'ī in "*Al-Mujtabā*" (vol. 3 / p. 93), Mālik in "*Al-Muwatta'*" (vol. 1 / p. 102) (no. 4), Ibn Mājah in "*As-Sunnan*" (no. 1089), Ahmad in his "*Musnad*" (vol. 3 / p. 26), Al-Humaidī in "*Al-Musnad*" (no. 736), Abū Ya'lā in his "*Musnad*" (no. 978), and (1127), Ibn Khuzaimah in his "*Sahīh*" (no. 1745) and Al-Baihaqī in "*As-Sunnan Al-Kubrā*" (vol. 1 / p. 294) and (vol. 3 / p. 188).

(3) Narrated by: Abū Nu'aim in "*As-Siwāk*" as mentioned in "*Takhrīj Ahādīth Al-Ihyā'*". And from him, Az-Zubaidī narrated it in "*Sharh Al-Ihyā'*" (vol. 2 / p. 35).

The prophet (ﷺ) strongly urged his 'Ummah to use *Siwāk* even on his death bed for doing so, specially on Friday, one wins *Allāh*'s (ﷻ) pleasure.

It is worth mentioning here the invaluable benefit Shikh Ibn Taymiyyah reported [in his *Fatāwā*] and which many people need when using *Siwāk*; he said: 'One should use his left hand when using the *Siwāk*. This is *Imām* Ahmad's view as reported by Ibn Mansūr Al-Kawsaj in his "Masā'il". None of the *Imāms* held an opposite opinion -as far as I know- for using the *Siwāk* is a way of cleaning oneself just like blowing the nose, cleaning oneself from *Najāsah* and the like; all such acts must be done using one's left hand'.⁽¹⁾

The prophet's (ﷺ) statement '... and should apply perfume if one could find some' correspond with that which Muslim narrated '... and apply whatever one could afford of perfume'. Another narration states: '... even if it was women's perfume'.

All of the aforementioned narrations affirm the act of applying perfume when going to the *Jumu'ah Salāt* for they stated that: **[First:]** one could apply a little amount even if it was only by touching it and this makes the order easy to be applied. **[Second:]** the words "whatever one could afford" in the aforementioned narrations affirm that one should do whatever is with one's capability to apply perfume. However, it could be interpreted as applying perfume as much as one could find. The first interpretation is, however, the sounder. **[Third:]** The order is even more affirmed by the prophet's (ﷺ) permission for the one who couldn't afford men's perfume to use women's perfume, although it is a detested act in general for women's perfume has slight scent and is coloured.⁽²⁾

In Salmān's aforementioned *hadīth*, the reward of forgiving one's sins -committed between the two Fridays- has an important

(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah (vol. 21 / p. 108).

(2) This is all taken from "Fathul Bārī" (vol. 2 / p. 364) with little editing.

pre-requisite which is taking a bath [*Ghusl*], applying oil [on one's hair], applying perfume and separating not between any two persons.

Wearing one's most beautiful clothes is also of beautifying oneself. Ibn Rush said: 'The etiquettes of attending *Jumu'ah Salāt* are three main ones: applying perfume, using the *Siwāk* and wearing good clothes. There is no disagreement amongst the '*Ulamah* regarding this for the many *Āthār* that support it'.⁽¹⁾

Abdullāh Ibn Sallām said: that he heard the prophet (ﷺ) say on the pulpit of Friday: **'Why don't every one of you buy two garments to wear only on Friday other than the two he wears for work'**.⁽²⁾

3- Ibn 'Umar (رضي الله عنه) related that: while **'Umar Ibn Al-Khattāb was delivering his speech on Friday, a man from the early Muhājirīn entered the mosque. 'Umar called him and asked him about the reason of being so late. The man said: 'I was so busy at work that I couldn't go home till the 'Athan was called and hence performing Wudū' only'. 'Umar then reproached him saying: 'You only did Wudū'?! Indeed, you know that the prophet (ﷺ) used to order that one should do Ghusl [on Friday]'**.⁽³⁾

'Umar's condemnation for that great *Sahābī's* act while the former being on the pulpit and other *Sahāba's* agreement on it is a hard evidence that they all strongly believed in the obligation of making *Ghusl*. Besides, had making *Ghusl* been non-obligatory, the

(1) "Bdāyatul Mujtahid" (vol. 3 / p. 299).

(2) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1078), Ibn Mājah in "As-Sunnan" (no. 1095) through an authentic chain of narrators. The hadīth is supported by Āishah's narration which was narrated by: Ibn Mājah in "As-Sunnan" (no. 1096), Ibn Khuzaimah in "As-Sahīh" (no. 568) and Ibn Hibbān reported from him (no. 568). In "Misbāh Az-Zujājah" (L. 72 / A), Al-Buseiri said: 'This chain is authentic and the narrators are trust worthy'.

(3) Narrated by Al-Bukhārī in his "Sahīh" (no. 878 and 882).

Sahābī wouldn't have resorted to defend himself with any excuse. Indeed, how strong this proof is.⁽¹⁾

The *Jumhūrul 'Ulamah* doubted the obligation of doing *Ghusl* on Friday depending on the prophet's (ﷺ) *hadīth* which states: **'Whoever does *Wudū'* on Friday, it is indeed a good deed, and whoever does *Ghusl*, it is then better'**.⁽²⁾

Ibn Hazm, however, refuted this view saying: 'Even if this narration is authentic; it does not state clearly that *Ghusl* on Friday is non-obligatory. It only states that *Wudū'* is a good deed and *Ghusl* is better, and there is no doubt about that. *Allāh* (ﷻ) said:

﴿ولو آمن أهل الكتاب لكان خيراً لهم﴾

'And had the people of the scriptures believed, it would have been better for them'⁽³⁾, does this entail that believing [in *Allāh* (ﷻ)] is not an obligation?! We seek refuge in *Allāh* (ﷻ) from saying such a statement. Besides even if this *hadīth* states the non-obligation of doing *Ghusl* on Friday, it is still not considered a proof for this *hadīth* would coincide with people's state before the prophet's (ﷺ) later order for Muslims to do *Ghusl* on Friday in his *ahādīth* such as: **'It is an obligation on every adult to do *Ghusl* on Friday'**, in another narration **'... on every muslim'**. No doubt that the latter *Ahādīth* abrogate the former. Accordingly, one must not abandon the abrogator for the abrogated.⁽⁴⁾

(1) "Tamāmul Minnah" (p. 120)

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 5 / pp. 6, 11 and 22), Abū Dāwūd in "As-Sunnan" (no. 354), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 94), At-Tirmithī in "Al-Jāmi'" (no. 497), Ad-Dārimī in "As-Sunnan" (vol. / p. 632), At-Tahāwī in "Sharh Ma'ānī Al-Āthar" (vol. 2 / p. 119), Al-Marwazī in "Al-Jumu'ah Wa Fadluha" (no. 31), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 97), Al-Baghawhī in "Sharh As-Sunnah" (no. 335), Ibn Khuzaimah in "As-Sahīh" (no. 1757), Al-Khatīb in "Tarikh Bagdad" (vol. 2 / p. 352), Al-Baihaqī in "As-Sunnan Al-Kubra" (vol. 1 / pp. 295-6) and (vol. 3 / p. 190) from Al-Hasan from Samurah.

The narrators are trust worthy for whom the two Shaiks narrated except that Al-Hasan Al-Basrī is a Mudallis [who conceals narrators and reveals others while narrating ahādīth] narrator. However, considering the many narrations of the hadīth, it is authentic.

(3) "Al-Imrān Sūrah" (verse no. 110).

(4) "Al-Muhallā" (vol. 2 / p. 14).

In “Iqtidā’ As-Sirāt Al-Mustaqīm”, Ibn Taymiyyah said: ‘One is recommended to make *Ghusl* on Friday; some ‘*Ulamah* even said that it is an obligation. The proof that states its being an obligation is stronger than those which state the obligation of doing *Witr Salāt*, the one which states the obligation of doing *Wudū’* after touching a woman, when laughing, nose bleeding, cupping, vomiting and that which states the obligation of sending *Salāt* on the prophet (ﷺ)’.⁽¹⁾

To conclude, the *Ahādīth* that state the obligation of doing *Ghusl* on Friday have extra information than those which state its being recommended. Accordingly, inconsistency has no access to the two *Ahādīth*; one must put under application the one with extra information.

For more details, see “Naylul Awtār” by Ash-Shawkānī and “Al-Muhallā” by Ibn Hazm.⁽²⁾

Considering the aforementioned ruling, one could easily realize the negligence of many people for this obligation on Friday, and even those who apply it; they do so for the sake of cleanliness not for the sake of attending the *Jumu‘ah Salāt*. Indeed, we seek Allāh’s (ﷻ) help.⁽³⁾

[3/58] Talking while the *Khatīb* is delivering his *Khutabah*:
It was previously mentioned that Aws (رضي الله عنه) narrated from the prophet (ﷺ) to have said: ‘**Whoever makes a perfect *Ghusl* on Friday, attends the mosque early on foot not on amount, comes close to the *Imām*, listens to him carefully with no *Lagw* [letting nothing distracts him], will be granted for every step he takes a reward equal to that given to the one who spends a whole year fasting its days and doing *Qiyām* at its nights**’.⁽⁴⁾

(1) Reported by: Ibn Al-Qayyim in “Zād al-Ma‘ād” (vol. 1 / p. 376).

(2) “Tamāmul Minnah” (p. 120).

(3) “Silsilat Al-Ahādīth Ad-Da‘īfahwal Mawdū‘ah” (vol. 1 / p. 188).

(4) This hadīth’s narrators were previously mentioned.

A muslim may do *Ghusl* and attend the mosque walking not riding but sits in a place convenient for him though faraway from the *Imām*, although the prophet (ﷺ) said: ‘**The more the man retreats [from the *Khatīb*] the lower his rank in *Jannah* will be - even if he was admitted to it**’.

Some of those who attend the mosque early and come close to the *Imām* cause their rewards to loss because of their ignorance of some of the *Jumu‘ah* etiquettes believing they are doing well.

[4/58] Some of them may go around serving people water while the *Imām* is delivering his speech.

Imām Mālik said: ‘I hate that one drinks water or serves it to others while the *Imām* is delivering his speech on Friday’.⁽¹⁾

Commenting on the aforementioned statements, Ibn Rushd said: ‘It is indeed the truth. Since silence is an obligation in both *Salāt* and while the *Khutbah* is being delivered, the case is the same with eating and drinking; they are both forbidden while being in *Salāt* and should be so while the *Khutbah* is being delivered’.⁽²⁾

Ibn Hani’ said: ‘I asked *Imām* Ahmad regarding drinking water while the *Imām* is delivering his speech he said: ‘One must not drink water [in such a state]’.⁽³⁾

[5/58] The same ruling applies on those who go around in the mosque on Friday for the purpose of fund raising while the *Imām* is delivering his speech -as happens in some villages.

[6/58] Some people enter the mosque talking while the *Imām* is delivering his speech and hence falling in that which is forbidden as stated in Abū Hurairah’s (رضي الله عنه) *hadīth* which states: ‘If

(1) “Al-Bayān Wat Tashīl” (vol. 1 / p. 322).

(2) The previous reference.

(3) “Masā’il Imām Ahmad” by Ibn Hāni’ (no. 459).

In “Al-Umm” (vol. 1 / p. 234), Imām Ash-Shāfi‘ī said: ‘One may drink water while the Imām is on the pulpit [delivering his speech] in case one feels thirsty. In my view, one is detested to drink water for the sake of enjoyment only’.

you asked your mate to be quiet on Friday while the *Imām* is delivering his speech, you have then committed *Laghw* [idle talk or deed].⁽¹⁾ This *Laghw* causes one's reward to loss.

An-Nadr Ibn Shumail interpreted *Laghw* as 'the loss of reward'. It is also said that 'one's superiority of one's attendance for *Jumu'ah Salāt* is null and void' and also said that '*Laghw* means that one's *Jumu'ah Salāt* has turned into *Thuhr Salāt*'.⁽²⁾

The following *Ahādīth* support the first two interpretations.

1- Abū Hurairah (رضي الله عنه) related that **once while the prophet (ﷺ) was delivering his speech on Friday, Abū Thar asked 'Ubai Ibn Ka'b (رضي الله عنه) regarding the time a certain *Sūrah* of the *Qur'ān* was revealed. 'Ubai (رضي الله عنه) did not provide any answer. Having finished his *Jumu'ah Salāt*, 'Ubai addressed Abū Thar saying: 'You have gained nothing of your *Salāt* but that *Laghw* you did'. Hearing this, Abū Thar hurried to the prophet (ﷺ) and told him what has happened. He (ﷺ) said: ' 'Ubai has spoken the truth'**.⁽³⁾

(1) This hadīth's narrators were previously mentioned.

(2) "Fathul Bārī" (vol. 2 / p. 414).

(3) Narrated by: At-Tayālīsī in "Al-Musnad" (no. 2365), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 220), At-Tahāwī in "Sharh Ma'ānī Al-Āthar" (vol. 1 / p. 367), and Al-Bazzār as mentioned in "Al-Majam'" (vol. 2 / p. 185). The hadīth's chain of narrators is good.

There is another supporting narration traced back to 'Ubai Ibn Ka'b narrated by: Ibn Mājah in "As-Sunnan" (no. 1111) and Abdullāh Ibn Ahmad in "Zawā'id Al-Musnad" (vol. 5 / p. 143). This narration's chain of narrators is good.

In "At-Targhīb Wat Tarhīb" (vol. 1 / p. 257), Al-Munthirī considered the hadīth's chain of narration as good. In "Misbāh Az-Zujājah" (L. 77 / A), Al-Buseirī ranked the hadīth's narrators as trust worthy.

In "Hāshiyat Ibn Mājah" (vol. 1 / p. 343), As-Sindī said: 'The chain of narrators is authentic and the narrators are trust worthy ones'.

I believe that As-Sindī believed so for the many supporting narrations the hadīth has, some of which are the following:

* Jābir's hadīth narrated by: Abī Ya'lā in "Al-Musnad" (vol. 3 / p. 335) (no. 1799), Ibn Hibbān (no. 577), Sa'īd Ibn Mansūr as mentioned in "Zād al-Ma'ād" (vol. 1 / p. 431), At-Tabarānī in "Al-Wasat" and "Al-Kabīr".

The narrators for whom Abū Ya'lā narrated are trust worthy one as mentioned in "Al-Majma'" (vol. 12 / p. 185).

* Sa'd Ibn Abī Waqqās hadīth, narrated by: =

2- Abdullāh Ibn Amr (رضي الله عنه) related that the prophet (ﷺ) said: **‘Those who attend the *Jumu‘ah Salāt* are of three types of men: the first: a man who does *laghw* during it and this is only what he gains of it. The second: a man who attends it and calls *Allāh* (ﷻ) with *du‘ā*. He, indeed, calls *Allāh* (ﷻ) and it is up to *Allāh* (ﷻ) to grant him his *Du‘ā*’ or withhold it. The third is the one who attends it, keeps quiet and silent during it, does not trespass other people nor harm them. This man will be rewarded with forgiveness for the sins he committed between the present *Jumu‘ah* and the one that follows with extra three days. Indeed *Allāh* (ﷻ) said:**

﴿من جاء بالحسنة فله عشر أمثالها﴾

‘Whoever does a good deed will be rewarded ten doubles for it’.⁽¹⁾

3- ‘Alī Ibn Abī Tālib (رضي الله عنه) related that the prophet (ﷺ) said: **‘Whoever comes close to the *Imām* and listens carefully to him committing no *laghw* will be rewarded with a double share of reward. And whoever withdraws from the *Imām*, commits no *laghw* and listens to him carefully will be rewarded with one share of reward. And whoever comes close to the *Imām* and listens not to him but commits *laghw* instead will incur a double sin upon himself. And whoever withdraws from the *Imām* and commits *laghw* and listens not to him, will incur a sin upon himself. Indeed, whoever orders others to keep quiet, he has indeed spoken. And whoever speaks, has caused his *Jumu‘ah* [reward] to loss’.**⁽²⁾

Another narration runs as follows:

= Abū Ya‘lā in “Al-Musnad” (vol. 2 / p. 66) (no. 708) and Al-Bazzār in “Majma‘ Az-Zawā‘id” (no. 185). In his chain’s of narrators, there is Mujālid Ibn Sā‘id.

* Abdullāh’s Ibn Mas‘ūd hadīth, narrated by:

At-Tabarānī in “Al-Kabīr” (vol. 9 / p. 357) (no. 9541).

(1) Narrated by: Ahmad in “Al-Musnad” (vol. 2 / p. 214), Abū Dāwūd in “As-Sunnan” (no. 1113). The hadīth’s chain of narrators is a good one.

(2) Narrated by: Ahmad in “Al-Musnad” (vol. 1 / p. 93). The hadīth’s chain of narrators is weak for the manumitted slave of Atā’s wife is unknown.

‘Whoever orders his mate on Friday to keep quiet, one has indeed committed *laghw* and whoever commits *laghw* has gained nothing of his *Jumu‘ah*’.⁽¹⁾

One of the prophet’s (ﷺ) *Sahābah* narrated that the prophet (ﷺ) said: **‘Whoever talks on Friday while the *Imām* is delivering his speech, his reward would be [equal to the weight and value of] a hand full of sand’.**⁽²⁾

As for the third interpretation of *laghw*, it is supported by the narration -narrated by Abdullāh Ibn ‘Amr- that the prophet (ﷺ) said: **‘Whoever speaks or tresspasses people, his *Jumu‘ah Salāt* would be considered as *Thuhr Salāt*’.**⁽³⁾

Ibn Wahb’s -one of the *hadīth*’s narrators- interpretation runs as follows: ‘The *hadīth* means that one’s *Salāt* is valid but one has caused his *Jumu‘ah* reward to loss’.⁽⁴⁾

I believe that the extra information [Ibn Wahb provided] indicates that the three previously mentioned interpretations [of *laghw*] are closely related in meaning with no slight sign of inconsistency.

The purport of Abū Hurairah’s (رضي الله عنه) *hadīth* indicates the prohibition of talking [during the *Khutbah*] for the prophet (ﷺ) considered the words “**Be quiet**” to be of *laghw* although this is originally of enjoining what is good, and the more worth it other kinds of speech.

In Ahmad’s “Musnad”, Al-A‘raj’s narration, traced back to Abū Hurairah (رضي الله عنه), states: **‘... you have committed *laghw*, let nothing distract you [from listening]’.**

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1051); Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 3 / p. 320). In the chain of narrators, there is Atā’s wife who is an unknown narrator.

(2) Narrated by: Ad-Dūlābī in “Al-Kunā Wal ‘Asmā’ ” (vol. 1 / p. 99).

(3) Narrated by: Ibn Khuzaimah in his “Sahīh” (no. 1810) and Abū Dāwūd in his “Sunnan” (no. 347) and the *hadīth*’s chain of narrators is authentic.

(4) See: “Fathul Bārī” (vol. 2 / p. 414).

The aforementioned narration indicates the prohibition of speaking with whatsoever while the *Khutbah* is being delivered.

According to the *Jumhūr*, this ruling applies to those who hear the *Khutbah*. Other *‘Ulamah* applied it on whoever attends it whether one could hear it or not.⁽¹⁾

Reporting the unanimous agreement amongst the *‘Ulamah* on the obligation on those who hear the *Khutbah* to keep quiet and listen while it is being delivered -to the exclusion of some *Tābi‘īn* who held an opposite opinion-, Ibn Abdil Barr said: ‘There is no disagreement -as far as I know- amongst the *Fuqahā’* throughout the countries regarding the obligation on those who could hear the *Khutbah* to keep silent while it is being delivered. And they agreed on the impermissibility of asking those ignorant who speak while the *Imām* is delivering his *Khutbah* to keep quiet or the like in accordance with the aforementioned *hadīth*. It was narrated that Ash-Sha‘bī and some others that they used to speak while the *Khutbah* is being delivered and keep quiet only when the *Imām* recites some verses from the Holy *Qur’ān*.

Then said: “According to the well-versed scholars; their act is rejected”. But they may have not heard the prophet’s (ﷺ) *hadīth*’.⁽²⁾

Considering the aforementioned view as a strange one, Al-Hāfīth [Ibn Hajar] said: ‘Ash-Shāfi‘ī has two famous opinions’.

The following paragraph quoted from “Al-’Umm” states them: ‘I believe that whoever attends the *Khutbah* should listen to it carefully and speak not, from the moment the *Imām* starts speaking till the second *Khutbah* is finished. One is; however, permitted to speak while the *Imām* is standing on the pulpit and the *Mu’aththinūn* are calling the *‘Athān* or after finishing it but before the *Imām* starts delivering his *Khutbah*. When the *Imām* starts, no one should speak till he finishes the second *Khutbah*. One is

(1) “Fathul Bārī” (vol. 2 / p. 415) and “Al-Ta‘līq Al-Mumajjad” (vol. 1 / p. 139) by Al-Laknawī.

(2) The previous reference.

permitted to speak during the period that separates between the second *Khutbah* and when reciting *Takbir* for *Salāt*. It is, however, of good manners not to speak till the two *Khutbahs* and *Salāt* are totally finished.

If one speaks while the *Khutbah* is being delivered -which is something strongly detested-, one's *Salāt* is still valid and does not have to repeat it.'⁽¹⁾

I believe that the aforementioned person will surely incur a sin upon himself -as mentioned in the *Ahādīth* stated earlier- and this is the soundest of the '*Ulamah*'s opinions which was held by Mālik, Al-Awzā'ī, Abū Yūsuf, Muhammad and Ahmad.⁽²⁾

[7/58] Keeping quiet means not to talk to other people totally.

Al-Laknawī reported Ibn Khuzaimah's opinion which states: 'The interpretation of keeping quiet is not to talk to others totally - to the exclusion of reciting *Athkār* His view was, however, refuted because it entails that one could recite *Qur'ān* and *Athkār* while the *Khutbah* is being delivered. The order [in the *hadīth*] apparently means to keep totally quiet'.⁽³⁾

Some scholars held it permissible to return *Salām* and bless the one who sneezes while the *Khutbah* is being delivered, but the apparent order of the *hadīth* prohibits this.

The Shafī'ī scholars held three different views which An-Nawawī mentioned in his "Majmū'" (vol. 4 / p. 524) then said: 'The soundest opinion [which goes in line with the evidences] is the one that states the prohibition of returning *Salām* and asking

(1) "Al-'Umm" (vol. 1 / p. 233).

(2) "Ad-Dīnul Khālis" (vol. 4 / p. 140).

See also: "Ashalul Madūrik" (vol. 1 / pp. 324-5), "Tafsīrul Qurtubī" (vol. 18 / p. 116), "At-Ta'liq Al-Mumajjad" (vol. 1 / p. 139), "Tarhut Tathrīb" (vol. 3 / p. 201), "Al-Furū'" (vol. 2 / p. 113), "Sharhus Si'āyah" (vol. 1 / p. 244), and "Al-Majmū'" (vol. 4 / p. 588).

(3) "Al-Ta'liq Al-Mumajjad" (vol. 1 / p. 139).

blessing for the one who sneezes [while the *Khutbah* is being delivered]’.

Since asking one’s mate to keep quiet is considered as *Laghw*, although it is originally of enjoining that which is good [*Amrun Bil Ma’rūf*] and forbidding that which is evil [*Nahyun ‘An Al-Munkar*], which is a great principle [in *Islām*], but doing that which has more importance [in this situation] -that is listening to the *Khutbah*- is preferred to doing that which is less important -i.e. enjoining what is good-. Accordingly, any act of enjoining that which is good and forbidding that which is evil such as: sending blessings on the one who sneezes, returning *Salām*, repeating after the *Khatīb* while reciting *Athkār*, sending *Salāt* on the prophet (ﷺ) and other such acts share the same ruling. And the more worth it, every speech that lies out side the circle of enjoining that which is good.

The aforementioned Aws’s *hadīth* -which states: ‘... **then comes close to the *Imām*, listens and speaks not**’- indicates that one should listen deeply and carefully to the *Khutbah*; that is, one should be all ears: following and understanding the *Khatīb*’s words.

Accordingly, it is a mistake to:

[8/58] sleep while the *Imām* is delivering his speech.

Ibn ‘Awn related that Ibn Sīrīn said that the *Sahābah* strongly detested sleeping while the *Imām* is delivering his speech and condemned it severely.

Ibn ‘Awn then continued that Ibn Sīrīn met him afterwards and said: ‘Do you know what the *Sahābah* say about that? They say that their like [i.e. the people who sleep while the *Imām* is delivering the *Khutbah*] is the like of a detachment that failed in its mission’. Then he said: ‘Do you know what this means? It means that they have gained nothing’⁽¹⁾.

(1) “Tafsīr Al-Qurtubī” (vol. 18 / p. 117).

The praying person is greatly recommended to change his place in the mosque when he feels sleepy.

Ibn ‘Umar related that the prophet (ﷺ) said: **‘Whoever feels sleepy while being in the mosque on Friday should move from his place to another one’**.⁽¹⁾

The rationale of changing one’s place is that movement does away with sleepiness or that there is a *shaitan* sharing one his praying place!!⁽²⁾

It is not to be raised that this movement while the *Khutbah* is being delivered is detested for it prevents one from listening to the *Khatīb*. This movement is not, however, prohibited according to the aforementioned *Ahādīth*. Besides, it helps the praying person get rid of sleepiness and keeps him awake to listen to the *Khutbah* carefully.

[9/58] The prohibition of turning one’s back to the *Imām* and the *Qiblah*:

Regarding the prophet’s (ﷺ) manner and his *Sahābah* while delivering the *Khutbah*, Ibn Al-Qayyim said: ‘He (ﷺ) used to deliver his *Khutbah* while standing and facing the *Sahābah* and they facing him’.⁽³⁾

Some praying muslims recline on a wall or a pole in the mosque turning their backs to the *Qiblah* and the *Khatīb*, how strange!! The *Khatīb* is the only one permitted to turn his back to the *Qiblah* to be able to face the people to have a great influence on

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1119), Ibn Hibban in his “Sahīh” (no. 571), Al-Hākim in “Al-Mustadrak” (vol. 1 / p. 291), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 3 / p. 237), Ahmad in “Al-Musnad” (vol. 2 / pp. 22-3), Abū Nu‘aim in “Akhhbār Asbahān” (vol. 2 / p. 186) and Ibn Khuzaimah in his “Sahīh” (no. 1819). The hadīth is authentic.

(2) “Ad-Dīnul Khālis” (vol. 4 / pp. 145-6).

(3) “Zād al-Ma‘ād” (vol. 1 / p. 430).

See also: “Tafsīr Al-Qurtubī” (vol. 18 / p. 117) and “Sahīh Al-Bukhārī” in “Kitāb Al-Jumu‘ah”, chapter: “The Imām faces people while delivering his *Khutbah* and they face him” (vol. 2 / p. 402).

them while preaching them. The aforementioned type of people ignore such a great rationale; they even do not pay their attention to the *Imām* nor get close to him. Indeed, there is no might nor power but with *Allāh* (ﷻ), the Almighty, the Great.

Regarding this point, Ibn Hajar said: ‘Facing people entails that the *Imām* turns his back to the *Qiblah* which is permitted [for him only] to be able to face them and this helps them listen to him carefully and facing him is also a sign of respecting his speech. Facing the *Imām* also helps one be totally given to the *Khutbah* and understand it’.⁽¹⁾

At-Tirmithī said: ‘This was the *Sahābah*’s (رضي الله عنهم) manner and other scholars; they all considered facing the *Imām* as a strongly recommended act’.⁽²⁾

This opinion was also held by the four *Imāms*, Sufyān Ath-Thawrī, Al-’Awzā’ī and Ishāq.

Al-’Athram said: ‘I asked Abi Abdullāh Ahmad Ibn Hanbal about diverting oneself from the *Qiblah* in order to face the *Imām*’. He said: ‘Yes, you should face him’.⁽³⁾

Regarding this point, As-San‘ānī said: ‘This ruling is a firmly established one just like the other rulings about which the *‘Ulamah* agreed unanimously. Abut Tayyib, one of the Shāfi‘ī scholars, firmly affirmed its obligation’.⁽⁴⁾

[10/58] The prohibition of messing with the pebbles, the rosary or the like while the *Khutbah* is being delivered.

The prophet (ﷺ) described the words “**be quiet**” which a *muslim* says to his brother muslim -while the *Khutbah* is being

(1) “Fathul Bārī” (vol. 1 / p. 402).

(2) “Al-Jāmi’” by Al-Tirmithī (vol. 1 / p. 363) and “Sharhus Sunnah” (vol. 4 / p. 260).

(3) “Al-Mughnī” (vol. 2 / p. 186).

(4) “Subulus Salām” (vol. 2 / p. 82); the discussion of hadīth no. (28) in “The Jumu‘ah” chapter.

delivered- as *Laghw* which lexically means: idle and useless speech.

He (ﷺ) also used the same word to describe useless movement, as stated in the following *hadīth*. He (ﷺ) said: ‘**Whoever messes with pebbles has indeed committed *Laghw***’⁽¹⁾ for such an act diverts one’s attention from being fully given to the *Khutbah*, and so is the case with messing with the rosary, keys ... etc.

[11/58] Trespassing people’s rows:

The aforementioned Salmān’s *hadīth* sets several preconditions for gaining the great reward of *Jumu‘ah Salāt*, i.e. forgiveness of sins committed between the present and the following *Jumu‘ah*.

Some of these preconditions are: ‘... **then one attends the mosque early and separates not between any two *muslims***’.⁽²⁾

Abū Sa‘īd’s narration states other two preconditions: ‘... **then commits no *Laghw* nor any act of ignorance till the *Imām* finishes the *Salāt***’.⁽³⁾ Ibn Khuzaimah used this precondition as a title for one of the chapters in his “*Sahīh*”.

Acts of ignorance are of many types, the following are some of which:

First: separating between any two *muslims* by sitting between them or in the place of one of them.

Second: trespassing other *muslims* by raising one’s foot to the level of their shoulders or even heads and some times his legs cling with their clothes accordingly.

(1) Narrated by: Muslim in his “*Sahīh*” (vol. 2 / p. 588), Abū Dāwūd in his “*Sunnan*” (no. 1050), At-Trimithī in “*Al-Jāmī*” (no. 498), Ibn Mājah in his “*Sunnan*” (no. 1025) and (1090), Ahmad in his “*Musnad*” (vol. 2 / p. 424) and Ibn Khuzaimah in his “*Sahīh*” (no. 1818).

(2) The narrations of this *hadīth* were previously mentioned.

(3) Narrated by: Ibn Khuzaimah in his “*Sahīh*” (no. 1817) and Ahmad in “*Al-Musnad*” (vol. 3 / p. 39). The *hadīth* is authentic.

Third: hurting others by insulting, back biting or mocking them.

Fourth: fighting with others even while walking to the mosque.

One must not sit in another *muslim*'s place if one could not find enough place for himself; he should instead look for any empty spot available.

Jābir Ibn Abdillāh (رضي الله عنه) related that the prophet (ﷺ) said: **‘No one should force his brother to move away from his place on Friday and sits in it; instead, one should [kindly] ask his brothers to make space for him’.**⁽¹⁾

An-Nawawī said: ‘The order in the *hadīth* shows prohibition. Accordingly, whoever comes to the mosque or any other place earlier and sits in a place on Friday or any other day, for the purpose of doing *Salāt* or any other purpose, has more right in it. It is forbidden on any other muslim to force him move away from it - as the *hadīth* states’.⁽²⁾

One is strongly recommended not to trespass other *muslims* when coming late to the mosque -as Abdullāh’s Ibn Busr hadīth states. It runs as follows: **Once a man attended the mosque to perform the *Jumu‘ah Salāt* with the prophet (ﷺ). He walked through the mosque trespassing other *muslims* while the prophet (ﷺ) is delivering his speech. Seeing this, the prophet (ﷺ) said: ‘Sit! you have indeed hurt others and have been late’.**⁽³⁾

(1) Narrated by: Muslim in his “Sahīh” (vol. 14 / p. 161), Ahmad in “Al-Musnad” (vol. 6 / p. 70), Ibn Khuzaimah in his “Sahīh” (no. 1820) and Ash-Shāfi‘ī in “Al-’Umm” (vol. 1 / p. 235).

(2) “Sharh Sahīh Muslim” by An-Nawawī (vol. 14 / p. 160) and “Al-’Umm” (vol. 1 / pp. 234-5).

(3) Narrated by: An-Nasā‘ī in “Al-Mujtabā” (vol. 1 / p. 207), Abū Dāwūd in “As-Sunnan” (no. 1118), Ahmad in “Al-Musnad” (vol. 4 / pp. 188-90), Al-Hākīm in “Al-Mustadrak” (vol. 1 / pp. 278-88), Ibn Hibbān in his “Sahīh” (vol. 4 / p. 199), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 3 / p. 231) and Ibn Khuzaimah in his “Sahīh” (no. 1811). The hadīth is authentic.

See also: “Sahīh Al-Jāmi‘ As-Saghīr” (no. 155).

The aforementioned hadīth clearly states the prohibition of trespassing other people. The apparent specification of this prohibition indicates that it is only prohibited on Fridays. However, this specification only presents what usually happens on such a day when the number of praying muslims is great.

Accordingly; the ruling applies to all *Salawāt* and this is the apparent meaning of the *hadīth*'s words that state the reason of this prohibition, namely causing harm to others. Thus, the same ruling applies to knowledge gatherings and the like.

Having stated the aforementioned ruling, Ibn Hajar excluded trespassing others to fill gaps existing in the first rows [when doing *Salāt*]; one's trespassing is forgiven in such a case for it takes place because of other people's negligence to do what they are told to do [i.e. getting close to each other when standing in the rows].⁽¹⁾

Tresspassing other people on Friday causes one's reward to loss -as mentioned in Ibn 'Amru's *hadīth*; the prophet (ﷺ) said: **'Whoever commits *Laghw* or trespasses other people, his *Jumu'ah Salāt* will turn into *Thuhr Salāt*'.**⁽²⁾

Ibn Wahb -one of the *hadīth* narrators- interpreted the *hadīth* that one's *Salāt* is valid but one's *Jumu'ah* reward is lost.⁽³⁾

[12/58] Doing *Ihtibā'* while the *Khatīb* is delivering *Khutbah*:

Ahmad, Abū Dawūd, At-Tirmithī and Al-Hākim narrated from Mu'āth that the prophet (ﷺ) forbade that one does *Ihtibā'* while the *Khatīb* is delivering the *Khutbah*. *Ihtibā'* means: putting one's legs so close to one's belly and wrap them all with one garment with the back - it also applies to arms. This sit causes one's private parts to be displayed and causes one to sleep. Be ware, dear muslim, of doing such an act in order to retain the rewards given to you.

(1) "Fathul Bārī" (vol. 2 / pp. 292-3). See also "Al-'Umm" (vol. 1 / p. 228).

(2) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1810) and Abū Dāwūd in "As-Sunnan" (no. 347). The hadīth's chain of narrators is authentic.

(3) "Fathul Bārī" (vol. 2 / p. 414).

[59] Pre-Jumu‘ah Sunnah Salāt :

The prophet (ﷺ) used to attend the mosque on Friday, ascend the pulpit, and after the *Mu‘aththin* calls the *‘Athān* he (ﷺ) would start delivering his *Khutbah*.⁽¹⁾

Had there been a pre-*Jumu‘ah Sunnah Salāt*, the prophet (ﷺ) would have ordered his *Sahābah* to do it immediately after the *‘Athān* is called, and the prophet (ﷺ) would have done it himself. At his (ﷺ) time, only the *‘Athān* used to be called prior to the *Khutbah*.

As-Shāfi‘ī said: ‘The *Sunnah* is that one *Mu‘aththin* calls the *‘Athān* when he [the *Imām*] is on the pulpit; not a group of *Mu‘aththinūn*’. Then he reported that As-Sā‘ib Ibn Yazīd said that there was only one *‘Athān* at the prophet’s (ﷺ), Abū Bakr’s (رضي الله عنه) and Umar’s (رضي الله عنه) times called when the *Imām* is on the pulpit. During Uthmān’s (رضي الله عنه) era, and because of the great number of *muslims*, he (رضي الله عنه) ordered that a second *‘Athān* to be called. This has been practiced since then’.

Then he commented on this saying: ‘ ‘Atā’ denied that it was ‘Uthmān (رضي الله عنه) to be the first one who ordered the second *‘Athān* to be called, it was Mu‘āwiyah. Whatever the truth, the prophet’s (ﷺ) *Sunnah* is preferred to anything else’,⁽²⁾

(1) See: “Fathul Bārī” (vol. 2 / p. 426), “Naylul Awtār” (vol. 3 / p. 312), “Fatawā Ibn Taymiyyah” (vol. 1 / p. 136), “Misbāhuz Zujājah Fī Zawā‘id Ibn Mājah” (vol. 1 / p. 377), “Ad-Dinul Khālis” (vol. 4 / p. 229), “Al-Ajwibahn Nāfi‘ah” (p. 26) and “Al-Bā‘ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p.93).

(2) “Al-‘Umm” (vol. 1 / p. 224).

‘Atā’s denial has no basis since many narrations affirm that ‘Uthmān was the one who ordered it to be done. And this is affirmed in “Fathul Bārī” (vol. 2 / p. 395). Besides, As-Sā‘ib’s narration is related by Al-Bukhārī in his “Sahīh” (vol. 2 / p. 393) (no. 912) and others. Ibn Abdil Barr affirmed this even more strongly in his “Tahmīd” (vol. 10 / p. 247); he said: ‘There is no disagreement amongst scholars -as far as I know- that it was ‘Uthmān who ordered a second *‘Athān* to be called on Friday’.

Chapter Six

It is worth mentioning here that this second '*Athān*' used to be called on the top of a house called *Az-Zawrā'* located in the center of the market.

Narrations related from As-Sā'ib state the causes that induced 'Uthmān to take such a step. Some of which are:

1- "... During 'Uthmān's (ﷺ) caliphate, the number of muslims increased a lot and their houses extended too far from the center of the city'.⁽¹⁾

2- "... so that people could know the *Jumu'ah Salāt* is due'.⁽²⁾

3- Al-Qurtubī reported that Al-Mawardī said -regarding the second '*Athān*': ' 'Uthmān (ﷺ) ordered that it be called to give people a chance to prepare themselves and attend the mosque. This was at a time when the number of people in *Madīnah* increased and their houses extended far away'.⁽³⁾

The reasons mentioned earlier do not exist at the present; there is no such a city -like the Enlightened *Madīna*-⁽⁴⁾ with great number of people whose houses are far away from the central mosque in which all people gather and many of whom can not hear the *Mu'aththin* when he calls the '*Athān*' at the entrance of the mosque.

(1) Narrated by: Abd Ibn Humaid, Ibn Al-Munthir and Ibn Mardūyah. Al-'Ainī mentioned it in "Umdat Al-Qārī" (vol. 3 / p. 233).

(2) Narrated by: At-Tabarānī.

(3) "Al-Jāmī' Li 'Ahkāmīl Qur'ān" (vol. 18 / p. 100).

(4) The expression "Al-Madīnah Nabawiyyah" [The Prophet's (ﷺ) Madīnah] is commonly used by the biographists of the prophet's (ﷺ) Sīrah and by many Sunnah interpreters; the "Madīnah Munawwarah" [the Enlightened Madīnah] used by some later compilers and authors.

As for the History book of Ibn Shabbah; it was titled by its publisher as "Tārīkh Al-Madīnaal Munawwarah" not by its real author -as could be easily discovered through tracing the book back to its author.

Al-Madīna was indeed enlightened by the prophet's (ﷺ) presence in it -whether alive or dead-, by the Sahābah's presence, and by the Qur'ān revelation in it.

The description "enlightened" is originally traced back to the Hassān's Ibn Thabīt euology of the prophet (ﷺ) which one of its lines states:

In Taybah there is the prophet's way ∴. Lighening though ways could vanish
See: "Juz'un Fī Ziyāratīn Nisā' Lilqubūr" by Shikh Bakr Abū Zaid (p. 5).

Nowadays; however, people could easily hear the *'Athān* recited through loud speakers wherever they are and hence the non existence of the need for the second *'Athān* which 'Uthmān (رضي الله عنه) ordered to be called.

Accordingly, calling a second *'Athān* is impermissible for adding a new act in *Sahrī'ah* with no need is impermissible. And this very thing induced 'Alī (رضي الله عنه) to omit this second *'Athān* and revert to the prophet's (ﷺ) *Sunnah* -as Al-Qurtubī mentioned in his "Tafsīr".⁽¹⁾

To conclude, I believe that the *Sunnah 'Athān* -i.e. one *'Athān*- is sufficient and should be called when the *Imām* ascends the pulpit and there is no need for a second *'Athān*. Following the *Sunnah* is much more better.⁽²⁾

According to the previous discussion and since the *'Athān* used to be called outside the mosque during 'Uthmān's (رضي الله عنه) era and Hishām Ibn Abdil Malik was the first to order that it be called inside a minaret then inside the mosque after a period of time, then all the caliphs after him followed his foot steps till this day -as Ash-Shātībī and others⁽³⁾ stated- it becomes clear to you that there is no pre *Jumu'ah Sunnah Salāt*. Had the *Sahābah* (رضي الله عنهم) performed such a *Salāt*, it would have been transmitted to us.

It may be raised that the prophet (ﷺ) ordered the man -who entered the mosque while he (ﷺ) was delivering his speech- to perform the two *Rak'ah Salāt* [before sitting].

The answer is that these tow *Rak'ahs* are "*Tahiyyatul Masjid*" which the man had not performed and hence the prophet's (ﷺ) order him to do them.⁽⁴⁾

(1) "Al-Jāmī' Li Ahkāmīl Qur'ān" (vol. 18 / p. 100).

(2) "Al-Ajwhiban Nāfi'ah" (pp. 10-11).

(3) See: "Al-I'tisām" (vol. 2 / pp. 146-7) and "Al-Ajwhiban Nāfi'ah" (pp. 14-5).

(4) The narrators of this hadīth will follow soon.

Several *ahādīth* were related in the “Sunnan” by Ibn Mājah⁽¹⁾ traced back to Abū Hurairah and Jābir (رضي الله عنه) to have said: ‘**Sulaik Al-Ghatafānī once entered the mosque while the prophet (ﷺ) was delivering his *Khutbah*. The prophet (ﷺ) asked him: ‘Have you performed the two *Rak‘ahs* before you came?’ Sulaik answered in the negative. The prophet (ﷺ) then said: ‘Do them now and make them short’.**

Abū Shāmah said: ‘Some of our contemporary writers interpreted the words “**before you came**” to indicate that these two *Rak‘ahs* are the Pre-*Jumu‘ah Sunnah Salāt* not the ones of *Tahiyyatul Masjid*.⁽²⁾ They seemed to have understood that the words mean “before you came to the mosque”; that is: at home. But this is not true.

This *hadīth* is narrated in the two “*Sahīhs*”⁽³⁾ and other compilations⁽⁴⁾, and none of their narrations includes this phrase “before you came”.

The narration -stated in Al-Bukhārī’s “*Sahīh*” and traced back to Jābir- states: ‘**A man attended the mosque while the prophet (ﷺ) was delivering his *Khutbah* on Friday. The prophet (ﷺ)**

(1) Sunnan Ibn Mājah, the book of “*Iqāmatuṣ Salāt*”, chapter: “The narrations about entering the mosque while the Imām is delivering his speech” (vol. 1 / pp. 353-4) (no. 1114).

(2) This view was held by Abul Barakāt Ibn Taymiyyah as clearly stated in “*Zād al-Ma‘ād*” (vol. 1 / p. 434) but refuted by his grand son Abul ‘Abbās.

(3) Some scholars attributed this narration to Imām Muslim only such as: Al-Munthirī in “*Mukhtasar Sunnan Abī Dāwūd*” (vol. 2 / p. 23), At-Tabrīzī in “*Mishkātul Masābīh*” (vol. 1 / p. 442), Al-Majd Ibn Taymiyyah in “*Muntaqal Akhbār*” (vol. 3 / p. 314), Ibn Hajar in “*Al-Fath*” (vol. 2 / p. 407) and in his “*At-Talkhīs*” (vol. 2 / p. 61) and As-Suyūṭī in “*Al-Jāmī‘ As-Saghīr*” (vol. 1 / p. 85). That which Abū Shāmah stated is the truth, both Al-Bukhārī and Muslim narrated the *hadīth*. The former narrated it in “*Kitāb Al-Tahajjud*” of his “*Sahīh*”, chapter: “Narrations regarding *Nafīlah Salāt* in twos” (vol. 3 / p. 49) (no. 1166) - with Fathul Bārī”, and the later narrated it in “*Kitābul Jumu‘ah*” of his “*Sahīh*”, chapter: “Performing *Tahiyyatul Masjid* while the Imām is delivering the *Khutbah*” (vol. 2 / pp. 596-7) (no. 57) and (59).

(4) See: “The Sunnan” by Abī Dāwūd (vol. 1 / p. 291), “The Sunnan” by Ad-Dārimī (vol. 1 / p. 364) and the “*Musnad*” by Ahmad (vol. 3 / p. 297).

asked him: ‘Have you performed the *Salāt*?’ The man answered in the negative.

The prophet (ﷺ) then asked him to stand up and perform the *Salāt*.⁽¹⁾

The narration reported in *Sahīh* Muslim and traced back to Jābir runs as follows:

‘Sulaik Al-Ghatafānī once entered the mosque on Friday, and the prophet (ﷺ) was on the pulpit. Sulaik sat down without doing any *Salāt*. The prophet (ﷺ) then addressed him saying: ‘O Sulaik! Stand up and perform two *Rak‘ahs* and make them short’.⁽²⁾

Accordingly, the prophet’s (ﷺ) order “**stand up**” indicates that he (ﷺ) may have not noticed the man but until he sat down, and then ordered him to do the two *Rak‘ahs*. Or that he (ﷺ) may have guessed that the man performed the two *Rak‘ahs* immediately after attending the mosque and before coming close to the prophet (ﷺ) to listen to the *Khutbah*. Accordingly, he (ﷺ) asked him about them to make sure he had done them to which the man answered in the negative.

So, the prophet’s (ﷺ) words -in Ibn Mājah’s narration- “**before you came**” may mean “before you came close to me and listen to the *Khutbah*” for doing *Salāt* before entering the mosque is originally prohibited, so how could the prophet (ﷺ) ask the man about it!!

(1) Narrated by: Al-Bukhārī in his “Sahīh” in “Kitābul Jumu‘ah”, chapter: “When one enters the mosque while the Imām is delivering the speech; one should stand and perform two short *Rak‘ahs*” (vol. 2 / p. 412) (no. 931) and “Kitābul At-Tahajjud”, chapter: “Narrations regarding Nāfilah *Salāt* in twos” (vol. 3 / p. 49) (no. 1166).

(2) Narrated by: Muslim in his “Sahīh” in “Kitābul Jumu‘ah”, chapter: “Doing Tahiyatul Masjid while the Imām is delivering his speech” (vol. 2 / p. 597) (no. 59) traced back to Jābir, Abū Dāwūd in his “Sunnan” (no. 1115), (1116) and (1117), At-Tirmithī in “Al-Jāmi‘” (no. 510), An-Nasā‘ī in “Al-Mujtabā” (pp. 101, 306), Ibn Mājah in “As-Sunnan” (no. 1112) and (1113), Al-Baghawī in “Sharhus Sunnah” (no. 1084) and (1085) traced back to Jābir and Abī Sa‘īd (رضي الله عنه).

Chapter Six

When the *Jumu'ah Salāt* time is due, one should immediately head to the mosque and should not busy himself with any kind of *Nāfilah Salāt*. Were the pre-*Jumu'ah Sunnah Salāt* been legal, it should not be done before time is due'.⁽¹⁾

Abū Shāmah's point of view is true; the following points support it:

The first: Al-Hāfīth Al-Mizzī stated that the ascribe who copied Ibn Mājah's *Sunnan* wrote the word *Taji'* [come] instead of *Tajlis* [sit]. Many *Shaikhs* read Ibn Mājah's *Sunnan* but none verified its wordings unlike the two *Sahīths* of Bukhārī and Muslim; many *hadīth* reporters took great care in verifying their wordings and their diacritical marks, that is why they are free from mistakes unlike Ibn Mājah's "*Sunnan*".⁽²⁾

The second: Those scholars who paid much attention to the *Sunnan* practiced before and after *Jumu'ah Salāt* have never mentioned the *hadīth* under discussion as an evidence on the pre-*Jumu'ah Sunnah Salāt*; they instead stated that it recommends doing *Tahiyyatul Masjid* even if the *Imām* is on the pulpit. Had this *hadīth* been about a pre *Jumu'ah Sunnah Salāt*, they should have mentioned it in the interpretation of the *hadīth* and it would have been well-known and commonly practiced amongst muslims and been of the strongly affirmed *Sunnan* and well-known more than *Tahiyyatul Masjid*.⁽³⁾

The third: The prophet (ﷺ) never ordered any *Sahābī* to do the two *Rak'ahs* but the one who entered the mosque as a way of greeting it [i.e. *Tahiyyatul Masjid*].

Were the two *Rak'ahs* the pre-*Jumu'ah Sunnah Salāt*, he (ﷺ) would have ordered all the other present *Sahābah* to perform them.⁽⁴⁾

(1) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 95).

(2) "Zād al-Ma'ād" (vol. 1 / p. 435).

(3) "Zād al-Ma'ād" (vol. 1 / p. 435) and "Sifrus Sa'ādah" (p. 48).

(4) The previous reference. See also: "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 95).

If it were raised that the prophet (ﷺ) may have performed the pre-*Jumu'ah Sunnah Salāt* at home after the sun had declined and before going out to the mosque, the answer would be that had this really happened, his wives would have related this as they have related all the other *Salawāt* he (ﷺ) used to do at night and day, his manner of doing *Tahajjud* and *Qiyāmul Lail*, and since they have not, this pre-*Jumu'ah Sunnah Salāt* has no existence at all and hence its illegality.

As for the *hadīth*, traced back to Aishah (رضي الله عنها), that states: ‘The prophet (ﷺ) used to perform two *Rak'ahs* at home before doing *Jumu'ah Salāt*’, it is a forged *hadīth*. Ishāq Al-Aswārī Al-Basrī, one of the *hadīth*'s narrators, is a liar who fabricates *Ahādīth*⁽¹⁾ -as Ibn Man‘īn stated- and he is the only one to narrate such a *hadīth*.

If it were raised that *Jumu'ah Salāt* should have a pre Sunnah Salāt just like Thuhr Salāt because the former is a shortened form of the later; this could be refuted through the following points:

The first: Qiyās [analogy] should not be used as an evidence on the legality of practicing any *Salāt*.⁽²⁾

The second: The word “*Sunnah*” in general refers to whatever is affirmed to be said or done by the prophet (ﷺ) or his rightly guided caliphs. The pre-*Jumu'ah Sunnah Salāt* is affirmed by neither of these two ways.⁽³⁾

(1) “Al-Ajwiban Nāfi‘ah” (p. 28).

(2) See: Al-Bā‘ith” (p. 92), Bidāyatul Mujtahid” (vol. 1 / p. 172). “’Usūlul Fiqh Al-Islāmī” by: Badrān Abul Inīn Badrān (p. 193) and my book: “Al-Jam‘u Binas Salātain Fil Hadar Bi‘uthril Matar” (p. 55).

(3) All the narrations that affirm that the Sahābah (رضي الله عنهم) used to do Salāt before the Imām comes refer to the Nāfilah Salāt, as was previously mentioned in the chapter about: “going to the mosque late”. The following points support this view:

1- The Sahābah (رضي الله عنهم) used to perform different numbers of *Rak'ahs*; for example Ibn Mas‘ūd used to do four *Rak'ahs*, Ibn ‘Umar used to do twelve *Rak'ahs*, and Ibn Abbās used to do eight - as Ibn Al-Munthir reported.

2- There was only one ‘Athān to be called at the prophet’s (ﷺ) time which was at the moment he (ﷺ) used to ascend the pulpit, so there is no time to do this pre-*Jumu'ah Sunnah Salāt*.

3- The Sahābah (رضي الله عنهم) used to perform as many *Rak'ahs* as they wished to gain the reward which the prophet (ﷺ) stated in his *hadīth* -which is related by =

Qiyās should not be used to affirm *Sunnah* for whatever the prophet (ﷺ) has not done, abandoning it is in itself of following the *Sunnah*.

The third: The *Jumu‘ah Salāt* is an independent *Salāt* that has nothing to do with *Thuhr Salāt*. The former has: a certain number of *Rak‘ahs*, the *Khutbah* and preconditions though it is done at the same time in which the later is done.

According to these numerous differences between them; the *Jumu‘ah Salāt* can not be considered similar to *Thuhr Salāt*.⁽¹⁾

The fourth: Al-Bukhārī narrated in his “*Sahīh*” a hadīth traced back to Ibn ‘Umar (رضي الله عنه) to have said: ‘**I have done [*Nāfilah Salāt*] with the prophet (ﷺ); two *Rak‘ahs* before *Thuhr Salāt*, Two *Rak‘ahs* after it, two *Rak‘ahs* after *Maghrib Salāt*, two *Rak‘ahs* after *Ishā’ Salāt* and two *Rak‘ahs* after *Jumu‘ah Salāt*’.**⁽²⁾

This hadīth indicates that the *Sahābah* (رضي الله عنهم) considered *Thuhr* and *Jumu‘ah Salāt* as two independent *Salawāt*. Besides, he [i.e. Ibn ‘Umar] never made mention of a pre-*Sunnah Salāt* for the *Jumu‘ah Salāt*; he only made mention of a post-*Sunnah Salāt* the thing which affirms the legality of the latter only.⁽³⁾

The fifth: If the *Jumu‘ah Salāt* were to be considered a shortened form of *Thuhr Salāt*, then no *Nāfilah Salāt* should be

= Abū Hurairah by Muslim in the “*Sahīh*” (no. 857)- which states: ‘Whoever takes a bath, then attends the *Jumu‘ah Salāt* and performs whatever was destined for him of *Nāfilah Salāt*, then listens carefully to the Imām till the later finishes his *Khutbah* and *Salāt*; all the sins he committed between the present *Jumu‘ah Salāt* and the following one with extra three days will be forgiven’. Regretfully, this *Sunnah* is commonly abandoned amongst people, the thing which causes the loss of rewards.

4- None of the scholars stated that the pre *Jumu‘ah Sunnah Salāt* consists of twelve or eight *Rak‘ahs* the thing which supports our view. May Allāh (ﷻ) guide us to the right path.

(1) “*Zād al-Ma‘ād*” (vol. 1 / p. 432).

(2) Narrated by: Al-Bukhārī in “*Kitabul Tahajjud*”, chapter: “Doing *Nāfilah Salāt* after the obligatory one” (vol. 3 / p. 50) (no. 1172).

(3) “*Al-Bā‘ith ‘Alā Inkāril Bida‘ Wal Hawādith*” (p. 94).

done before it for the prophet (ﷺ) never did *Nāfilah Salāt* before or after the shortened *Thuhr Salāt*; he (ﷺ) only did *Nāfilah Salāt* when doing the regular *Salāt*. In addition to that, doing a complete *Salāt* has more right than doing it shortened followed by its *Nāfilah*. Some *Sahābah* said: ‘If I were to do *Nāfilah Salāt* [for shortened *Salawāt*], I would do the complete *Salāt* first’.⁽¹⁾

If it were raised that Al-Bukhārī himself titled one of his chapters with “Doing *Nāfilah* after the *Jumu‘ah Salāt* and before it”, then narrated that Abdullāh Ibn Yāsuf told him that Mālik told him from Nāfi‘ from Ibn ‘Umar (رضي الله عنهما) that ‘**the prophet (ﷺ) used to do two *Rak‘ahs* before *Thuhr Salāt* and two *Rak‘ahs* after it, two *Rak‘ahs* after *Maghrib Salāt*, two *Rak‘ahs* after the ‘*Ishā*’ and two *Rak‘ahs* after the *Jumu‘ah Salāt* after he goes home**’.⁽²⁾

The answer is that the way Al-Bukhārī formed his titles indicates that he is raising an enquiry as to whether the prophet (ﷺ) had done any *Nāfilah Salāt* before or after the *Jumu‘ah Salāt*. Then he mentioned the *hadīth* to affirm that he (ﷺ) never did any *Nāfilah* before the *Jumu‘ah Salāt* but two *Rak‘ahs* after it.

This was indeed Al-Bukhārī’s way of forming titles for his *Sahīh*’s chapters; another example: he titled one of the chapters in “*Kitāb Al-Eid*” with: “Doing *Nāfilah* before the *Eid Salāt* and after it”.⁽³⁾ Then he mentioned only one *hadīth* that affirms the illegality of doing *Nāfilah Salāt* before or after the *Eid Salāt*.⁽⁴⁾

‘Accordingly, most of the *Imāms* agreed that no *Nāfilah Salāt* is to be done before the *Jumu‘ah* at a certain time with a certain number or *Rak‘ahs* for this was not affirmed to be done or ordered to be done by the prophet (ﷺ).

(1) “*Fatāwā Ibn Taymiyyah*” (vol. 1 / p. 136).

(2) Narrated by: Al-Bukhārī in “*Kitābul Jumu‘ah*”, chapter: “Doing *Salāt* after *Jumu‘ah Salāt* and before it” (vol. 2 / p. 425) (no. 937).

(3) See: “*Sahīh Al-Bukhārī*” (vol. 2 / p. 476).

(4) “*Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith*” (p. 94).

Chapter Six

This is *Imām* Mālik's, As-Shāfi'ī's and most of his followers' *Mathhab* [i.e. opinion] and it is also the well-known view of *Imām* Ahmad's *Mathhab*'.⁽¹⁾

Al-Irāqī said: 'There is nothing that indicates the three *Imāms*' recommendation of doing a pre *Sunnah Salāt* before it'.

Commenting on Al-Irāqī statement, Al-Albānī said: 'That is why nothing that affirms the legality of this claimed *Sunnah* was reported in Ash-Shāfi'ī's "Umm", in *Imām* Ahmad's "Masā'il" nor in the compilations of any other great *Imām* -as far as I know.

Accordingly, I strongly believe that those who practice this *Salāt* have neither followed the prophet's (ﷺ) *Sunnah* nor the great *Imāms*' *Mathhab* but followed instead those who imitate other imitators with no knowledge. How strange! How could an imitator imitate another imitator!!'⁽²⁾

According to the previous discussion, you could realize the mistake of those who do the two or four *Rak'ahs Salāt* -between the two 'Athāns believing it to be of *Sunnah* just like the one prior to *Thuhr Salāt*!! The aforementioned evidences affirm that there is no pre-*Jumu'ah Sunnah Salāt*. Indeed nothing beyond the truth but falsehood. We ask *Allāh* (ﷻ) to guide us all to know our religion, act in accordance with it sincerely for His sake and follow the prophet's (ﷺ) *Sunnah*. Amen.

(1) "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 136) and "Majmu'at Ar-Rasā'il Al-Kubrā" (vol. 2 / pp. 167-8), Shaikh Sa'd Al-Miz'īl picked out all of Shaikh Ibn Taymiyyah's discussion regarding the point under discussion and compiled it in a book titled "Sunnat Al-Jumu'ah", it is indeed invaluable.

(2) "Al-Ajwibn Nāfi'ah" (p. 32).

Some claim that the prophet's (ﷺ) authentic hadīth: 'Every compulsory *Salāt* is preceded by two *Rak'ahs*' states the legality of doing two *Rak'ahs* before *Jumu'ah Salāt*. This inference is a sheer falsehood for it was affirmed earlier that there was only the first 'Athān and the *Iqāmah*. This made Al-Buseirī say -after mentioning the hadīth- 'This is something impossible for there is the *Khutbah* between the first 'Athān and the *Iqāmah*; no chance for doing *Nāfilah* between them'.

See: "Silsilat Al-Ahādīth AS-Sahīhah" (vol. 1 / p. 412).

[60] Mistakes regarding performing Tahiyyatul Masjid on Friday:

[1/60] Upon entering the mosque on Friday, some people commit several mistakes one of which is sitting without performing Tahiyyatul Masjid especially those who attend the mosque late while the Imām is delivering the Khutbah.

It was previously mentioned that once a man entered the mosque [while the prophet (ﷺ) was delivering his Khutbah] and then the man sat down without performing Tahiyyatul Masjid. Seeing this, the prophet (ﷺ) said: **‘Whoever enters the mosque while the Imām is delivering the Khutbah on Friday should perform two short Rak‘ahs’.**⁽¹⁾

The hadīth indicates that listening to the Imām’s Khutbah should not hinder one from doing Tahiyyatul Masjid. Those who believe in the opposite think that the prophet’s (ﷺ) hadīth related by Ibn ‘Umar (رضي الله عنه) to be their evidence. The hadīth states: **‘When the Khaṭīb ascends the pulpit, no Salāt is to be done, nor speech to take place’!!**

This hadīth is, however, a fabricated one. It was narrated by At-Tabarānī in “Al-Kabīr”, and there is Ayyūb Ibn Nahik in its chain of narrators.⁽²⁾

Besides having a weak chain of narrators, this hadīth contradicts the purport of the previously mentioned one which

(1) The narrators of this hadīth were previously mentioned.

(2) This is mentioned in “Majma‘ Az-Zawā‘id” (vol. 2 / p. 184); the book says: ‘In the hadīth’s chain of narrators there is Ayyūb Ibn Nahik who is a weak narrator judged to be so by a group of hadīth scholars’. In “As-Sunnan Al-Kubrā” (vol. 3 / p. 193), Al-Baihaqī said: ‘Tracing this hadīth back to the prophet (ﷺ) is a grievous mistake’.

Az-Zayla‘ī agreed with Al-Baihaqī in the former’s “Nasbur Rāyah” (vol. 2 / p. 201). Abū Hātim also stated the same view about Abū Ayyūb Ibn Nahik from whom Abū Zur‘ah does not narrate any hadīth. Abu Zur‘ah stated that Ibn Nahik’s narrations were never recited to him [by his Sahikhs].

See also: “Al-Jarh Wat Ta‘dīl” (vol. 1 / 1 / 259), “Fathul Bārī” (vol. 2 / p. 409) and “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘āh” (no. 87).

bears a clear order of doing the two *Rak'ahs* even if the *Imām* is on the pulpit.

[2/60] Accordingly, it is of sheer ignorance that some ***Khutabah* prohibit those who attend the mosque while the former are delivering their *Khutbahs* from doing these two *Rak'ahs*** and hence contradicting the prophet's (ﷺ) order. I am afraid that such *Khutabah* fall under *Allāh's* (ﷻ) threat which states: ﴿أرأيت الذي ينهى * عبداً إذا صلى﴾

‘Have you (O Muhammad) seen him (i.e. Abū Jahl and the like) who prevents, a slave (Muhammad) when he prays?’⁽¹⁾

And He (ﷻ) said:

﴿لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضاً قد يعلم الله الذين يتسللون منكم لوإذا فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم﴾

‘And let those who oppose the Messenger’s commandment (i.e. his *Sunnah*), be ware lest some *Fitnah* (disbelief, weakness of faith, Bid‘ah, hypocrisy, ... etc.) before them or a painful torment be inflicted on them’⁽²⁾

Accordingly, An-Nawawī said: ‘This is a crystal clear text to which diverted interpretations have no access. None of the ‘*Ulamah* who know this *hadīth* and believe in its authenticity rejects it’⁽³⁾

The phrase “while the *Imām* is delivering his speech” -in the previously mentioned *hadīth*- indicates that talking while the *Imām* is not delivering his speech is not prohibited.

Tha‘labah’s Ibn Abī Mālik narration supports this. He said: ‘They [i.e. the *Sahābah*] used to talk while ‘Umar Ibn Al-Khattāb was sitting on the pulpit till the *Mu’aththin* finishes his

(1) “Sūrat Al-‘Alaq” (verses no. 9, 10).

(2) “Sūrat An-Nūr” (verse no. 63).

(3) “Sharah Sahīh Muslim” by An-Nawawī (vol. 6 / p. 164) and “Fathul Bārī” (vol. 2 / p. 411).

'Athān and then he (ﷺ) stands to deliver his two Khutbahs, at this moment no one speaks till he finishes them'.⁽¹⁾

‘This indicates that the *Imām*’s ascent on the pulpit does not prevent one from speaking or doing *Tahiyyatul Masjid* but his delivering the *Khutbahs* does regarding the former. So the *hadīth* under discussion is false. May *Allāh* (ﷻ) guide us to the right path’.⁽²⁾

Al-Hāfīth Ibn Hajar said: ‘Our reverend Shaikh Abul Fadl said in “Sharh Al-Tirmithī”: ‘All the *Sahābah* who prohibited that one does *Salāt* while the *Imām* is delivering his speech, their prohibition is addressed to those who are already present in the mosque [and want to do *Nāfilah Salāt*]. None of them prohibited doing *Tahiyyatul Masjid*. Besides, the order of doing it is clearly stated in an independent *hadīth* that should not be abandoned for just a probable interpretation of other narrations’.⁽³⁾

Imām Ash-Shāfi‘ī said: ‘Whoever enters the mosque while the *Imām* is delivering his speech or while the *'Athān* is being called should perform the two *Rak'ahs* and should make them short in accordance with the prophet’s (ﷺ) order’.⁽⁴⁾

(1) Narrated by: Mālik in his “Muwatta” (vol. 1 / p. 126), Ash-Shāfi‘ī in “Al-’Umm” (vol. 1 / p. 175), At-Tahāwī (vol. 1 / p. 217) and Ibn Abī Hātim in “Al-’Ilal” (vol. 1 / p. 201).

In “Al-Majmū” (vol. 4 / p. 220), An-Nawawī said: ‘Tha‘labah’s narration is authentic; it was narrated by Ash-Shāfi‘ī in “Al-’Umm” through two authentic ways’!! An-Nawawī means the way traced back to both Ibn Abī Fudaik and Mālik from Ibn Shihāb. This expression [i.e. two ways] is only used by An-Nawawī and which Al-’Asqalānī and others criticized for, for it means that there are two different chains of narrators and both are traced back to Tha‘labah and this is not true. Both narrations are traced back to Ibn Shihāb alone.

From the same chain of narrators Yazīd Ibn Abdillāh narrated the same *hadīth*, as Ibn Abī Shaibah mentioned in his “Musannaf” (vol. 2 / p. 124). The chain of narration is authentic.

See also: “Tamāmul Minnah” (pp. 339-40) and “At-Talkhīs Al-Habīr” (vol. 2 / p. 61).

(2) Adopted from “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah” (vol. 1 / pp. 123-4).

(3) “Fathul Bārī” (vol. 2 / p. 411).

(4) “Al-’Umm” (vol. 1 / p. 227). =

He also said: ‘If there is no enough time to do these two *Rak‘ahs* because the *Imām* is at the end of his *Khutbah* and is about to engage in the *Salāt*, one does not have to do them.

In my opinion, the *Imām* in such a case should try to prolong his *Khutbah* and order him to perform the two *Rak‘ahs*. If the *Imām* did not do this -which is detested-, he incurs no sin upon himself.’⁽¹⁾

[3/60] Upon entering the mosque while the *Imām* is still delivering the first *Khutbah*, **some people sit till he finishes it and sits then they perform *Tahiyyatul Masjid***. This act is indeed an act of ignorance that contradicts the prophet’s (ﷺ) *hadīth* which states: ‘**Whoever attends the mosque on Friday while the *Imām* is delivering the speech should do two short *Rak‘ahs***’.⁽²⁾

[4/60] Some of those who attend the mosque while the *Mu‘aththin* is calling the ‘*Athān* and the *Khatīb* is sitting on the pulpit, **wait for the former to finish and the latter to start delivering the *Khutbah* then they start performing *Tahiyyatul Masjid***.

This is indeed a mistake for listening to the *Khutbah* is an obligation unlike listening to and repeating the ‘*Athān* after the *Mu‘aththin*; which is a *Sunnah*. This is affirmed by Tha‘labah’s Ibn Abī Mālik Al-Qurathī statement. He said: ‘During ‘Umar’s and ‘Uthmān’s caliphates, when the *Imām* ascend the pulpit no one would perform *Salāt* and when he starts his *Khutbah* no one would speak’.⁽³⁾

= This opinion was also held by Al-Hasan Ibn ‘Uyaynah, Ash-Shāfi‘ī, Ahmad and Ishāq -as Al Baghwī stated in “Sharhus Sunnah” (vol. 4 / p. 266) and An-Nawawī in “Sharh Muslim” (vol. 6 / p. 164).

(1) “Al-‘Umm” (vol. 1 / p. 227).

(2) The narrators of this *hadīth* were mentioned earlier.

As-Sakhāwī reported in his “Al-Jawāhir wad Durrar” that his Shaikh Ibn Hajar had attracted the attention to this mistake.

(3) Narrated by Ibn Abī Shaibah in his “Musannaf” (vol. 2 / p. 124) through an authentic chain of narrators. This very *hadīth* was also narrated by Ibn Shihāb.

‘The aforementioned *’Athar* indicates that repeating the *’Athān* after the *Mu’aththin* is not an obligation for it was proved that the *Sahābah* at ‘Umar’s time used to talk while the *’Athān* is being called and for which ‘Umar never criticized any one. I was often asked about this matter and delivered this very same ruling. *Allāh* (ﷻ) knows that which is right’.⁽¹⁾

[5/60] An-Nawawī reported that some well-versed scholars held that **if one is unable to perform *Tahiyyatul Masjid*, one should wait standing till the *Iqāmah* is called** for one should not perform optional *Salāt* while the *Iqāmah* is being called and at the same time must not sit before doing *Tahiyyatul Masjid*.⁽²⁾

This view is indeed right in case one enters the mosque and finds that the *Khatīb* has already finished his speech and the *Iqāmah* is about to be called [or being called]. *Allāh* (ﷻ) know what is right.

[61] Mistakes done by the *Khutabā*:

*** Prelude:**

[1/61] The *Khatīb* should be:

First: Knowledgeable with the proper Islamic doctrines that enable him to stick to the right path and lead other people to it.

Second: Knowledgeable with the preconditions and articles of *Salāt* and in *Fiqh* to be able to answer other muslims’ enquiries and lead them to the right path in accordance with the light of the *Sharī’ah* and not delivering rulings haphazardly as many *Khutabā* do nowadays.

Third: Knowledgeable with the Arabic language, especially in composition to be able to talk to other people fluently in a way that enlightens their hearts and minds. He should also be alert to every thing and eloquent.

(1) Adopted from “*Tamāmul Minnah*” (p. 340).

(2) “*Fathul Bārī*” (vol. 2 / p. 412).

Chapter Six

Fourth: Aware of people's affairs, warning them against all kinds of *Bid'ah*, misdemeanors and violations.⁽¹⁾

Fifth: Righteous, pious, content and full of dignity. He should not be of those who commit misdemeanors publicly, nor of those who violate the Islamic rulings and should be of those who act in accordance with what he instructs others, so that people would look at him with eye of respect and his *Khutbah* may find access to people's hearts and minds; and thus having deep influence.⁽²⁾

Abul Aswad Ad-Du'ī [a great Arab poet] said:

O! you who teaches others ∴ Yourself you should teach

To the sick you provide medicine ∴ To treat, yet you are the sick

Indeed, with guidance you heal our souls ∴ But this guidance you never reach

Yourself admonish first ∴ If admonished, you are the wit

Then, your words find access ∴ And benefits sprout from what you preach

Never warn against misdemeanor ∴ But yet you commit

Indeed, Shame on you ∴ And a great discredit

Friday *Khutbah* is of a great importance during which none should speak; otherwise one will cause his rewards to loss. That is why *Allāh* (ﷻ) ordered all *muslims* to abandon their works and even forbade them from executing any transaction when its time is due!!

(1) One of the reverend scholars said: 'The most eloquent of all *Khutab* [sing. *Khutbah*] are the ones which go in line with people's affairs, time, and place. For instance, in *Eid Al-Fitr*, the *Khatīb* should preferably talk about *Sadaqatul Fitr*. He should talk about the importance of *muslims*' unity if disunity prevails amongst them. And he should urge them to seek knowledge if he senses that they slacken in seeking it and instruct them how to raise their children properly if he noticed that they are not doing so ... etc. The *Khatīb* should pay much attention to people's affairs, behaviour, traditions and ways of living. His *Khutbah* should be directed to rectifying their affairs that they may reverse to the right path.

(2) See: "Ad-Dīnūl Khālis" (vol. 4 / pp. 197, 209 and 212) and the introduction of "Khutab Mukhtārah" (pp. 15 and 22).

Accordingly; it must not be delivered by those whose speeches cause boredom to other muslims for their subjects do not discuss people's current affairs and problems; they are oft-repeated ones that should be dedicated to different societies and are prepared to solve different problems and hence unrelated and untrue issues. Indeed, we were ordered to tell the truth plainly even if it was against ourselves.

I do not claim that all mosques lack good *Khutabā* and that they have no room for good *Khutab*. Indeed, goodness will always be there in the *Islamic 'Ummah*; however, I intended to highlight the defects lest they prevail and have dominance in our societies.⁽¹⁾

[2/61] Delivering Friday speech has become a traditional ritual and a job that could be changed into words written on a paper and delivered on the pulpit. It became just like any other traditional job-that any one could do such as sweeping the mosque!!

It has even become a profession through which sustenance is sought especially to those who seek it. They forgot that they are standing in the same position the prophet (ﷺ) and all his caliphs and their deputies stood in. This precious state has indeed been occupied by the most ignorant of people, least respected in their societies by the ordinary and -the more worth it- the well versed amongst them.

Such *Khutabā* are indeed considered a grievous trial; their sins are innumerable regarding their negative influence on the *'Ummah*! Verily, such things can never be counted!!

Such *Khutabah* are the main cause for poverty and weakness to their people regarding the latter's mundane and religious affairs. They cause *muslims'* domination to destruction more than their enemies and the disbelievers do.

Their like is the like of the ignorant physician who kills his patient giving him the wrong medicine.

(1) "Dabāubn 'Alā Manāril Masjid" (p. 17).

The following paragraphs discuss some of these *Khutabā*'s mistakes, indeed we seek help, guidance and goodness from *Allāh* (ﷻ).

[3/61] Prolonging the *Khutbah* and shortening the *Salāt*:

Ammār Ibn Yāsir (رضي الله عنه) related that he heard the prophet (ﷺ) say: **‘Doing long *Salāt* and delivering a short *Khutbah* is a sign of one’s *Fiqh*. So, prolong your *Salāt* and shorten the *Khutbah*. Indeed, some speech is like magic [in its influence on people]’.**⁽¹⁾

The aforementioned *hadīth* does not contradict the affirmed ones that urge muslims to shorten their *Salāt*, one of which is related by Jābir Ibn Samurah (رضي الله عنه) to have said: **‘I used to perform *Salāt* with the prophet (ﷺ); his *Salāt* was moderate and so was his *Khutbah*’.**⁽²⁾

The *Khatīb*'s *Salāt* should be longer than his speech but not too long that he causes hardship for other *muslims*. And the *Khutbah* should also be of moderate length.⁽³⁾

The good *Khatīb*, who is well-versed in the lexical meanings of the words and who is an eloquent and can deliver concise speeches, is indeed a *Faqīh*. That is why the prophet (ﷺ) said: **‘Indeed, some speech is like magic’.**⁽⁴⁾

The prophet (ﷺ) used sometimes to read *Sūrahs* “*Al-Jumu‘ah*” and “*Al-Munāfiqūn*”, and “*Al-A‘lā*” and “*Al-Ghāshiyah*” in others.

Ibn Abī Rāfi‘ said that: **‘Marwān appointed Abū Hurairah as his deputy on *Madīnah*; the former then traveled to *Makkah*. Abū Hurairah led us in the *Jumu‘ah Salāt*, he recited *Sūrahs***

(1) Narrated by: Muslim in “Kitābul Jumu‘ah”, chapter: “Shortening the *Salāt* and *Khutbah*” (vol. 2 / p. 594) (no. 869), Abū Dāwūd in “The Sunnan” (no. 1106). Ahmad in “Al-Musnad” (vol. 4 / p. 263) Ibn Khuzaimah in his “Sahīh” (no. 1782) and Abū Ya‘lā in his “Musnad” (no. 1618), (1621) and (1642).

(2) Narrated by: Muslim in Kitābul Jumu‘ah”, chapter: “Shortening the *Salāt* and the *Khutbah*” (vol. 2 / p. 591) (no. 866).

(3) “Sharh Sahīh Muslim” by An-Nawawī (vol. 6 / pp. 158-9).

(4) “Al-Maw‘ithal Hasanah” (pp. 30-1).

“Al-Jumu‘ah” in the first Rak‘ah and “Al-Munāfiqūn” in the second.

Having finished the *Salāt*, I told Abū Hurairah that he recited the two *Sūrahs* ‘Alī Ibn Abī Tālib used to recite while being in Al-Kūfah.

Abū Hurairah then said: ‘Verily, I heard the prophet (ﷺ) recite them on Friday’.⁽¹⁾

An-Nu‘mān Ibn Bashīr stated the same; he said that the prophet (ﷺ) used to recite “*Al-A‘lā*” and “*Al-Ghāshiyah*” *Sūrahs* in *Jumu‘ah Salāt* and the two *Eids Salawāt*. Even if these two occasions took place on the same day.⁽²⁾

[4/61] The *Khutabā*’s verbal mistakes:

An *Imām* is not recommended to recite a part of one of the aforementioned *Sūrahs* or recite one of them in the two *Rak‘ahs*. This act contradicts the prophet’s (ﷺ) *Sunnah*; only those ignorant *Imams* who practice such acts.⁽³⁾

From the aforementioned discussion, one could easily recognize the mistake those ignorant *Khutabā* commit; namely: prolonging the *Khutbah* and shortening the *Salāt*. Regretfully, they do not discuss in it matters that suit this great position such as: enjoining that what is good, forbidding what is evil, warning against the trials of death and the vicissitudes of the Day of Resurrection. This great state should help people look with an ascetic eye towards this world and with awe towards the Hereafter through frequent admonition. It is indeed a forum through which *Sunnah* should be displayed for its followers and *Bid‘ah* should be fought.⁽⁴⁾

(1) Narrated by: Muslim in “Kitābul Jumu‘ah”, chapter: “What to recite in Jumu‘ah Salāt” (vol. 2 / pp. 597-8) (no. 877).

(2) Narrated by: Muslim in “Kitābul Jumu‘ah”, chapter: “What to recite in Jumu‘ah Salāt” (vol. 2 / p. 598) (no. 878).

(3) “Zād al-Ma‘ād” (vol. 1 / p. 381).

(4) “Al-Bā’ith ‘Alā Inkāril Bida’ Wal Hawādith” (p.85).

Al-‘Izz Ibn Abdi Salām affirmed this point saying:

‘While delivering the *Khutbah*, the *Khatīb* should tackle those issues for which the *Khutbah* was originally enjoined; namely: praising [*Allāh* (ﷻ) and His Messenger], calling unto *Allāh* (ﷻ), exciting good in others’ souls and urging muslims to beware of *Allāh* (ﷻ), reminding them with Hell and Paradise, urging them to do obedience, warning them against all kinds of misdemeanors and urging them to recite the *Qur’ān*. Indeed, the prophet (ﷺ) used to recite *Sūrah Qāf* very often⁽¹⁾ in his *Khutbah* for it includes praising

(1) It is so strange how most of the Imāms insist on reciting *Sūrah “As-Sajdah”* in every Fajr Friday Salāt and none of them recite *Sūrah “Qāf”* [although this was the prophet’s (ﷺ) Sunnah] as narrated in Muslim’s “*Sahīh*” (vol. 2 / p. 595) (no. 873), Abū Dāwūd’s “*Sunnan*” (vol. 1 / p. 288) (no. 1100 and 1102), An-Nasā’ī’s “*Muġtabā*” (vol. 2 / p. 157) traced back to Umm Hishām Bint Hārithah to have said: ‘Indeed, I learned *Sūrah “Qāf”* directly from the prophet’s (ﷺ) mouth for he used to recite it every Friday in his *Khutbah* on the pulpit’.

It is also affirmed that he (ﷺ) used to read *Sūrahs “As-Sajdah”* and “*‘Dd-Dahr*” in the Fajr Friday Salāt as many Imāms stated. However, one must not recite them so often lest people think that this Salāt has more superiority over any other Salāt due to the Sajdah done in it; this is Ahmad’s view. See: “*Al-Mughnī*” (vol. 2 / p. 222 - with *Ash-Sharhul Kabīr*), “*Al-Bā‘ith*” (p.51), “*Fathul Bārī*” (vol. 2 / p. 379) and “*Sifrus Sa‘ādah*” (p. 41).

Al-Hāfīth affirmed that none of the hadīths’ narrations states that he (ﷺ) did sujūd when reciting *Sūrah “As-Sajdah”* except two ones; the first of which ‘includes unreliable narrators’ while the other’s chain of narrators is weak.

In “*Al-Furūq*” (vol. 2 / p. 191), Al-Qarrāfī said that: ‘It has become a prevalent belief amongst the Egyptian public that the Fajr Salāt consists of two Rak‘ahs except the one done on Friday, it consists of three. They do so because their Imāms recite *Sūrah “As-Sajdah”* on Friday so often and do Sujūd [when reciting verse no. 15]’. Then he continued: ‘That is why Imām Mālik condemned such an act [i.e. reciting this particular *Sūrah* in Friday Fajr Salāt often] severely for blocking ways of evil is of great importance in our religion’. See: “*Idāhul Masaliki Ilā Qawā‘idil Imāmi Mālik*” (pp. 221-2) and “*Mālā Yajūzu Fīhil Khilāfu Bainal Muslimīn*” (pp. 97-8).

Many people nowadays believe that a *Sūrah* which consists of a Sajdah must be recited on Friday, they read two verses preceeding the Sajdah verse, do Sujūd then stand up and read two other verses then do Rukū‘. When performing the second Rak‘ah, they recite two verses from *Sūrah “Al-Insān”* then do Rukū‘. They do so due to their [false] belief that it is an obligation that one practices the *Tilāwah* Sajdah in Fajr Friday Salāt!! This, indeed, induced the ‘Ulamah to urge Imāms not to recite the two aforementioned *Sūrahs* on Friday so often, and if they do, they should do Sajdah *Tilāwah* sometimes and leave it in others.

Allāh (ﷻ), remembering Him (ﷻ) and His deep and vast knowledge of what every one's soul insinuates for him/her, the recording of one's good and bad deeds by the angles, making mention of death and its throes, the *Qiyāmah* and its frightening state and one's deeds are held witness on him/her, making mention of Hell and Paradise, of resurrection after death and urging people to observe their *Salawāt* on their due times. Whatever is said out of the circle of the aforementioned subjects is *Bid'ah*.

Making mention of kings, princes, rulers ... etc. is also prohibited in the *Khutbah*⁽¹⁾ for this position has been originally dedicated for making mention of *Allāh* (ﷻ) and His Messenger (ﷺ); *Allāh* (ﷻ) said: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

‘And the mosques are for *Allāh* (Alone) so invoke not any one along with *Allāh*’.⁽²⁾

Once a new incident takes place in a muslim community, the *Khatīb* is permitted to discuss it in the *Khutbah* in accordance with the *Shar‘* rulings, such as encouraging people for *Jihād* and preparing for it if an enemy is about to attack, calling *Allāh* (ﷻ) for His relief when a drought strikes *muslims*.

The *Khatīb* should also avoid using strange or foreign terms of which people have no knowledge nor could understand for doing so will not avail them in aught and this is of the most detested *Bida‘*, *Allāh* (ﷻ) knows what is best’.⁽³⁾

Describing the prophet's (ﷺ) manner regarding the Friday *Khutbah*, Ibn Al-Qayyim said: ‘While delivering the *Khutbah*, he (ﷺ) used to teach his *Sahābah* the principles of *Islām* and its

(1) In his “Tafsīr” (vol. 18 / p. 107), Al-Qurtūbī reported that Az-Zamakhsharī said: ‘If it were raised that the *Khutbah* is originally enjoined for remembering *Allāh* (ﷻ) how could other matters be discussed in it. The answer is that making mention of *Allāh* (ﷻ), His Messenger (ﷺ), praising him and his rightly guided caliphs and the righteous believers, and admonishing others are all part of remembering *Allāh* (ﷻ), unlike mentioning the tyrants, praising them and calling *Allāh* (ﷻ) for them; this is all of *Shaitān*’.

(2) Sūrat “Al-Jinn” (verse no. 18).

(3) “The *Fatāwā*” by Al-‘Izz Ibn Abdīs Salām (pp.77-8).

rulings, enjoin [on] them [what is good] and forbid them [from that which is evil] whenever the need arises'.⁽¹⁾

To conclude, the good exhortation exemplified in reciting *Qur'ān* or other *Sharī'ah* texts in a way easy to be understood, free from affected rhetoric and mysterious symbols, is the soul of the *Khutbah*.

Following the prophet's (ﷺ) manner in delivering the *Khutbah* is an obligation [on every *Khatīb*] for it is an explanation for the general '*Āyah* in *Sūrah Al-Jumu'ah* and his *hadīth* which states: '**Perform *Salāt* as you have seen me performing it**'. This view was held by Ash-Shāfi'ī.

Some scholars, such as Al-Maghribī in his "Al-Badrut Tamām" and many others, held that the prophet's (ﷺ) repeated practice is in itself a proof on the discussed obligation and it is an apparent indication of the evidences [discussed earlier]. *Allāh* (ﷻ) knows best.⁽²⁾

Jābir Ibn Samurah described the prophet's (ﷺ) *Khutbah* briefly saying: '**He (ﷺ) used to deliver two *Khutbas* having a rest in between, reciting the *Qur'ān* and admonishing people**'.⁽³⁾

Other verbal mistakes:

* Reciting *Du'ā'* after ascending the pulpit facing the *Qiblah* before facing people and greeting them,⁽⁴⁾ and also while standing at the bottom of the pulpit.

Regarding this mistake, Shaikhul Islām Ibn Taymiyyah stated that reciting *du'ā'* [in this state] has no basis in religion.⁽⁵⁾ And An-Nawawī stated that such a practice was invented by the ignorants;

(1) "Zād al-Ma'ād" (vol. 1 / p. 427).

(2) See: "Al-Maw'ithal Hasanah" (p.31) and "Al-Ajwiban Nāfi'ah" (pp. 56-7).

(3) Narrated by: Muslim in his "Sahīh" in "Kitābul Jumu'ah", chapter: "The two *Khutbahs* and the sitting rest between them", (vol. 2 / p. 589) (no. 862).

(4) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 84), "Islāhul Masājid" (p. 48), "Al-Amru Bil Ittibā'" Ms., "Majallatul Manār" (vol. 18 / p. 558), "Al-Ajwiban Nāfi'ah" (p. 68).

(5) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 48).

these Imāms call *Allāh* (ﷻ) after they ascend the pulpit and before sitting on it.⁽¹⁾

* Abandoning *Salām* when facing the *muslims*.⁽²⁾

* Abandoning reciting *Khutbatūl Hājah* and the prophet's (ﷺ) statement 'To proceed. Verily! The best of speech is that of *Allāh* (ﷻ) ... etc.'⁽³⁾

* Abandoning reminding *muslims* with *Sūrah "Qāf"* in the *Khutbah* although it was of the prophet's (ﷺ) *Sunnah* to do so -as we have mentioned earlier.

* Oft-reciting the prophet's (ﷺ) *hadīth*: 'He who repents from his sin as the one with no sin'⁽⁴⁾ at the end of the *Khutbah*.

* Reciting *Taslīm* after finishing the first *Khutbah*⁽⁵⁾ -which many *Khutbah* do nowadays.

* Delivering the second *Khutbah* so fast.⁽⁶⁾

* Dedicating the second *Khutbah* only to sending *Salāt* on the prophet (ﷺ) and calling unto *Allāh* (ﷻ) and making it devoid of exhortation or teachings.⁽⁷⁾

* Raising one's voice when sending *Salāt* on the prophet (ﷺ). Commenting on such a practice, Abū Shāmah said: 'This practice indeed contradicts the *Sharī'ah* and is compatible with the layman's belief; namely, to cause inconvenience to one's organs through raising one's voice when sending *Salāt* on the prophet (ﷺ). This is a kind of sheer ignorance for sending *Salāt* on the prophet (ﷺ) is a kind of *du'ā'* which should be recited secretly as is the *Sunnah*; even the *du'ās* which the prophet (ﷺ) used to recite loudly -such as the *Qunūt du'ā'* - he (ﷺ) never raised his voice than needed in them.

(1) "Rawadtut Tālibīn" (vol. 2 / p. 32).

(2) "Al-Madkhal" (vol. 2 / p. 168) and "Al-Ajwiban Nāfi'ah" (p. 68).

(3) See: "Al-Ajwiban Nāfi'ah" (pp. 55-8 and 69).

(4) "Al-Ajwiban Nāfi'ah" (p. 69) and "As-Sunnan Wal Muftada'āt" (p. 56).

(5) "Al-Ajwiban Nāfi'ah" (p. 70).

(6) "Al-Ajwiban Nāfi'ah" (p. 70) and "Al-Manār" (vol. 18 / p. 858).

(7) "Al-Ajwiban Nāfi'ah" (p. 71) and "Noorul Bayān Fil Kashfī 'An Bida' Ākhiriz Zamān" (p. 445) and "As-Sunnan Wal Muftada'āt" (p. 56).

As for sending *Salāt* on the prophet (ﷺ) in the *Khutbah*, it should be treated just like the other parts of the *Khutbah*. The prophet (ﷺ) used to raise his voice when admonishing *muslims* for it is the essence of *Khutbah*. In one of the narrations [that describes the prophet's (ﷺ) manner when delivering the *Khutbah*] the narrator said: **'He (ﷺ) talked in the manner one uses when warning others against an enemy who is about to attack them'**.⁽¹⁾

We were ordered to send *Salāt* on the prophet (ﷺ) in our *Salāt* secretly not loudly even in the loud voice *Salawāt*'.⁽²⁾

* Raising one's voice with *Allāh's* (ﷻ) name or the names of the righteous, we seek refuge with *Allāh* (ﷻ).⁽³⁾

* Ending the *Khutbah* with the Qur'ānic verse that states:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

'Verily, *Allāh* (ﷻ) enjoins justice and *Ihsān* [i.e. to be patient in performing your duties to *Allāh*, totally for *Allāh's* (ﷻ) sake and in accordance with the *Sunnah* ...]'⁽⁴⁾ or with the statement: 'Make mention of *Allāh* [through remembrances ... etc.] and He (ﷻ) will make mention of you'.⁽⁵⁾

* Mentioning caliphs, Sultans, Kings, ... etc. in the second *Khutbah* in a special tone.⁽⁶⁾

[Commenting on such a mistake], *Imām* 'Alī Ibn Sultan Muhammad Al-Qārī said: 'This misbehaviour amongst people was

(1) Narrated by: Muslim in "Kitābul Jumu'ah", chapter: "Shortening the *Salāt* and *Khutbah*" (vol. 2 / p. 592) (no. 867) and An-Nasā'ī in "Kitābul Eidain", chapter: "How the *Khutbah* is delivered" (vol. 3 / pp. 188-9).

(2) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (pp. 85-6). A part of Abū Shāmah's statements were quoted by As-Suyūṭī in his "Al-Amru Bil Ittibā' Wan Nahy 'Anil Ibtidā'" (foil 25 / B) and by Al-Albānī in his "Al-Ajwiban Nāfi'ah" (p. 71).

(3) "Al-Manār" (vol. 18 / p. 559) and "Al-Ajwiban Nāfi'ah" (p. 71).

(4) Sūrat "An-Nahl" (verse no. 90).

(5) See: "Al-Madkhal" (vol. 2 / p. 271), "As-Sunnan Wal Muḩtaḩ'āt" (p. 57) and "Al-Ajwiban Nāfi'ah" (p. 73).

(6) "Al-I'tisām" (vol. 1 / pp. 17-8) and (vol. 2 / p. 177), "Al-Manār" (vol. 6 / p. 139), (vol. 18 / pp. 305 and 558) and (vol. 31 / p. 55) and "Al-Ajwiban Nāfi'ah" (p. 72).

born out from abandoning *Sunnah* and practicing *Bid'ah* instead. It all started when some of the *Sultans* and princes ordered that their names be mentioned on the pulpit by all *Khutabah*. These *Sultans* were advised that the four caliphs' names be mentioned first and this was executed. Afterwards, the *Umayyads* were the first to insult 'Alī (ﷺ) and his followers in their *Khutbahs* for a period of time till 'Umar Ibn Abdil 'Aziz took hold of the reins of the caliphate with whom *Allāh* (ﷻ) exalted *Islām* -as He (ﷻ) did with 'Umar Ibn Al-Khattāb. He [Ibn Abdil 'Azīz] showed extreme justice and magnificent guardianship towards his people

[When elected as a caliph], 'Umar Ibn Abdil 'Azīz began his first *Khutbah* with praising *Allāh* (ﷻ), thanking Him then admonishing people and when he reached the part in which previous *Khutabah* used to insult the last of the four caliphs -'Alī the righteous- he recited the *Qur'ānic* verse: '**Verily, *Allāh* (ﷻ) enjoins on you justice and *Ihsān***', he said: 'O! bondmen of *Allāh* (ﷻ), I urge you to be ware of *Allāh* (ﷻ)' then descended from the pulpit'.⁽¹⁾

The aforementioned points are some of the mistakes *Khutabah* do when delivering the *Khutbah*. There are other mistakes made by people in the presence of the *Khatīb*. Were the *Khutabah* forbid them from committing them, people would have never done them so often that they misled other muslims through making the latter think what they do is of the *Shar'*, the thing which is totally untrue.

Some of these mistakes are the following:

* Asking for *Allāh's* (ﷻ) pleasure by the *Mu'aththinīn* while the *Khutbah* is being delivered especially when the *Khatīb* makes mention of the *Sultan*, the former instantly saying with a loud voice: 'Amen, Amen. May *Allāh* (ﷻ) grant him victory and preserve him' and other such *du'ā's*. This is all a hideous forbidden *Bid'ah*.

(1) "Shammul 'Awārid Fi Thammir Rawāfid" (p. 87).

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* Some of the *Mu'aththinīn* call *Allāh* (ﷻ) for the *Khatīb* - when he sits after the first *Khutbah*- saying: 'May *Allāh* (ﷻ) forgive you and your parents, us, our parents and all those who are present ... etc.'

* They also recite the prophet's (ﷺ) *hadīth*: 'If you ordered your mate to keep quiet ...' then they recite the *Qur'ānic* verse: 'Verily, *Allāh* (ﷻ) and His angles send *Salāt* on the prophet (ﷺ) ...' when the *Khatīb* heads to the pulpit.⁽¹⁾

The aforementioned mistakes should be strongly fought for they consist of false *Athkār* that are recited at a time when silence is enjoined and the reflection of the heart towards the *Khutbah* is needed. Besides, raising one's voice with such *Athkār* will disturb *muslims*' psychological unity.

The *Fuqahā'* agreed unanimously that such a practice is a hideous mistake that all the *Khutabah* and those who have the ability should do their best in order to wipe it out.

[5/61] *Khutabah's* practical mistakes:

Some of the *Khutabah's* practical mistakes while delivering the *Khutbah* are the following:

* Ascending the pulpit so slowly.⁽²⁾

* Turning one's head to the right and to the left when he says: 'I enjoin you ... and I forbid you ...' and when sending *Salāt* on the prophet (ﷺ) taking one step up then descending from it when the *Salāt* on the prophet (ﷺ) is finished. All such acts are proofless. The

(1) See: "Ad-Dīnul Khālis" (vol. 4 / pp. 211 and 306-7), "Al-Bahrur Rā'iq" (vol. 2 / p. 156), "Hāshiyatul 'Adawī" (vol. 2 / p. 103), "Raddul Muhtār" (vol. 1 / p. 606), "Tuhfatul Muhtāj" (vol. 1 / p. 460), "Muhammad's Rashīd Ridā Fatāwā" (vol. 4 / p. 1356), "Al-Madkhal" (vol. 2 / p. 266), "Sharh At-Tarīqal Muhammadiyyah" (vol. 1 / pp. 114-5) and (vol. 4 / p. 323), "Al-Ibdā' Fī Madaril Ibtidā'" (p. 75), "As-Sunnan Wal Muftad'āt" (p. 24), "Al-Ajwiban Nāfi'ah" (p. 67), "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 129), "Islāhul Masājid" (p. 70) and "Al-Ikhtiyārātul 'Ilmiyyah" (p. 48).

(2) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 84) and "Al-Amru Bi Ittibā' Wan Nahyu 'Anil Ibtidā'" (foil 25/B).

Sunnah is that the *Khatīb* faces the people directly from the moment he begins the *Khutbah* till its end.⁽¹⁾ This is also Ash-Shāfi‘ī’s view.⁽²⁾

Al-Hāfīth Ibn Hajar said: ‘It is reported in “Sharhul Muhaththab” that the act of turning one’s face to the left and to the right is a unanimously detested act’.⁽³⁾

Al-Māwardī stated the same in his “Al-Hāwī”, he said: ‘The *Khatīb* must not turn his face to the right and to the left while sending *Salāt* on the prophet (ﷺ), in order to be a good follower of *Sunnah* and the good manners it teaches’.⁽⁴⁾

* Raising hands when reciting *du‘ā*: Husain Ibn Abdir Rahmān related that ‘Imārah Ibn Ru’aibah saw Bishr Ibn Marwān calling *du‘ā* on Friday [*Khutbah* raising his hands]. ‘Imārah said: ‘**May *Allāh* (ﷻ) disgrace these hands. Indeed, I saw *Allāh*’s (ﷻ) Messenger (ﷺ) calling *Allāh* (ﷻ) on the pulpit; he raised only his index**’.⁽⁵⁾

The aforementioned *Athar* states clearly that raising hands while delivering the *Khutbah* is not of *Sunnah*. This view was held by Mālik, Ash-Shāfi‘ī’s followers and many others.⁽⁶⁾

‘Imārah’s statement also indicates that whatever contradicts the *Sunnah* is a hideous rejected act.⁽⁷⁾

Raising one’s hands when reciting *Takbīratul Ihrām* in the *Salāt* is not meant in the aforementioned *Athar* at all, what is

(1) “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85), “Al-Amru Bi Ittibā‘ Wan Nahyu ‘Anil Ibtidā’” (foil 25/B), “Rawdatul Tālbīn” (vol. 2 / p. 32), “Hāshiyatu Ibn ‘Abdīn” (vol. 1 / p. 759) and “Islāhul Masājīd” (p. 48).

(2) “Al-’Umm” (vol. 1 / p. 230), “Zād al-Ma‘ād” (vol. 1 / p. 430) and “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85).

(3) “Fathul Bārī” (vol. 2 / p. 402).

(4) “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85).

(5) Narrated by: Muslim in his “Sahīh” (no. 874), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / p. 108) and Abū Dāwūd in “As-Sunnan” (no. 1104).

(6) “Sharh Sahīh Muslim” by An-Nawawī (vol. 6 / p. 162).

(7) “Bathlul Majhūd Fī Halli Abī Dāwūd” (vol. 6 / p. 106).

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meant is what most of the *Khutabah* and preachers do when calling *du‘ā’* in their *Khutab*.⁽¹⁾

In his “Al-Ikhtiyārātul ‘Ilmiyyah”, Ibn Taymiyyah considered such an act as detested and affirmed the prophet’s (ﷺ) *Sunnah* of only raising the index when calling *Allāh* (ﷻ).⁽²⁾

Abū Shāmah followed by As-Suyūti considered raising hands while calling *du‘ā’* during the *Khutbah* by the *Imām* an old *Bid‘ah*.⁽³⁾

Ibn ‘Abdīn stated that it is *Harām* [forbidden].⁽⁴⁾

Al-Laknawī used Bishr’s Ibn Marwān act as an example of the *Bid‘ah*.⁽⁵⁾

As-Safārīnī, the Hanbalite, said: ‘Our [*Mathhab*] ‘*Ulamah* and many others stated that it is detested for the *Imām* to raise his hands while calling *du‘ā’* in the *Khutbah*. Al-Majd even stated that it is a *Bid‘ah* in accordance with the Mālikī and Shāfi‘ī followers. However, a *Khatīb* is permitted to point with his index’.⁽⁶⁾

Accordingly, many of the ‘*Ulamah* and *hadīth* scholars refused to raise their hands in the *Khutbah* when ordered to do so. For example, Habīb Ibn ‘Ubaid related that Abdil Malik ordered Ghudīaf Ibn Hārith Ath-Thumālī to raise his hands on the pulpit. The latter refused to do so. This incident was reported by Abū Zur‘ah Ad-Dimashqī in his “Tārīkh” (vol. 1 / pp. 603-4) (no. 1712), he also reported under point number (1713) and so did Ibn ‘Asākir in “Tārīkh Dimashq” (vol. 5 / p. 244/A-B) that Ibn Jābir related that Abdil Malik ordered Abā Idrīs Al-Khawlānī to raise his hands but the latter refused.

(1) Previous reference.

(2) “Al-Ikhtiyārātul ‘Ilmiyyah” (p. 48).

(3) “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 84) and “Al-Amru Bi Ittibā‘ Wan Nahyu ‘Anil Ibtidā’” (foil 25/B).

(4) “Hāshiyatu Ibn ‘Abdīn” (vol. 1 / p. 769).

(5) “Iqāmatul Hujjah” (p. 27).

(6) “Sharh Thulāthiyāt Musnadil Imām Ahmad” (vol. 2 / p. 279).

It is worth mentioning here the following points:

First: The first to raise his hands on Friday was ‘Ubaidillāh Ibn Ma‘mar as reported in “Ta‘jilul Manfa‘ah” (p. 274).

Second: The prohibition of raising one’s hands while calling *du‘ā* only applies when delivering the Friday *Khutbah*; accordingly, raising one’s hands in general when calling *du‘ā* is not prohibited for it was affirmed in many texts.⁽¹⁾

Third: Raising hands when calling unto Allāh (ﷻ) for rain during delivering the *Khutbah* on Friday is excluded from ‘Imārha’s hadīth.

Al-Burkhari narrated in his “*Sahīh*” (vol. 2 / p. 413) (no. 933) - and other scholars- from ‘Anas Ibn Mālik to have said: ‘**At the prophet’s (ﷺ) time, people were struck with a drought. While the prophet (ﷺ) was delivering the *Khutbah* on Friday, a bedouin stood up and said: ‘O Allāh’s Messenger! The cattle has died and our children find nothing to eat. So call unto Allāh (ﷻ) for relief’. The prophet (ﷺ) raised his hands -and not a single cloud was there in the sky- [and then called Allāh (ﷻ) for relief]. By the One in whose hands my soul is, by the time he (ﷺ) finished his *du‘ā*, clouds had been accumulating like mountains followed by heavy rain that drops of water were dripping from the prophet’s (ﷺ) beard’.**

Mistakes done by those attending the Salāt:

* Raising hands saying “*Āmen*” when the *Imām* recites *du‘ā*, and whoever does so will incur a sin on himself as Ibn ‘Abdīn stated to be the soundest of all ‘*Ulamah*’s opinions.⁽²⁾

* Raising hands when the *Imām* sits between the two *Khutbahs* and says at the end of the First: ‘Call unto Allāh (ﷻ) believing that your *du‘ā*’ will certainly be answered’.

(1) See: “*Fathul Bār*” (vol. 11 / p. 143).

(2) “*Hāshiyat Ibn ‘Abdīn*” (vol. 1 / p. 768) and “*Al-Ajwiban Nāfi‘ah*” (p. 73).

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* The recitation of the aforementioned statement so often by the *Khatīb* is also illegal; it is even forbidden for it leads to raising voices with *Thikr* by the *Ma'mūmīn*.

Ad-Dardīr even considered it to be of the hideous *Bid'ah* done by the “ignorant *Khatīb*”.

Commenting on Ad-Dardīr's term “ignorant *Khatīb*”, As-Sāwī said: ‘The word [*Jahūl*] ignorant is a form of extensiveness for he is enjoining what is good while he is doing the opposite since reciting this *hadīth*⁽¹⁾ is not an obligation in the *Khutbah*; on the contrary, it is a *Bid'ah*. Keeping silent between the two *Khutbahs* is the obligation. So, raising voices with *Athkār* is *Harām*. Indeed, such a *Khatīb* has led himself and others astray’.⁽²⁾

It is also a mistake that the *Ma'mūmīn* raise their voices when the *Imām* says: ‘Make mention of Allāh (ﷻ)’ at the end of the *Khutbah*.

Regarding this point, Muhammad Rashīd Ridā said: ‘Raising one's hands and voice with *du'ā*' when the *Khatīb* sits between the two *Khutbahs* is proofless. Were such an act an affirmed *Sunnah* and caused not inconvenience to other *muslims*, it would have been considered as permissible. Indeed, keeping quiet in such a state is the *Sunnah*; one could, however, call unto Allāh (ﷻ) secretly without raising hands lest it be considered one of the Friday *Salāt*'s rites. Those who raise their hands contradict the plain *Sunnah* for the *Imām* starts delivering the second *Khutbah* and they are still reciting *du'ā*'. They should instead listen carefully with deep reflection to the *Khutbah* and contemplate while in the sitting rest. The least with which the aforementioned act be described is that it is a detested *Bid'ah*. Allāh (ﷻ) knows that which is best’.⁽³⁾

(1) The *hadīth* states: ‘Call unto Allāh while believing that you will be certainly answered’. Narrated by: At-Tirmithī and Al-Hākim and it is authentic.

(2) “*Bulghatus Sālik*” (vol. 1 / p. 182).

(3) Muhammad's Rashīd Ridā “*Fatāwā*” (vol. 1 / p. 58).

[6/61] Mistakes done by the *Khutabah* while performing the [Jumu‘ah] Salāt:

There are other mistakes which some *Khutabah* do beside shortening the *Jumu‘ah Salāt*. Some of these mistakes are the following:

* Starting the *Salāt* before the rows are straightened.⁽¹⁾

* Assigning a *Muballigh* for no need. The *Muballigh* is the one who raises his voice with *Takbīratul Ihrām* and other *Takbīrs* in order to inform the attending praying persons of the *Imām’s* situation during the *Salāt*.

This act has its deep roots in the prophet’s (ﷺ) *Sunnah*. Abū Bakr (رضي الله عنه) used to inform people of the prophet’s (ﷺ) *Takbīr* while he (ﷺ) was doing *Salāt* while sitting during his death sickness.

The well-known *Mathāhib’s* scholars stated clearly that this act is permitted so long as the need arises, if not then it is a hideous *Bid‘ah*.

Those *Mu‘aththinūn* who do *Tablīgh* commit many *Bida‘* while doing it, especially on Friday, some of which are the following:

- Doing it in a group as what happens in the *Umayyad Mosque* [in Damascus].

- Raising voices with it excessively in an musical tone.

- Prolonging the vowels so much that the *Imām* has to wait for them or even precedes them in the acts of *Salāt*; for example, the *Imām* does the second *Sajdah* before they finish saying *Takbīr* for the first one.⁽²⁾

Counting the mistakes the *Muballighūn* [sing. *Muballigh*] commit, Ibn ‘Abdīn said: ‘... some of these: raising one’s voice more than needed, even if those behind the *Imām* are few to whom

(1) “Islāhul Masājīd” (pp. 92-3) and “Al-Ajwiban Nāfi‘ah” (p. 74).

(2) Muhammad’s Rahīd Ridā “Fatāwā” (vol. 4 / pp. 1357-8).

the *Imām*'s voice could reach easily. It is stated in “As-Sirāj” that if the *Imām* himself raises his voice more than needed, he has indeed done a mistake’.⁽¹⁾

Commenting on the prophet’s (ﷺ) manner in doing *Salāt* while in his death sickness, Al-A‘mash said: ‘People were led by Abū Bakr’s (رضي الله عنه) *Salāt* [who was himself led by the prophet (ﷺ)]’. That is, Abū Bakr used to inform people with the prophet’s (ﷺ) *Takbīr*.

In “Ad-Dirāyah”, it is stated: ‘From the aforementioned discussion, one could conclude the permissibility of raising the voices by the *Mu’aththinūn* on Friday and the two *Eids Salawāt*’.

Commenting on Ad-Dirāyah’s statmens, Ibn Al-Humām said: ‘The manner in which voices are raised these days is not meant by the Dirāyah’s statement. What is meant is informing [the praying *muslims* with] the *Takbīrs*. However, what is practiced in this country these days is no doubt a mistake for while raising their voices, the *Mu’aththinūn* prolong the vowels in “*Allāhu Akbar*” the thing which renders one’s *Salāt* invalid, even if one single vowel is prolonged. Besides, they occupy themselves with beautifying the tone of their voices to show their skills not to establish [an important kind of] worship’.⁽²⁾

Regarding the last remark, he continued: ‘This act is only done by those who do not really know the essence of *Salāt* and *du‘ā*’, so is the case with those who recite the *Qur’ān* in the same way. This is a kind of having fun or amusement. Were some one to do the same when asking a king or so for some kind of a need; i.e. to ask him in a special tone as if he is singing, he would be accused of making fun of the king. Indeed, the state of calling [unto *Allāh* (ﷻ)] needs humbleness and sincerity not the use of chanting tones’.⁽³⁾

Nowadays, we do not even need the *Mu’aththin* to raise his voice due to the loud speakers which do the job.

(1) “Tnabīhu Thawil Afhām ‘Alā Ahkāmī Tablīgh Khalfal Imām” (vol. 1 / p. 144).

(2) “Sharhu Fathil Qadīr” (vol. 1 / p. 370).

(3) “Sharhu Fathil Qadīr” (vol. 1 / p. 370).

In “As-Sīral Halabiyyah”, the unanimous agreement amongst the four *Mathhab Imāms* states that raising the voice [by the *Mu’aththin*] where there is no need is a hideous detested *Bid’ah*, it is only recommended when the need arises.

In many of our mosques the voice of the *Imām* is loud enough to be heard by those behind him, yet, there are *Muballighūn* who disturb *muslims* with their voices causing inconvenience for them.

Let these *Muballighūn* beware of falling into that which the ‘*Ulamah* warned against [i.e. *Bid’ah*] lest they render their worship invalid while knowing it or not.⁽¹⁾

It is worth mentioning here that there is a mistake some people do during *Friday Salāt* which is leading people in *Salāt* by an *Imām* other than the *Khatīb* himself. It is true that the *Salāt* is valid but such an act contradicts the prophet’s (ﷺ) *Sunnah* and his *Sahābah*’s practice. Commenting on what was stated in *Al-Azhār*: ‘Any one other than the *Khatīb* could lead people in their *Salāt*’, *Ash-Shawkānī* said: ‘This act contradicts the prophet’s (ﷺ) *Sunnah*. The *Sahābah* (رضي الله عنهم) followed his practice and so did the *Tābi’īn* and by other people’.⁽²⁾

[7/61] Doing *Thuhr Salāt* after the *Jumu’ah Salāt*:

Doing *Thuhr Salāt* after the *Jumu’ah Salāt* is impermissible, for it is one of the *Islamic* principles that *Allāh* (ﷻ) never enjoined two obligatory *Salawāt* to be done at the same time. Whoever lives in an area in which there is a mosque in which a *Jumu’ah Salāt* is established, he must attend it unless one believes that attending this *Salāt* is invalid due to the lack of some of its conditions; then one must not engage in a worship which one believes that it is invalid - even if one’s belief is wrong- for this would be considered as disobedience for *Allāh* (ﷻ). If one did this *Salāt* with such a belief, he must do *Thuhr Salāt* but must never establish another congregation after the first one for this would excite disunity amongst *muslims*.

(1) “Islāhul Masājid Minal Bida’I Wal Hawādith” (p. 144).

(2) “As-Saylul Jarrār” (vol. 1 p. 301).

However, if one does the *Jumu'ah Salāt* believing that it is valid, one must not perform *Thuhr Salāt* afterwards, not individually nor in congregation for doing so contradicts the aforementioned *Islamic* principle which some *Fuqahā'* considered an affirmed one.

Besides, it was never transmitted that any of the Sahābah or Salaf scholars ever performed *Thuhr Salāt* after doing *Jumu'ah Salāt*. Ash-Shāfi'ī, for instance, once came to Baghdād and never did *Thuhr Salāt* after the *Jumu'ah Salāt* though there were many mosques. Even if he had done so, his act is not a *Shar'* that every muslim must follow.

Those who perform *Thuhr Salāt* after the *Jumu'ah Salāt* falsely believe that such an act is something recommended for it includes doing a good deed; namely performing *Salāt*. On the contrary, such an act bears a dangerous destructive effect on people for it includes performing an extra worship that *Allāh* (ﷻ) never enjoined or permitted to be done. And whoever does so, has set himself as a partner with *Allāh* (ﷻ) and so does whoever supports him. *Allāh* (ﷻ) said: ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ﴾

'Or have they partners with *Allāh* (ﷻ) who have instituted for them a religion which *Allāh* (ﷻ) has not allowed'.⁽¹⁾

The prophet (ﷺ) displayed the meaning of taking the rabbis and priests as gods with *Allāh* (ﷻ) by the people of the Book that **'... they [people of the Book] did not literary worship them, but they used to obey and follow them in whatever they [the rabbis and priests] consider as *Halāl* [lawful] or *Harām* [forbidden]'.**⁽²⁾

(1) "Sūrah Ash-Shūrah" (verse no. 21).

(2) Narrated by: At-Trimithi in "Al-Jāmi'" (vol. 5 / p. 278) (no. 3095), Ibn Jarīr in his "Tafsīr" (vol. 1 / p. 81) and Ibn Sa'd, 'Abd Ibn Hamīd, Abn Al-Munthir, Ibn Abī Hātim, At-Tabarānī, Abush Shaikh and Ibn Mardawayh- as reported in "Ad-Durrul Manthūr" (vol. 3 / p. 230).

The various narrations of the hadīth makes it a Hasan [sound] as Ibn Taymiyaah said in "Al-Imān" (p. 64).

These rabbis and priests instituted new *Shar‘* for their people believing that they are making more good by doing more worship; the sole misconception through which all *Bida‘* got through *Islām*.

In “Al-Minhāj”, Shaikh Zakariyah Al-Ansārī said: ‘No other obligatory Salāt should precede it and no other *Jumu‘ah Salāt* should be performed in the same area, unless the local mosque could not bear the people’s great number’.

Commenting on Shaikh Zakariyah’s statement, Al-Bujairami wrote: ‘That is if the number is too large that their gathering in one place is something nearly impossible due to the inconvenience their gathering would cause, taking into consideration that women, kids and slaves could also join the *Jumu‘ah Salāt*, though it is not an obligation on them. In such a case numerous *Jumu‘ah Salāt* could be performed and hence no need for doing *Thuhr Salāt* as Ibn Abdil Haqq was reported to have said’.⁽¹⁾

Some late scholars hold that it is of *Sunnah* to perform *Thuhr Salāt* after the *Jumu‘ah Salāt* as a way of avoiding disagreement amongst scholars regarding doing *Jumu‘ah Salāt* in more than one mosque. Their opinion is, however, a false one.

To conclude, if it were raised that the previously stated prohibition of doing more than *Jumu‘ah Salāt* in a certain area is due to the precondition that no *Salāt* should be done simultaneously with the *Jumu‘ah Salāt*, what proof do these scholars have for this??

If it were raised that the evidence lies in the prophet’s (ﷺ) *hadīth*: ‘**The *Jumu‘ah Salāt* that counts is the first one done**’, then the answer for this is that this *hadīth* is a false one that has no basis in the [authentic] *Sunnah*, it is merely an opinion held by some late *Shāfi‘ī* followers and some ignorants believed that it is a *hadīth*.⁽²⁾

(1) “Hāshiyat Al-Bujairamī ‘Alal Manhaj” (vol. 1 / p. 423).

(2) “Al-Ajwiban Nāfi‘ah” (p. 46) with little editing.

If it were raised that the prophet (ﷺ) did not allow any *Jumu'ah Salāt* to be held in any of the *Madīnah* mosques and its suburbs except the one in which he (ﷺ) did *Salāt*, the answer is that: this does not indicate that this prohibition is a condition without which *Salāt* is rendered null and void nor does it indicate an obligation.

If the previously mentioned hypotheses were true, this would entail that the same ruling is to be applied to the other five obligatory *Salawāt*; i.e. no congregational *Salāt* to be held in a place in which the prophet (ﷺ) did not allow that a second congregation be done. This is indeed a sheer falsehood.

Besides, if the latter *Jumu'ah* congregation was to be considered null and void -in case the latter is known -or both- in case the precise time of their initiation is not known- due to a certain hindrance, then what is this hindrance?? It is of the well-established *Islamic* principles the validity of the act of worship everywhere, every time unless there is a certain kind of hindrance that renders it null and void, in the point under discussion, there is none.⁽¹⁾

Indeed, doing more than the *Jumu'ah Salāt* with no need is an act that contradicts *Sunnah*. Muslims should do their best to decrease the number of the congregations and try to unify them as much as they could so that they could reap its [i.e. the *Jumu'ah Salāt*'s] benefits and disunity may hopefully be eradicated - which was originally born out from the numerous congregations of the *Jumu'ah Salāt* that are done in numerous mosques that are so close together the thing which no real *Faqīh* could support.⁽²⁾

It is stated in “Al-Mubdi” that there is a non disagreement amongst scholars that doing more than one *Jumu'ah Salāt* or *Eid Salāt* in the same area with no need to do so is prohibited. ‘Atā’, however, held an opposite opinion.⁽³⁾

(1) “Al-Maw‘ithal Hasanah” (pp. 15-6).

(2) “Al-Ajwiban Nāfi‘ah” (p. 47).

(3) See: “Kashful Qina” (vol. 1 / p. 351).

This very same view was held by As-Subkī who considered ‘doing numerous *Jumu‘ah Salāt* -when there is no need-as detested act which is a well-established principle of *Islām*’.⁽¹⁾

Having discussed this matter under the title “*Khurūjul Jumu‘ati ‘An Mawdū‘ihā Bikathrati Ta‘addudihā*”, Al-Qāsimī concluded that ‘*Jumu‘ah Salāt* must not be established in small mosques -situated amongs peoples’ houses or in streets- nor in big ones which bigger ones could satisfy. The local people of every area -such as a village- must do the *Jum‘ah Salāt* in the biggest mosque hence decreasing the number of congregations and displaying the function of mosques in its splendid manner moving away from [the hideous] multiplicity’.⁽²⁾

Commenting on Al-Qāsimī’s statements, Al-’Albānī said: ‘This is indeed the truth which only those who have deep understanding of *Sunnah* and through reflection on the manner in which *Jumu‘ah Salāt* used to be performed during the prophet’s (ﷺ) time could realize and perceive’.⁽³⁾

To conclude, the *hadīth* -on which those who consider doing *Thuhr Salāt* after *Jumu‘ah Salāt* as permissible depend- is a false one. They even set conditions for which they have no proof.

O *Muslims*, never exceed the limits of your religion. Indeed, you have that which is satisfactory in the *Qur‘ān* and *Sunnah* regarding the obligatory and optional acts.

Having heard the bedouin swore that he would not perform more than the five *Salawāt* and the other obligatory articles ignoring none, the prophet (ﷺ) said: ‘He would indeed win if he is telling the truth’ and ‘he would be admitted to Paradise if he has told the truth’.

(1) “*Al-I‘tisām Bil Wāhid Al-Ahad Min Iqāmati Jum‘atain Fī Balad*” (vol. 1 / p. 190). It is listed in the “*Fatāwā*”.

(2) “*Islāhul Masājid*” (p. 51).

(3) “*Al-Ajwiban Nāfi‘ah*” (p. 74).

Let muslims perform their obligations, abandon the forbidden acts and perform Nāfilah. This would certainly consume their whole lives.⁽¹⁾

[62] Mistakes done in the post-Jumu‘ah Sunnah Salāt:

‘Umar Ibn ‘Atā’ Ibn Abil Khuwār said that Nāfi‘ Ibn Jubair sent him to As-Sā’ib -Namr’s nephew- asking him regarding an act which Mu‘āwiyah saw him [As-Sā’ib] doing in the [Jumu‘ah] Salāt. As-Sā’ib said: **Yes, indeed. I performed the Jumu‘ah Salāt in Al-Maqsūrah.**⁽²⁾ **When the Imām finished the Salāt, I didn’t move away from my place till I performed Nāfilah Salāt. Having left his place, Mu‘āwiyah sent for me and said: ‘Never do again what you did earlier. When you perform the Jumu‘ah**

(1) “Islāhul Masājid” (pp. 49-52), Muhammad’s Rashīd Rđia “Fatāwā” (vol. 3 / p. 942), (vol. 4 / pp. 1550-1) and (vol. 5 / pp. 1465-6), “As-Sunnan Wal Muftad‘āt” (pp. 10, 123), “Al-Ajwiban Nāfi‘ah” (pp. 46-74), “Al-Manār” magazine (vol. 23 / pp. 259, 497) and (vol. 34 / p. 120), “Ad-Dīnul Khālis” (vol. 4 / pp. 175-182), “Al-Maw‘ithal Hassanah” (pp. 15-6) and our book: “I‘lāmul ‘Ābid Fī Hukmi Takrārīl Jamā‘ati Fil Masjīdil Wāhid”.

(2) The Maqsūrah is the chamber built inside a mosque.

The apparent words of the hadīth indicate the legality of performing Salāt in the room built inside the mosque. This act was practiced by many of the Salaf such as: Al-Hasan, Al-Qāsim Ibn Muhammad, Sālim and many others. However, others considered it as detested such as Ibn ‘Umar, As-Shāfi‘ī, Ahmad and Ishāq. Ibn ‘Umar (رضي الله عنه) used to get out of it when [the obligatory] Salāt is due. Al-Qādī said: ‘Some scholars held that if such a room is open for the public in which anyone could do Salāt, then doing Jumu‘ah Salāt in it is permissible and vice versa if it is only dedicated for a group of people. Then it is not considered a part of the mosque.

Accordingly, doing Salāt in a mosque with two floors; one for men and the other for women, is permissible even if the latter could not see the Imām nor the other Ma’mūmīn but could only hear the Imām’s voice -through loudspeakers- since they are all in the same mosque. This is the soundest of all scholars’ opinions. However, opinions contrast strongly when the matter comes to those who do their Salāt outside the mosque [in its court yard or the street close to it]. In such a case the Ma’mūmīn can neither see the Imām nor the other Ma’mūmīn. May Allāh (ﷻ) guides us to that which is right.

See: “Sharah Sahīh Muslim” by An-Nawawī (vol. 6 / p. 170) and “Al-Fatāwā” by Abdil ‘Azīz Ibn Bāz (pp. 64-5).

Salāt, never follow it with Nāfilah till you speak with others or get out. This was the prophet's (ﷺ) order for us'.⁽¹⁾

Describing the prophet's (ﷺ) manner when doing Nāfilah, Abdullāh Ibn 'Umar said: **'He (ﷺ) used not to perform Nāfilah after the Jumū'ah Salāt till he leaves [the mosque] then does it at home'.⁽²⁾**

The aforementioned two *Ahādīth* include:

[1/62] Urging muslims to separate between the Fard and Nāfilah Salāt even by just talking with others or moving from one's praying place to another. It is best that one does Nāfilah at home. This was indeed the prophet's (ﷺ) *Sunnah*.

Nāfi' related that Ibn 'Umar (رضي الله عنه) once saw a man performing two [Nāfilah] *Rak'ahs* on Friday in the same place where he performed the *Jumū'ah Salāt*. The former pushed the latter away and reproached him saying: **'Do you perform Jumū'ah Salāt four Rak'ahs?'**⁽³⁾

Many *Ahādīth* urge that Nāfilah should be done at home, some of which are the following:

1- Jābir Ibn Abdillāh (رضي الله عنه) related that the prophet (ﷺ) said: **'Whenever you finish the [obligatory] Salāt in the mosque, do some of your Nāfilah Salāt at home for when you do so Allāh (ﷻ) will shower your house with goodness'.⁽⁴⁾**

(1) Narrated by: Muslim in his "Sahīh" (vol. 2 / p. 601) (no. 883), Abū Dāwūd in "As-Sunnan" (vol. 1 / p. 294) (no. 1129), Ibn Khuzaimah in "As-Sahīh" (vol. 2 / p. 181) and (vol. 3 / p. 102), Ahmad in "Al-Musnad" (vol. 3 / no. 94, 95), Abdir Razzāq in his "Musannaf" (vol. 3 / p. 449) (no. 5534), At-Tabarānī in "Al-Kabīr" (vol. 19 / p. 315) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 240).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 937, 1165, 1172 and 1180) and Muslim (vol. 2 / p. 600) (no. 882).

(3) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1127), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 240) through an authentic chain of narrators.

(4) Narrated by: Muslim in his "Sahīh" (vol. 1 / p. 539) (no. 778).

2- Ibn ‘Umar (رضي الله عنه) related that the prophet (ﷺ) said: **‘Perform part of your *Salāt* at your homes, and never make them like grave yards’**.⁽¹⁾ That is perform *Nāfilah Salāt* at home and never make them like grave yards where no *Salāt* is done.

3- ‘Abdullāh Ibn Sa‘d (رضي الله عنه) said that he once asked the prophet (ﷺ): **‘Which is better: doing *Salāt* in the mosque or at home?’** He (ﷺ) said: **‘Do you see how much close my home is to the mosque, yet I prefer doing *Salāt* at home to doing it in the mosque unless it is an obligatory *Salāt*’**.⁽²⁾

In another narration -narrated by Abī Dāwūd in his “*Sunnan*” through an authentic chain of narrators traced back to Zaid Ibn Thābit- the prophet (ﷺ) said: **‘Doing *Salāt* at home is much more superior than doing it in my mosque [at *Madīnah*] unless it is the obligatory one’**.⁽³⁾

The aforementioned *Ahādīth* clearly state that it is of the prophet’s (ﷺ) *Sunnah* to do *Nāfilah Salāt* at home.

Regarding this point, Shaikhul Islām Ibn Taymiyyah said: ‘The *Sunnah* is to separate between performing the obligatory and optional *Salāt* in *Jumu‘ah Salāt* and other *Salawāt* as was narrated in the “*Sahīh*” that he (ﷺ) prohibited that any [obligatory] *Salāt* be followed immediately by [optional] one; one should separate between them with speech or changing one’s place.

Accordingly, one must not do what most people do nowadays; i.e. as soon as they finish the first *Salāt* they start another. This indeed contradicts the prophet’s (ﷺ) order. The rationale behind such a ruling is to distinguish between the *Nāfilah* and *Fard*

(1) Narrated by: Al-Bukhārī in his “*Sahīh*” (no. 432) and (no. 1187) and Muslim in his “*Sahīh*” (no. 208).

(2) Narrated by: Ibn Mājah in “*As-Sunnan*” (vol. 1 / p. 439) (no. 1378), Ahmad and Ibn Khuzaimah -are reported in “*At-Targhīb Wat Tarhīb*” (vol. 1 / p. 178) and Ibn Hibbān -as reported in “*Misbāh Az-Zujājah*” (vol. 1 / p. 444) which states that ‘the hadīth’s chain of narrators is authentic and all the narrators are trust worthy ones’. Indeed it is so.

(3) Narrated by: Abī Dāwūd in “*As-Sunnan*” (vol. 1 / p. 274) (no. 1044).

Salawāt and between the act of worship and other ordinary acts. That is why *muslims* are recommended to haste in breaking their fast, delay their *Suhūr* and to have something on the Day of *Eidul Fitr* before going to the *Salāt* and they are prohibited to perform *Siyām* a day or two prior to *Ramadān*.

The aim of this all is to separate between what is legal of *Siyām* and what is not and to distinguish between the acts of worship and other acts. So is the case with the *Jumu‘ah Salāt* which *Allāh* (ﷻ) enjoined on *muslims*; it should be distinguished from other [*Nāfilah*] *Salawāt*.

Many of the *Mubtai‘ah* -such as the *Rāfidah* and others- bear the *Niyyah* of doing *Thuhr Salāt* instead of *Jumu‘ah Salāt*, they pretend to do *Taslīm*, but actually they have not done it, then they complete their *Thuhr Salāt*. Whoever watches them thinks that they are doing the *Sunnah*. So, when the obligatory *Salāt* is distinguished from the *Sunnah Salāt*, this would block off the way in the face of *Bid‘ah*. There are so many similar cases like the one discussed. *Allāh* (ﷻ) knows what is best’.⁽¹⁾

Regarding this point, *Shaikh* Muhammad Shamsul Haq Al-‘Athīm Ābādī said: ‘Since the *Friday Salāt* is done instead of *Thuhr Salāt*, one must never perform *Thuhr Salāt* after the *Friday Salāt*.

Indeed none of the *Sahābah*, the *Tābi‘īn* the *Imāms*, scholars and *Muhaddithīn* has ever done so since doing such an act is a *Bid‘ah*, the doer of which incurs a sin upon himself.

Such a *Bid‘ah* was originally practiced by some *hanafīs* as mentioned in “*Al-Bahrur Rā’iq Sharh Kanzud Daqā’iq*”.⁽²⁾

[2/62] It is worth mentioning here that the view -which states that if the post-*Jumu‘ah Sunnah Salāt* is done at the mosque, it should be four *Rak‘ahs* and if done at home, it should be two- is totally baseless and lacks evidence.

(1) See” *Sunnatul Jumu‘al Qabliyyah*” (pp. 63-...)

(²) “*At-Tahqīqātul ‘Ulā*” (p. 46).

Chapter Six

The truth lies in the well-known *hadīth* narrated in the two “Sahīh” which states: **‘The best of one’s *Salāt* is the one done at home except the obligatory one’**.

Accordingly, one is permitted to do post-*Jumu‘ah Salāt* in the mosque -whether two or four *Rak‘ahs*. However, it is better to do them at home considering the apparent meaning of the aforementioned authentic *hadīth*.⁽¹⁾

(1) For more details about the aforementioned false view see: “Tamāmul Minnah” (pp. 341-3). It is of great value.