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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ، أَمَّا بَعْدُ

INTRODUCTION

Allaah تَبَارَكَ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

O believers, when the call to salaah is made on the Day of Jumuah, then hasten towards the remembrance of Allaah, and cease your trading. That is better for you if only you knew. Then when the salaah has ended, disperse into the land and seek of the bounty of Allaah. And remember Allaah abundantly so that you may be successful. When they see some merchandise or some amusement, they flock to it and leave you standing (alone). Say, "That which is with Allaah is better than amusement and merchandising. And Allaah is the best of providers." (Surah Jumuah verse 9-11)

The day of Jumuah holds great importance and significance in Islaam. Different forms of worship have been stipulated for this day. It is a day when Muslims gather together and has been referred to as 'the Eid of the Muslims'. On the Day of Jumuah, Rasulullaah ﷺ would recite certain surahs punctually in and out of salaah. The importance of duaah on this day has been highlighted in various

ahaadeeth. There is one special moment on Jumuah when duaas are readily accepted. Many virtues have been narrated and encouragement has been given regarding the sending of salawaat on this day. Those who pass away on this day will be saved from the punishment in the grave. The name of this day has been specifically mentioned in the Quraan. The angels descend to the earth to witness the acts of worship of the believers on this day. In Jannah, this day will be called Yaumul-Mazeed (Day of Increase) because the people of imaan will be blessed with the vision of Allaah تَبَارَكَ وَتَعَالَى every Jumuah, and they will receive more bounties than before. Some scholars are of the opinion that the night of Jumuah is superior to Lailatul-Qadr. On the night of Jumuah, Rasulullaah ﷺ would say,

هَذِهِ لَيْلَةٌ غَرَاءٌ وَيَوْمٌ أَزْهَرُ

This is a blessed night and an illuminated day.

The Day of Jumuah was originally called Arubah. Before migration, the Ansaar thought to themselves that the Jews and Christians have a specific day in which they all gather weekly to worship Allaah تَبَارَكَ وَتَعَالَى (i.e. Saturday and Sunday), and in which they advise one another; and that they too should stipulate one day. Hence, the Day of Arubah was chosen and it was called Jumuah because all the people would gather on this day. (Umdatul Qaari, Ruhul-Ma'aani, etc.)

Imaam Ghazaali رَحِمَهُ اللَّهُ writes, "Every Muslim should make preparations for Jumuah from Thursday. After the Asr salaah of Thursday, he should make a lot of istighfaar. He should wash his clothes and keep them ready. If he does not have any perfume in his house, then if possible, he should try and obtain some and keep it ready so that he will not get distracted with these things on Jumuah.

The pious people of the past have stated that the person who receives the most benefit on Jumuah will be that person who waits for it and who makes preparations for it from Thursday. The most unfortunate person will be he who does not even know as to when Jumuah will fall, so much so that he will ask the people in the morning as to which day this is. Some pious people used to go and stay in the masjid (Jaami' masjid) from the night of Jumuah in order to make full preparations for the following day. (Ihya' Ulum al-Din, vol. 1, page 161)

Keeping these virtues in mind, this book was prepared to highlight to the public the great virtues of Jumuah, so that particular importance be devoted to this day. Allaah تَبَارَكَ وَتَعَالَى states,

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Whoever honours the distinguishing signs of Allaah, then this is due to taqwa (piety) in the heart. (Hajj verse 22)

The author requests duaas for himself, his family, his teachers and spiritual mentor (Hadhrat Moulana Abdul Hamid Ishaq Saheb, through whose blessings, this book was prepared). May Allaah تَبَارَكَ وَتَعَالَى forgive our shortcomings and accept this work, make it a means of benefit for ourselves and the entire ummah till the Day of Judgement. Ameen

Moosa Kajee

Darul-Uloom Azaadville

26 Rabiul Akhir 1438/ 26 January 2017

Note: A request is made to imaams of masjids to recite one hadith every week either on Thursday night or before the khutbah of Jumuah, so that the importance of the Day of Jumuah can be created in the hearts of the congregation.

VIRTUES OF THE DAY OF JUMUAH

(١) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيِّبٌ فَلْيَمْسِ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ زَوَاهُ ابْنُ مَاجَه

1.) Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "This day is an Eid (festival) which Allaah has granted to the Muslims. Whoever comes for Jumuah salaah, should take a bath and if he has perfume then he should apply some. And I urge you to use the miswaak."

(٢) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «عُرِضَتِ الْجُمُعَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ جِبْرِيلُ فِي كَفِّهِ كَالْمِرْآةِ الْبَيْضَاءِ فِي وَسْطِهَا كَالنُّكْتَةِ السَّوْدَاءِ فَقَالَ: " مَا هَذَا يَا جِبْرِيلُ؟ " قَالَ: هَذِهِ الْجُمُعَةُ يَعْرِضُهَا عَلَيْكَ رَبُّكَ لِتَكُونَ لَكَ عِيدًا وَلِقَوْمِكَ مِنْ بَعْدِكَ، وَلَكُمْ فِيهَا خَيْرٌ تَكُونُ أَنْتَ الْأَوَّلُ وَيَكُونُ الْيَهُودُ وَالنَّصَارَى مِنْ بَعْدِكَ، وَفِيهَا سَاعَةٌ لَا يَدْعُو أَحَدٌ رَبَّهُ فِيهَا بِخَيْرٍ هُوَ لَهُ قَسَمٌ إِلَّا أَعْطَاهُ، أَوْ يَتَعَوَّذُ مِنْ شَرٍّ إِلَّا دَفَعَ عَنْهُ مَا هُوَ أَعْظَمُ مِنْهُ، وَنَحْنُ نَدْعُوهُ فِي الْآخِرَةِ يَوْمَ الْمَزِيدِ الْحَدِيثُ. زَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادٍ جَيِّدٍ

2.) Sayyiduna Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates, "Jumuah was presented to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Jibreel عَلَيْهِ السَّلَام came to him. In his palm was something like a white mirror. In the middle was a black dot.¹ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "What is that, O Jibreel?"

¹ The black dot is Qiyaamah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The days were shown to me, and among them Friday was shown to me. It looked like a shiny mirror in the middle of which was a black spot. I asked, 'What is this?' It was said, 'The Hour.'" (Musannaf ibn Abi Shaibah, Musnad Abi Ya'la, Tabraani in Awsat) Friday is a special day whose virtues have been extolled in the ahaadeeth. Friday has been likened in this hadith to a gleaming mirror. The only thing that mars the beauty of Friday is the fact that it is also the day on which the Hour will commence. Because of this, every

Jibreel عَلَيْهِ السَّلَام replied, “This (white mirror) is Jumuah which your Sustainer presented to you, so that it can be an Eid for you and your people after you. There is goodness for you in it. Due to this, you will be the first (to enter Jannah with your followers) and the Jews and Christians will be after you. On this day, there is a moment in which whoever supplicates to His Sustainer for any good which is destined to reach him, then He will grant it to him; or whoever seeks protection from evil, Allaah تَبَارَكَ وَتَعَالَى will remove from him a greater evil. In the Hereafter, we will call this day ‘Yaumul-Mazeed’ (the Day of increase.)”

(Note: It will be called so because the people of imaan will be blessed with the vision of Allaah تَبَارَكَ وَتَعَالَى every Jumuah, and they will receive more bounties than before. (Musannaf Ibn Abi Shaibah))

٣) عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْدَرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ، وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ، فِيهِ خَمْسُ خِلَالٍ، خَلَقَ اللَّهُ فِيهِ آدَمَ، وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ، وَفِيهِ تَوَفَّى اللَّهُ آدَمَ، وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ فِيهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ، مَا لَمْ يَسْأَلْ حَرَامًا، وَفِيهِ تَقُومُ السَّاعَةُ، مَا مِنْ مَلِكٍ مُقَرَّبٍ، وَلَا سَمَاءٍ، وَلَا أَرْضٍ، وَلَا رِيَّاحٍ، وَلَا جِبَالٍ، وَلَا بَحْرٍ، إِلَّا وَهَنَ يُشْفِقَنَّ مِنْ يَوْمِ الْجُمُعَةِ رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ بَلْفَظٍ وَاحِدٍ وَفِي إِسْنَادِهِمَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ وَهُوَ مِمَّنْ احتج به أحمد وغيره ورواه أحمد أيضا والبزار من طريق عبد الله أيضا من حديث سعد بن عبادَة وَبَقِيَّةُ رُؤَاتِهِ ثَقَاتٌ مَشْهُورُونَ

3.) Sayyiduna Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Day of Jumuah is the leader of days and the greatest of days in the sight of Allaah تَبَارَكَ وَتَعَالَى. It is greater in the sight

Friday, all creatures (apart from humans and jinn) are filled with fear, dreading that this particular Friday be the one on which the Trumpet is blown.

of Allaah تَبَارَكَ وَتَعَالَى than the two Eids. This day has five specialities. Allaah تَبَارَكَ وَتَعَالَى created Aadam عَلَيْهِ السَّلَام on this day; Allaah تَبَارَكَ وَتَعَالَى sent him to the world on this day²; on this day Allaah تَبَارَكَ وَتَعَالَى extracted his soul³; there is a moment on this day in which Allaah تَبَارَكَ وَتَعَالَى grants to His servant whatever he asks for, except if he asks for something haraam (forbidden things); and on this day Qiyaamah will take place⁴. Every close angel, the heavens, the earth, the winds, the mountains, and the oceans are all fearful on the Day of Jumuah.”

٤) عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَيَسَ بِتَارِكِ أَحَدًا مِنَ الْمُسْلِمِينَ يَوْمَ الْجُمُعَةِ إِلَّا غَفَرَ لَهُ رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ مَرْفُوعًا بِإِسْنَادٍ حَسَنٍ

4.) Sayyiduna Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى does not leave any of the Muslims on the Day of Jumuah without forgiving them.”

Since this is a day of forgiveness, one should seek extra forgiveness on this day. One way of seeking forgiveness is to recite the following duaa thrice before the Fajr salaah. (Tabraani in Awsat)

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَأَتُوبُ إِلَيْهِ

² The object of creating this world was for man to inhabit it. Therefore Adam عَلَيْهِ السَّلَام coming down was a great bounty. Similarly, his coming to the earth was the means for countless pious people coming into the world, including the pride of all creation, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

³ Death is a bounty for the believers. Adam عَلَيْهِ السَّلَام was granted this gift on the day of Jumuah.

⁴ The Day of Judgement is a great favour for the believers as they will receive the greatest bounty as a result of it i.e. the vision of Allaah تَبَارَكَ وَتَعَالَى and the everlasting life of Jannah.

VIRTUES OF JUMUAH SALAAH

٥) عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، قَالَ: لَحِقَنِي عَبَايَةُ بْنُ رِفَاعَةَ بْنِ رَافِعٍ، وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ، فَقَالَ: أَبْشُرْ، فَإِنَّ خَطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عُبَيْسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ الْبُخَارِيُّ وَعِنْدَهُ قَالَ عَبَايَةُ بْنُ رِفَاعَةَ، قَالَ: أَذْرَكُنِي أَبُو عُبَيْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

5.) Yazeed ibn Abi Maryam رَحِمَهُ اللَّهُ said that Abaayah ibn Rifaa'ah ibn Raafi رَحِمَهُ اللَّهُ met him whilst he was walking for Jumuah salaah, and said, "Glad tidings to you, for your footsteps are in the path of Allaah. I heard Sayyiduna Abu Abs رَضِيَ اللَّهُ عَنْهُ narrating that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever's feet become dusty in the path of Allaah, Allaah تَبَارَكَ وَتَعَالَى makes them forbidden for the Fire."

٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْخَصْيَ فَقَدْ لَغَا رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ

6.) Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who performs a beautiful ablution, then goes for Jumu'ah, listens attentively [to the khutbah] and remains silent, his (minor) sins from this Friday to the next are forgiven, plus another three days [i.e. he is forgiven for a total of ten days]. And whoever plays with pebbles [or anything else while the khutbah (sermon) is delivered] has engaged in futile activity." (He is thus deprived of the full reward.)

(٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ رَوَاهُ مُسْلِمٌ

7.) Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The five daily salaahs, one Jumuah salaah till the next Jumuah salaah, and one Ramadhaan till the next Ramadhaan are all atonements for the period between them, provided that major sins are abstained from.”

(٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَسْعَ إِلَى الْجُمُعَةِ، وَمَنْ اسْتَغْنَى عَنْهَا بَلْهَوٍ وَتِجَارَةٍ اسْتَغْنَى اللَّهُ عَنْهُ، وَاللَّهُ غَنِيٌّ حَمِيدٌ

رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَاللَّفْظُ لَهُ وَالتَّبَرُّارُ دُونَ ذِكْرِ الْجُمُعَةِ وَفِيهِ عَلِيُّ بْنُ يَزِيدٍ الْأُلْهَانِيُّ

8.) Sayyiduna Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever believes in Allaah and the Last Day should hasten for Jumuah. Whoever neglects Jumuah because of indulging in some useless activity or business, then Allaah تَبَارَكَ وَتَعَالَى has no need for him. And Allaah تَبَارَكَ وَتَعَالَى is All-Independent and Worthy of all praise.”

GREAT REWARDS FOR SIX SIMPLE ACTIONS

(٩) عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاعْتَسَلَ، وَبَكَرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْعُ، كَانَ لَهُ بِكُلِّ خَطْوَةٍ عَمَلٌ سَنَةٍ، أَجْرُ صِيَامِهَا وَقِيَامِهَا رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ

حَدِيثُ حَسَنِ وَالتَّسَائِيَّ وَابْنِ مَاجَهَ وَابْنِ خُرَيْمَةَ وَابْنِ حَبَانَ فِي صَحِيحَيْهِمَا وَالْحَاكِمُ وَصَحِيحُهُ
وَرَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ

9.) Sayyiduna Aws ibn Aws رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever takes a bath on Friday and washes his hair as well⁵, leaves early for the salaah⁶ and reaches the masjid early, walks and does not mount a conveyance, sits close to the imaam, listens attentively and keeps quiet, then for every step, he gains the reward of one year’s fasting and standing in salaah the whole night.”

Note: Six actions have been mentioned in this hadith for one to get such great rewards: 1.) Taking a complete bath 2.) Leaving early for Jumuah salaah 3.) Walking for Jumuah 4.) Sitting as close as possible to the imaam 5.) Listening attentively and keeping quiet 6.) Not doing any futile action.

قَالَ بَعْضُ الْأَثَمَةِ: لَمْ نَسْمَعْ مِنَ الشَّرِيعَةِ حَدِيثًا صَحِيحًا مُشْتَمِلًا عَلَى مِثْلِ هَذَا الثَّوَابِ أَيُّ: فَيَتَأَكَّدُ الْعَمَلُ
لِيُنَالَ الْأَمَلُ

Mulla Ali Qaari رَحِمَهُ اللَّهُ says, “Some imaams have stated, “We have not heard in the shariah of any saheeh hadeeth which includes rewards

⁵ This is one translation. This means that one should have a complete bath as he does for the bath when one is impure (janaabat). A reason for this is that the Arabs generally kept long hair. Thus, they are encouraged to wash it at least on Jumuah. Another translation is, “Whoever has relations with his wife causing her to take a bath, and has a bath himself.....” This meaning is supported by the following narration of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Are any of you unable to have relations with his wife every Jumuah, since there are two rewards for this? One reward is for your ghusl and the other is for your wife’s ghusl.” (Bayhaqi in Shuabul-Imaan)

⁶ Another meaning of بَرَ is to give charity, as is stated in another hadith, “Hasten with charity, because calamities do not surpass it.” (Tabraani in Awsat, Bayhaqi in Shuabul-Imaan and Sunanul-Kubraa)

of this nature. Therefore, it is necessary to practise on these actions so that one's hopes (of rewards) can be realized."

WARNINGS FOR MISSING JUMUAH SALAAH

(١٠) عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ عَلَى أَعْوَادٍ مُنْبِرِهِ: «لَيْسَتْ هُنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيْخِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَهَ وَغَيْرُهُمَا

10.) Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrate that they heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying while sitting on his pulpit, "People should most definitely stop abandoning the Jumuah salaah or else Allaah تَبَارَكَ وَتَعَالَى will seal their hearts and they will most certainly be included among the heedless."

(١١) عَنْ أَبِي الْجَعْدِ الصَّمْرِيِّ وَكَانَتْ لَهُ صُحْبَةٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَحُسْنُهُ وَابْنُ مَاجَهَ وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ فِي صَحِيحَيْهِمَا وَالْحَاكِمُ وَقَالَ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَفِي رِوَايَةٍ لِابْنِ خُزَيْمَةَ وَابْنِ حِبَّانَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ غَدْرٍ فَهُوَ مُنَافِقٌ وَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ جُمُعٍ مُتَوَالِيَاتٍ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ رَوَاهُ أَبُو يَعْلَى مَوْقُوفًا بِإِسْنَادٍ صَحِيحٍ.

11.) Sayyiduna Abu Ja'd رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever leaves out the performance of three

Jumuahs⁷ due to laziness⁸, Allaah تَبَارَكَ وَتَعَالَى will place a seal on his heart.” Another narration states, “Whoever leaves out the performance of three Jumuahs, without any valid excuse, then he is a hypocrite.” Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states, “Whoever leaves out the performance of three Jumuahs successively, then he has thrown Islaam behind his back.”

(١٢) عَنْ حَارِثَةَ بْنِ التُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّخِذُ أَحَدُكُمْ السَّائِمَةَ فَيَشْهَدُ الصَّلَاةَ فِي جَمَاعَةٍ فَتَعَدُّ عَلَيْهِ سَائِمَتُهُ فَيَقُولُ لَوْ طَلَبْتُ لِسَائِمِي مَكَانًا هُوَ أَكْلًا مِنْ هَذَا فَيَتَحَوَّلُ وَلَا يَشْهَدُ إِلَّا الْجُمُعَةَ فَيَعَدُّ عَلَيْهِ سَائِمَتُهُ فَيَقُولُ لَوْ طَلَبْتُ لِسَائِمِي مَكَانًا هُوَ أَكْلًا مِنْ هَذَا، فَيَتَحَوَّلُ فَلَا يَشْهَدُ الْجُمُعَةَ وَلَا الْجَمَاعَةَ فَيُطْعِمُ عَلَى قَلْبِهِ رَوَاهُ أَحْمَدُ

12.) Sayyiduna Haarithah ibn Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Sometimes, a person owns livestock. He performs all his salaah with jama'at (in congregation). Then he faces some difficulty with regards to his livestock, so he says, “I should look for a place where the grass is better.” He then shifts to another place, and now only comes for Jumuah salaah.” Thereafter,

⁷ Three Jumuahs can mean a person who leaves out three Jumuahs successively. Alternatively, it can mean a person who leaves out any three Jumuahs. This is in accordance to the outward wording of the hadeeth.

⁸ Ibnul-Arabi has written that a person leaves out this act of worship for one of three reasons: 1.) He has a valid Shar'i reason – he will be rewarded due to his intention. 2.) He denies the compulsion of this compulsory act – he will become a disbeliever. 3.) He abstains from it due to ignorance of its great value. He is thus lazy to perform it – he is committing a major sin, even if he performs Zuhr salaah. If he does not even perform Zuhr, then the sin is compounded. If one continues leaving out Jumuah, then this is a sign that Allaah تَبَارَكَ وَتَعَالَى has placed on his heart a stamp of hypocrisy...Continuous indulgence in sin leads to an evil end, removes the sweetness of obedience, and destroys a person's deen, whilst he does not even know. (Aaridhatul-Ahwazi vol. 2 page 285-286)

he faces some difficulty with regards to his livestock, so he says, “I should look for a place where the grass is better.” He then shifts to another place, and now does not come for salaah with jama’at or Jumuah. Allaah تَبَارَكَ وَتَعَالَى then places a seal on his heart.”

(١٣) عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ أَنْ أَمُرَ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ أُحْرِقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ يُؤْتِهِمْ رِوَاهُ مُسْلِمٌ وَالْحَاكِمُ بِإِسْنَادٍ عَلَى شَرِّهِمَا وَرَوَى التِّرْمِذِيُّ وَسُئِلَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً فَقَالَ هُوَ فِي النَّارِ

13.) Sayyiduna Ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said regarding some people who would not perform Jumuah, “I desire to command a person to lead the others in salaah, so that I can go and burn the houses of those who stay back from Jumuah salaah.”

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ was asked about a person who fasts every day and performs optional salaah all night long but he does not attend salaah in congregation and he does not go for Jumuah salaah. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “He is in the Fire.”

If one has been guilty of this offence compensate for this shortcoming by seeking forgiveness from Allaah تَبَارَكَ وَتَعَالَى sincerely. Together with this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has commanded that such a person should give charity, as this will cool the anger of Allaah تَبَارَكَ وَتَعَالَى. Samurah Ibn Jundub رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever leaves Jumuah without any valid excuse, then let him give in charity one dinar (gold coin). If he does not possess so much, then he should give at least half a dinar.” (Abu Dawood)

SALAWAAT ON THE DAY OF JUMUAH

١٤) عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ فِي كُلِّ مَوْطِنٍ أَكْثَرُكُمْ عَلَيَّ صَلَاةً فِي الدُّنْيَا مَنْ صَلَّى عَلَيَّ مِائَةَ مَرَّةٍ فِي يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ فَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَثَلَاثِينَ مِنْ حَوَائِجِ الدُّنْيَا , ثُمَّ يُؤَكَّلُ اللَّهُ بِذَلِكَ مَلَكًا يُدْخِلُهُ فِي قَبْرِي كَمَا يُدْخِلُ عَلَيْكُمْ الْهَدَايَا يُخْبِرُنِي مَنْ صَلَّى عَلَيَّ بِاسْمِهِ وَنَسَبِهِ إِلَى عَشِيرَتِهِ فَأُثْبِتُهُ عِنْدِي فِي صَحِيفَةٍ بَيْضَاءَ (رواه البيهقي في حياة الانبياء في قبورهم بسند ضعيف)

14.) Sayyiduna Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily, the one closest to me on the Day of Qiyaamah at every place, will be the one who recites the most amount of salawaat to me. Whoever recites one hundred salawaat upon me on the day and night of Jumuah (Friday), Allaah تَبَارَكَ وَتَعَالَى will fulfill one hundred (100) needs of his, seventy (70) needs of the hereafter and thirty (30) needs of this world. Then Allaah تَبَارَكَ وَتَعَالَى will appoint an angel for this task: he will bring it into my grave just as how gifts are brought to you. He will inform me of those who sent salawaat unto me, mentioning his name and his family name. I will keep a record of this by me in a white book.”

١٥) عَنْ أَوْسِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ وَفِيهِ النُّفُوحُ وَفِيهِ الصَّعَقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنْ صَلَّاتُكُمْ مَعْرُوضَةً عَلَيَّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرْمَتْ - يَقُولُونَ: بَلَيْتَ - فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ رَوَاهُ أَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَابْنُ حَبَانَ فِي صَحِيحِهِ

15.) Sayyiduna Aws ibn Aws رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “From amongst the days of the week, the most

virtuous is the day of Jumu'ah. On this day Adam عَلَيْهِ السَّلَامُ was created, and on this day he passed away. On this day the trumpet will be blown (for Qiyaamah). The second trumpet will also be blown on this day. So recite salawaat in abundance upon me. Your salawaat upon me on the day of Jumu'ah are presented to me." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ then asked, "O Rasulullaah! How shall our salawaat be presented to you (after you pass away) when your blessed body would have been decomposed by then?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Verily Allaah has prohibited the earth from consuming the bodies of the Ambiya عَلَيْهِمُ السَّلَامُ."

١٦) عن ابى أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُوا عَلَى مِنَ الصَّلَاةِ فِي كُلِّ يَوْمٍ الْجُمُعَةِ فَإِنَّ صَلَاةَ أُمَّتِي تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ جُمُعَةٍ فَمَنْ كَانَ أَكْثَرَهُمْ عَلَى صَلَاةٍ كَانَ أَقْرَبَهُمْ مِنِّي مَنْزِلَةً (رواه البيهقي باسناد حسنٍ إلا أنَّ مكحولاً قيل لم يسمع من ابى امامة)

16.) Sayyiduna Abu Umamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Recite salawaat upon me in abundance every Jumu'ah (Friday). Verily the salawaat (durood) of my ummah are presented to me every Jumu'ah. The one who recites the most salawaat on me will be closest to me in position."

Sayyiduna Abdullah Ibn Masud رَضِيَ اللَّهُ عَنْهُ said to Zaid Ibn Wahb رَحِمَهُ اللَّهُ, "O Zaid, on the Day of Jumu'ah (Friday), do not abstain from reciting one thousand salawaat. You should say,

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ"

(Abu Nuaim in Hilyah)

(١٧) عن ابى الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أَكثِرُوا عَلَيَّ مِنَ الصَّلَاةِ كُلِّ يَوْمٍ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَ بَعْدَ الْمَوْتِ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَتَّى يُرْزَقَ (رواه ابن ماجه باسناد جيد)

17.) Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Recite salawaat in abundance on me on the day of Jumuah (Fridays), for verily this is such a (blessed) day when the angels are present. When anyone recites salawaat upon me, it is presented to me as long as he recites it until he stops. Abu Darda رَضِيَ اللَّهُ عَنْهُ asked, “And what about after your death?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Verily Allaah has prohibited the earth from consuming the bodies of the Ambiya عَلَيْهِمُ السَّلَام. The Nabi of Allaah is perpetually alive (in his grave), where he receives sustenance.”

VIRTUES OF GOING EARLY FOR JUMUAH SALAAH

(١٨) عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقْعُدُ الْمَلَائِكَةُ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسَاجِدِ مَعَهُمُ الصُّحُفُ يَكْتُبُونَ النَّاسَ فَإِذَا خَرَجَ الْإِمَامُ طَوَيْتِ الصُّحُفُ قُلْتُ يَا أبا أُمَامَةَ لَيْسَ لِمَنْ جَاءَ بَعْدَ خُرُوجِ الْإِمَامِ جُمُعَةٌ؟ قَالَ بَلَى وَلَكِنْ لَيْسَ مِمَّنْ يُكْتَبُ فِي الصُّحُفِ رَوَاهُ أَحْمَدُ وَالتَّبْرَانِيُّ فِي الْكَبِيرِ وَفِيهِ مُبَارَكُ بْنُ قُضَالَةَ، وَقَدْ وَثَّقَهُ جَمَاعَةٌ وَضَعَفَهُ آخَرُونَ.

18.) Sayyiduna Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The angels sit at the door of the masjids on the Day of Jumuah. They have their scrolls with them. They write down the names of people. When the imaam emerges (for the khutbah), the

scrolls are folded.” The narrator asked Abu Umaamah, “Is there no Jumuah for those who arrive after the imaam emerges? (i.e. is their Jumuah salaah null and void?)” He replied, “Their Jumuah will take place, but they will not be from those who are recorded in the scrolls.”

(١٩) عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ خَرَجَ الشَّيَاطِينُ يُوثِقُونَ النَّاسَ إِلَى أَسْوَاقِهِمْ [وَمَعَهُمُ الرِّايَاتُ] وَتَقْعُدُ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدَرِ مَنَازِلِهِمْ السَّابِقِ وَالْمُصَلِّيَ الَّذِي يَلِيهِ حَتَّى يَخْرُجَ الْإِمَامُ فَمَنْ دَنَا مِنَ الْإِمَامِ فَأَنْصَتَ وَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلَانِ مِنَ الْأَجْرِ وَمَنْ نَأَى [عَنْهُ] فَاسْتَمَعَ وَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلٌ مِنَ الْأَجْرِ وَمَنْ دَنَا مِنَ الْإِمَامِ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ كَانَ عَلَيْهِ كِفْلَانِ مِنَ الْوِزْرِ [وَمَنْ نَأَى عَنْهُ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ كَانَ عَلَيْهِ كِفْلٌ مِنَ الْوِزْرِ] وَمَنْ قَالَ صِهْ فَقَدْ تَكَلَّمَ وَمَنْ تَكَلَّمَ فَلَا جُمُعَةَ لَهُ ثُمَّ قَالَ هَكَذَا سَمِعْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ رَوَى أَبُو دَاوُدَ طَرَفًا مِنْهُ يَسِيرًا رَوَاهُ أَحْمَدُ وَفِيهِ رَجُلٌ لَمْ يُسَمَّ.

19.) Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ states, “On the Day of Jumuah, the Shayaateen (devils) delay the people in their shops. The angels sit at the door of the masjids, writing the names of people as they enter: the first, the second and so on; until the imaam emerges. The one who comes close to the imaam, keeps quiet, listens attentively, and does not do any futile act will get two mounds of reward. The one who sits far from the imaam, keeps quiet, listens attentively and does not do any futile act will get one mound of reward. The one who comes close to the imaam, does futile actions, does not keep quiet and does not listen attentively, will get two mounds of sin. The one who sits far from the imaam, does futile actions, does not keep quiet and does not listen attentively, will get one mound of sin. Whoever tells another, “Keep quiet (whilst the khutbah is taking place), then he has spoken. Whoever speaks, then there is no

Jumuah for him (i.e. he will not be rewarded, even though his obligation is fulfilled.)” Then Ali رَضِيَ اللَّهُ عَنْهُ said, “This is what I heard from your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

(٢٠) عَنْ أَبِي عُبَيْدَةَ قَالَ قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ سَارِعُوا إِلَى الْجُمُعَةِ فَإِنَّ اللَّهَ - عَزَّ وَجَلَّ - يَبْرُزُ إِلَى أَهْلِ الْجَنَّةِ فِي كُلِّ جُمُعَةٍ فِي كَتِيبٍ كَافُورٍ فَيَكُونُوا مِنْهُ فِي الْقُرْبِ عَلَى قَدَرٍ تَسَارُعِهِمْ إِلَى الْجُمُعَةِ فَيُحَدِّثُ اللَّهُ - عَزَّ وَجَلَّ - لَهُمْ مِنَ الْكَرَامَةِ شَيْئًا لَمْ يَكُونُوا رَأَوْهُ قَبْلَ ذَلِكَ ثُمَّ يَرْجِعُونَ إِلَى أَهْلِهِمْ فَيُحَدِّثُونَهُمْ بِمَا أَحَدَثَ اللَّهُ لَهُمْ قَالَ ثُمَّ دَخَلَ عَبْدُ اللَّهِ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلَيْنِ يَوْمَ الْجُمُعَةِ قَدْ سَبَقَاهُ فَقَالَ عَبْدُ اللَّهِ رَجُلَانِ وَأَنَا الثَّالِثُ إِنْ شَاءَ اللَّهُ أَنْ يُبَارِكَ فِي الثَّالِثِ قُلْتُ لَهُ حَدِيثٌ عَنِ ابْنِ مَاجَهْ مَرْفُوعٌ بِاخْتِصَارٍ عَنْ هَذَا رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ، وَأَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

20.) Sayyiduna Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said, “Come early for Jumuah, because Allaah تَبَارَكَ وَتَعَالَى will manifest Himself to the people of Jannah every Jumuah on a mound of camphor. They will be granted positions closed to it based on the extent they hastened in coming early for Jumuah. Allaah تَبَارَكَ وَتَعَالَى will create for them such honour which they had never seen before this. Then they will return to their family members and inform them of what Allaah تَبَارَكَ وَتَعَالَى had granted them.” After narrating this hadeeth, Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ entered the masjid, and he found that two people had preceded him. He remarked, “Two men (have already come) and I am the third. In-sha-Allaah, the third will also be blessed.”

(٢١) عَنْ عَلْقَمَةَ رَحِمَهُ اللَّهُ قَالَ خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلَاثَةً قَدْ سَبَقُوهُ فَقَالَ رَابِعٌ أَرْبَعَةٌ وَمَا رَابِعٌ أَرْبَعَةٌ بَعِيدٌ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدَرِ رَوَاجِهِمْ إِلَى الْجُمُعَاتِ، الْأَوَّلُ وَالثَّانِي وَالثَّالِثُ ثُمَّ قَالَ رَابِعٌ أَرْبَعَةٌ وَمَا رَابِعٌ أَرْبَعَةٌ بَعِيدٌ رَوَاهُ ابْنُ مَاجَهْ وَابْنُ أَبِي عَاصِمٍ وَإِسْنَادُهُمَا حَسَنٌ

21.) Alqamah رَحِمَهُ اللهُ states, “I went with Sayyiduna Abdullaah ibn Mas’ood رَضِيَ اللهُ عَنْهُ on the Day of Jumuah (for the Jumuah salaah.) He found that three people had preceded him to the masjid. He then remarked, “I am the fourth, and the fourth is not far from Allaah. I heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘People will sit on the Day of Judgement in proximity to Allaah تَبَارَكَ وَتَعَالَى based on the extent they came early for Jumuah; the first, second, third and then the fourth. The fourth is also not far from Allaah تَبَارَكَ وَتَعَالَى.”

BEING CLOSE TO THE IMAAM

٢٢) عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ احْضَرُوا الْجُمُعَةَ وَادْنُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ لَيَكُونُ مِنْ أَهْلِ الْجَنَّةِ فَيَتَأَخَّرُ عَنِ الْجُمُعَةِ فَيُؤَخَّرُ عَنِ الْجَنَّةِ وَإِنَّهُ لِمَنْ أَهْلِهَا رَوَاهُ الطَّبْرَانِيُّ فِي الصَّغِيرِ وَفِيهِ الْحَكْمُ بِنُ عَبْدِ الْمَلِكِ وَهُوَ ضَعِيفٌ.

22.) Sayyiduna Samurah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Attend Jumuah salaah and come close to the imaam. A person is destined to be from the people of Jannah, but he stays back from Jumuah, so he is kept back from entering Jannah (temporarily), even though he is one of its inhabitants.”

SURAHS TO BE RECITED

٢٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ وَفِي رَوَايَةٍ مَنْ قَرَأَ حَمَ الدُّخَانَ فِي لَيْلَةِ أَصْحَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ رَوَاهُ التِّرْمِذِيُّ وَالْأَصْبَهَانِيُّ وَلَفَّظَهُ مِنْ صُلَى بِسُورَةِ الدُّخَانَ فِي لَيْلَةِ بَاتَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ وَرَوَاهُ الطَّبْرَانِيُّ وَالْأَصْبَهَانِيُّ أَيْضًا مِنْ حَدِيثِ أَبِي أَمَامَةَ وَلَفَّظَهُمَا قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَوْ يَوْمِ الْجُمُعَةِ بَنَى اللهُ لَهُ بَيْتًا فِي

الْحَنَّةَ وَفِيهِ فَضَالٌ بَنُ جُبَيْرٍ وَهُوَ ضَعِيفٌ جَدًّا وَرَوَى الْبَيْهَقِيُّ فِي شُعْبِ الْإِيمَانِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ لَيْلَةَ الْجُمُعَةِ حَمَّ الدُّخَانَ وَيَسَّ أَصْبَحَ مَغْفُورًا لَهُ تَفَرَّدَ بِهِ هِشَامٌ وَهُوَ هَكَذَا ضَعِيفٌ وَرَوَاهُ غَيْرُهُ عَنِ الْحَسَنِ وَ عَنْ أَبِي رَافِعٍ قَالَ مَنْ قَرَأَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ، وَزُوجَ مِنَ الْخُورِ الْعَيْنِ رَوَاهُ الدَّارِمِيُّ

23.) Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Surah Hameem Dukhaan on the night of Jumuah, his (minor) sins are forgiven.” One narration states, “Whoever recites Surah Dukhaan at night, seventy thousand angels seek forgiveness on his behalf the whole night.” Abu Umaamah رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites Surah Haa Meem Dukhaan on the night or day of Jumuah, Allaah تَبَارَكَ وَتَعَالَى will build for him a house in Jannah.” Another narration of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reads, “Whoever recites Surah Hameem Dukhaan and Yaseen on the night of Jumuah, his (minor) sins are forgiven.” A senior Tabi’i, Abu Raafi رَضِيَ اللَّهُ عَنْهُ states, “Whoever will recite Surah Dukhan on the Eve of Friday, by morning he will be forgiven and he will be wed to a Hur (damsel of Jannah)”

٢٤) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ السُّورَةَ الَّتِي يُذَكَّرُ فِيهَا آلُ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ حَتَّى تَغِيبَ الشَّمْسُ رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالْكَبِيرِ وَفِيهِ طَلْحَةُ بْنُ زَيْدٍ الرَّقِّيُّ وَهُوَ ضَعِيفٌ

24.) Sayyiduna Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا states, “Whoever recites Surah Aal-Imraan on the Day of Jumuah, Allaah تَبَارَكَ وَتَعَالَى will send His special mercy upon him and the angels will supplicate on his behalf until the sun sets.”

٢٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ رَوَاهُ الْبَيْهَقِيُّ مَرْفُوعًا وَالْحَاكِمُ مَرْفُوعًا

وموقوفاً أيضاً وَقَالَ صَحِيحُ الْإِسْنَادِ وَرَوَاهُ الدَّارِمِيُّ فِي مُسْنَدِهِ مَوْقُوفًا عَلَى أَبِي سَعِيدٍ وَلَفْظُهُ قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ لَيْلَةَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ فِيمَا بَيْنَهُ وَبَيْنَ الْبَيْتِ الْعَتِيقِ وَفِي أَسَانِيدِهِمْ كُلِّهَا إِلَّا الْحَاكِمُ أَبُو هَاشِمٍ يَحْيَى بْنُ دِينَارٍ الرُّومَانِيُّ وَالْأَكْثَرُونَ عَلَى تَوْثِيقِهِ وَبَقِيَّةُ الْإِسْنَادِ نِقَاتٌ وَفِي إِسْنَادِ الْحَاكِمِ الَّذِي صَحَّحَهُ نَعِيمُ بْنُ حَمَّادٍ

25.) Sayyiduna Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites Surah Kahf on the Day of Jumuah, a light will be lit for him which will extend for the period between the two Jumuaahs." Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ himself states, "Whoever recites Surah Kahf on the night of Jumuah, a light will be lit for him that will stretch from him to the Ka'bah."

٢٦) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ سَطَعَ لَهُ نُورٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ يُضِيءُ لَهُ يَوْمَ الْقِيَامَةِ وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ رَوَاهُ أَبُو بَكْرٍ بْنُ مُزْدَوَيْهِ فِي تَفْسِيرِهِ بِإِسْنَادٍ لَا بَأْسَ بِهِ

26.) Sayyiduna Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites Surah Kahf on the Day of Jumuah, a light will glow for him from beneath his feet to the heavens. It will shine for him on the Day of Judgement. All his (minor) sins committed between the two Jumuaahs will be forgiven."

٢٧) عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ تَكُونُ فَإِنْ خَرَجَ الدَّجَالُ عَصَمَ مِنْهُ رَوَاهُ الضِّياءُ فِي الْمُخْتَارَةِ

27.) Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites Surah Kahf on the Day of Jumuah, then he is protected for eight days. If Dajjaal appears, he will be saved from him."

٢٨) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ بَعْدَ صَلَاةِ الْجُمُعَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ سَبْعَ مَرَّاتٍ أَعَادَهُ اللَّهُ عَزَّ وَجَلَّ مِنَ السُّوءِ إِلَى الْجُمُعَةِ الْأُخْرَى رواه ابن السني في عمل اليوم و الليلة و يؤيده الآثار من اسماء رضي الله عنها و الزهري و مكحول

28.) Sayyidatuna Aishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following surahs seven times after the Jumuah salaah, will be protected till the following Jumu’ah: Surah Ihklaas, Surah Falaq and Surah Naas.”

Imaam Wakee’ رَحِمَهُ اللَّهُ said, ‘I have tried this and found it to be exactly so.’

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ بَعْدَ مَا يَقْضِي الْجُمُعَةَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ مِائَةَ مَرَّةٍ، غَفَرَ اللَّهُ لَهُ مِائَةَ أَلْفِ ذَنْبٍ، وَلَوْلَا ذَلِكَ أَرْبَعَةٌ وَعِشْرِينَ أَلْفَ ذَنْبٍ رواه ابن السني في عمل اليوم و الليلة و يؤيده احاديث اخرى كما قال الزبيدي في شرح الاحياء

Sayyiduna Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following one hundred times after completing the Jumuah salaah, Allaah تَبَارَكَ وَتَعَالَى will forgive one hundred thousand of his (minor) sins, and twenty four thousand of his parents.” The words are:
سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ

SALAATUT TASBEEH

٢٩) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَأَهُ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ

وَعَلَانِيَتُهُ عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكْعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسِعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي عُمْرِكَ مَرَّةً رواه أبو داود وابن ماجه وابن خزيمة في صحيحه وقال إن صحَّ الخبرُ فإن في القلب من هذا الإسناد شيئاً فذكره ثم قال ورواه إبراهيم بن الحكم بن أبان عن أبيه عن عكرمة مرسلاً لم يذكر ابن عباس (قال الحافظ) ورواه الطبراني وقال في آخره قُلُوْ كَانَتْ ذُنُوبُكَ مِثْلَ زَيْدِ الْبَحْرِ أَوْ رَمْلِ عَالِجٍ غَفَرَ اللَّهُ لَكَ (قال الحافظ) وقد رَوَى هذا الحديث من طرق كثيرة وعن جماعة من الصحابة وأمثلها حديث عكرمة هذا وقد صححه جماعة منهم الحافظ أبو بكر الأجرى وشيخنا أبو محمد عبد الرحيم المصري وشيخنا الحافظ أبو الحسن المقدسى رحمهم الله تعالى وقال أبو بكر بن أبي داود سمعت أباي يقول ليس في صلاة التسبيح حديث صحيح غير هذا وقال مسلم بن الحجاج رحمه الله تعالى لا يروى في هذا الحديث إسناد أحسن من هذا يعنى إسناد حديث عكرمة عن ابن عباس وقال الحاكم قد صحت الرواية عن ابن عمر أن رسول الله صلى الله عليه وسلم علم ابن عمه هذه الصلاة ثم قال حدثنا أحمد بن داود بمصر حدثنا إسحاق بن كامل حدثنا إدريس بن يحيى عن حيوة بن شريح عن يزيد بن أبي حبيب عن نافع عن ابن عمر رضي الله عنهما قال وجه رسول الله صلى الله عليه وسلم جعفر بن أبي طالب إلى بلاد الحبشة فلما قدم اعتنقه وقَبَّلَ بين عينيه ثم قال ألا أهبُّ لك ألا أسرك ألا أمنحك فذكر الحديث ثم قال هذا إسناد صحيح لا غبار عليه.

29.) Sayyiduna Abdullaah Ibn Abbaas رَضِيَ اللهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to (his beloved uncle) Abbaas Ibn Abdul

Muttalib, “O Abbaas, O my beloved uncle, should I not grant you a gift? Should I not show you an act of great benefit? If you practice upon it, Allaah will forgive all your sins, past and future, old and new, done mistakenly or intentionally, small and big, open and hidden. This action is that you should perform four rak’ats salaah. You will recite Surah Faatihaa and a surah in every rak’at (as usual). After completion of the qiraat (recitation) in the first rak’at, recite these words fifteen times whilst standing.

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ

Thereafter go into ruku’. (After the tasbeeh of ruku’) read this phrase 10 times. Raise the head from ruku’ and recite this phrase 10 times (in the qawmah (standing) posture). Thereafter go into sajdah. (After the tasbeeh of sajdah,) recite this phrase 10 times. Raise the head from sajdah and read this phrase 10 times (in the jalsah (sitting) posture). Then perform the second sajdah and recite this phrase 10 times. Rise from this sajdah (and sit down). Recite this phrase 10 times. This equals 75 times (in one rak’at). Recite this tasbeeh in this manner in four rak’ats (i.e. 75 in each rak’at, totalling 300 – this is called salaatur tasbeeh). If you are able to perform this salaah daily, then do so. If not, then perform it at least once a week. If not, then at least once a month. If not, then at least once a year. If you are unable to do this, then at least once in a lifetime.

وذكر أبو الجوزاء عن ابن عباس أنه لم يكن يدع هذه الصلاة كل يوم جمعة بعد الزوال

(تخريج احاديث الاحياء)

Abul Jawzaa has mentioned that Sayyiduna Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ would not leave out this salaah every Jumuaah after midday.

JUMPING OVER PEOPLE

٣٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْضُرُ الْجُمُعَةُ ثَلَاثَةَ نَفَرٍ رَجُلٌ حَضَرَهَا يَلْعُو وَهُوَ حَظُّهُ مِنْهَا وَرَجُلٌ حَضَرَهَا يَدْعُو فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ يَتَحَطَّ رِقَبَةً مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةٌ ثَلَاثَةِ أَيَّامٍ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ {مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا} رَوَاهُ أَبُو دَاوُدَ وَابْنُ خُرَيْمَةَ فِي صَحِيحِهِ

30.) Sayyiduna Abdullah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Three types of people come for Jumuah. One does futile actions. This is his share of Jumuah.

Another engages in duaa. He supplicates to Allaah تَبَارَكَ وَتَعَالَى. If Allaah تَبَارَكَ وَتَعَالَى wishes, He will grant him. And if He wishes, He will not grant him. A third comes for Jumuah and remains silent. He does not cross over the necks of people (i.e. jump ahead), and he does not cause inconvenience to anyone. This Jumuah will be an expiation of his sins from this Jumuah till the following and for an extra three days, because Allaah تَبَارَكَ وَتَعَالَى states, “Whoever brings forth a good action, then he will receive ten times the like thereof.”

ADDITIONAL CLEANLINESS ON THE DAY OF JUMUAH

٣١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا جَاءَ

أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ فَاغْتَسَلَ الرَّجُلُ وَغَسَلَ رَأْسَهُ ثُمَّ تَطَيَّبَ مِنْ أَطْيَبِ طَبِيبِهِ وَلَيْسَ مِنْ صَالِحِ نِيَابِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَفَرِّقْ بَيْنَ اثْنَيْنِ ثُمَّ اسْتَمَعَ لِلْإِمَامِ غُفِرَ لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ رَوَاهُ ابْنُ خُزَيْمَةَ فِي صَحِيحِهِ

31.) Sayyiduna Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When any of you comes for the Jumuah salaah, he should first take a bath.” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Jumuah, he who has a bath and washes his hair, then he applies his best fragrance and wears his best clothing⁹, thereafter he goes for the Jumu’ah salaah and does not separate two people (i.e. does not cause them inconvenience by jumping over their shoulders), listens attentively to the imaam, his sins from this Friday to the next are forgiven, plus an extra three days [i.e. he is forgiven for a total of ten days].”

٣٢) عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طَبِيبٍ بَيِّنَةٍ، ثُمَّ يَخْرُجُ فَلَا يَفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى رَوَاهُ الْبُخَارِيُّ

⁹ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a special garment which he used to wear on the Day of Jumuah and the two Eids. Aishah رَضِيَ اللَّهُ عَنْهَا states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had two pieces of clothing which he used to wear for Jumuah. When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would return, she would fold it away. (Tabraani in Awsat) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “What is the harm if any of you has two additional pieces of clothing for Jumuah salaah, if he can afford it, in addition to the two pieces of clothing for his daily work?” (Abu Dawood no. 1078)

32.) Sayyiduna Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A person who takes a bath on Friday and purifies himself as much as he can¹⁰, applies oil to himself, applies perfume from his house, then leaves without separating two people (by jumping over their shoulders who are sitting in the rows), offers whatever salaah is prescribed to him, remains silent when the imaam speaks; then his sins from this Friday till the next Friday are forgiven.”

٣٣) عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ لَيَسْتَلُّ الْخَطَايَا مِنْ أَصُولِ الشَّعْرِ اسْتِلاَةً رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ وَرَوَاتِهِ ثَقَاتٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ قَالَ دَخَلَ عَلَيَّ أَبِي وَأَنَا أُغْتَسِلُ يَوْمَ الْجُمُعَةِ فَقَالَ غُسْلُكَ هَذَا مِنْ جَنَابَةٍ أَوْ لِلْجُمُعَةِ قُلْتُ مِنْ جَنَابَةٍ قَالَ أَعَدَّ غُسْلًا آخَرَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ كَانَ فِي طَهَارَةٍ إِلَى الْجُمُعَةِ الْآخِرَى رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَإِسْنَادُهُ قَرِيبٌ مِنَ الْحَسَنِ وَابْنِ خُزَيْمَةَ فِي صَحِيحِهِ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ لَمْ يَرَوْهُ غَيْرُ هَارُونَ يَعْنِي ابْنَ مُسْلِمٍ صَاحِبَ الْحَنَاءِ وَرَوَاهُ الْحَاكِمُ بَلْفُظِ الطَّبْرَانِيِّ وَقَالَ صَحِيحٌ عَلَى شَرْطِهِمَا وَرَوَاهُ ابْنُ حَبَّانٍ فِي صَحِيحِهِ وَلَفْظُهُ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ لَمْ يَزَلْ طَاهِرًا إِلَى الْجُمُعَةِ الْآخِرَى

¹⁰ This refers to trimming the moustache, clipping the nails, removing the pubic hair and underarm hair, and wearing clean clothing. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to clip his nails and shorten his moustache on the Day of Jumuah before emerging for salaah. (Bazaar, Shuabul-Imaan, Tabraani in Awsat) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever cuts his nails on the Day of Jumuah, Allaah تَبَارَكَ وَتَعَالَى will draw out from him sickness, and enter cure into him.” (Musannaf Abdur Razzaaq)

33.) Sayyiduna Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Ghusl (bathing) on the Day of Jumuah completely washes away sins from even the roots of the hair.”

Abdullaah ibn Abi Qataadah رَضِيَ اللَّهُ عَنْهُ said, “My father Abu Qataadah came to me whilst I was taking a bath on the Day of Jumuah. He asked me, “Is your bath due to janaabah (major impurity) or for Jumuah?” I replied, “Due to janaabah (major impurity).” He commanded me to perform another bath, saying that he had heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever has a bath on the Day of Jumuah, he will be in (spiritual) purity till the next Jumuah.”

(Note: He advised his son to repeat it because his son only intended purity from janaabah (major impurity). If he had intended the bath of Jumuah as well, there would have been no need to take two baths. Therefore intention is of vital importance.)

٣٤) عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ، وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

34.) Sayyiduna Samurah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever performs an ablution on Friday, then well and good; and whoever takes a bath on Friday, then that is best.”

Note: If one cannot have a bath on the Day of Jumuah, then it is permissible to make wudhu, even though one will be deprived of the great virtues of bathing on the Day of Jumuah.

DUAA ON THE DAY OF JUMUAH

(٣٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه

35.) Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once spoke about Friday. He said, “During this day is such a time that, if a Muslim servant stands in salaah and asks Allaah تَبَارَكَ وَتَعَالَى for anything, He will most certainly give it to him.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated with his hand to show that it is a very short time.

There are upto fifty views regarding this special moment on the Day of Jumuah. However the most accepted views are two which are both corroborated by certain ahaadith. 1.) From the time the imaam sits on the mimbar till the completion of the salaah. 2.) A few minutes before sunset. This is the view of Abdullah Ibn Salaam رَضِيَ اللَّهُ عَنْهُ, Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, Imaam Ahmad رَحِمَهُ اللَّهُ and a huge number of scholars. Scholars state that the reason for not revealing the exact time was so that people could engage more in duaa during the Day of Jumuah. Some scholars are of the opinion that this moment moves around on Friday, and does not remain at one specified time.

(٣٦) عَنْ أَبِي بُرَيْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَسَمِعْتُ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ قُلْتُ نَعَمْ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَقَالَ يَغْنِي عَلَى الْمُنْبَرِ

وَعَنْ عَمْرِو بْنِ عَوْفٍ الْمُزْنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يَسْأَلُ اللَّهُ الْعَبْدَ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ إِيَّاهُ قَالُوا يَا رَسُولَ اللَّهِ أَيُّهُ سَاعَةٌ هِيَ قَالَ حِينَ تُقَامُ الصَّلَاةُ إِلَى انْصِرَافِ مِنْهَا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ كِلَاهُمَا مِنْ طَرِيقٍ كَثِيرٍ بِنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ وَقَالَ التِّرْمِذِيُّ حَدِيثٌ حَسَنٌ

36.) Sayyiduna Abu Burdah ibn Abi Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates that Sayyiduna Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا asked him, "Did you hear your father narrating any hadeeth about the special moment on Friday?" I replied, "Yes. I heard him saying, 'I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'That special moment is from the time the imaam sits [on the pulpit] till the salaah is completed.'"

Sayyiduna Amr ibn Awf Muzani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "On Friday there is a time of the day during which, if any person asks Allaah تَبَارَكَ وَتَعَالَى for something, Allaah تَبَارَكَ وَتَعَالَى will give to him what he asks for." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "What time is that?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "When the Iqaamah for salaah (is called), until the salaah ends."

Note: The dua should be made in the heart during the khutbah. There should be no lip movement.

٣٧) عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْجُمُعَةِ اثْنَتَا عَشْرَةَ سَاعَةً لَا يُوْجِدُ عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ رَوَاهُ أَبُو دَاوُدَ وَالتَّيْسَانِيُّ وَاللَّفْظُ لَهُ وَالْحَاكِمُ وَقَالَ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَهُوَ كَمَا قَالَ التِّرْمِذِيُّ

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ إِنَّا لَنَجِدُ فِي كِتَابِ اللَّهِ فِي يَوْمِ الْجُمُعَةِ سَاعَةً لَا يُؤَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّي يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا

قَضَى لَهُ حَاجَتَهُ قَالَ عَبْدُ اللَّهِ فَأَشَارَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بَعْضُ سَاعَةٍ فَقُلْتُ صَدَقْتَ أَوْ بَعْضُ سَاعَةٍ قُلْتُ أَيُّ سَاعَةٍ هِيَ قَالَ هِيَ آخِرُ سَاعَاتِ النَّهَارِ قُلْتُ إِنَّهَا لَيْسَتْ سَاعَةً صَلَاةٍ قَالَ بَلَى إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى ثُمَّ جَلَسَ لَا يَحْبِسُهُ إِلَّا الصَّلَاةُ فَهُوَ فِي الصَّلَاةِ رَوَاهُ ابْنُ مَاجَهٍ وَإِسْنَادُهُ عَلَى شَرْطِ الصَّحِيحِ

37.) Sayyiduna Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Friday is divided into twelve portions. In there is a period in which no Muslim slave who asks Allaah تَبَارَكَ وَتَعَالَى for something except that He will give it to him. So seek it in the last hour after Asr." Sayyiduna Abdullah ibn Salaam رَضِيَ اللَّهُ عَنْهُ said, "I said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst he was sitting, "We find mentioned in the Book of Allaah تَبَارَكَ وَتَعَالَى that on Friday there is an hour when, if any believing slave performs salaah and asks Allaah تَبَارَكَ وَتَعَالَى for anything at that time, Allaah تَبَارَكَ وَتَعَالَى will fulfil his need." Abdullah رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated to me with his hand, "Or some part of an hour." I said, "You are right, or some part of an hour." I then asked, "What time is that?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "It is the last portion of the day." I enquired, "But that is not the time of salaah?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Rather (it is regarded as the time of salaah because), when a believing slave performs salaah and then sits with the intention of performing the next salaah, then he is (regarded to be) still in a state of salaah (i.e he gets the reward of being in salaah).""¹¹

¹¹ On the Day of Jum'ah, Faatimah رَضِيَ اللَّهُ عَنْهَا used to send her slave boy by the name of Zaid to check the sun. When he used to inform her that the sun is soon going to set, she would engage in duaa until the sun would set. Then she would perform the Maghrib salaah. (Fathul-Baari)

FAJR ON JUMUAH

قَالَ يَعْلَى بْنُ عَطَاءٍ سَمِعْتُ الْوَلِيدَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ أَنَّ ابْنَ عُمَرَ قَالَ لِحُمْرَانَ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَفْضَلَ الصَّلَوَاتِ عِنْدَ اللَّهِ صَلَاةُ الصُّبْحِ يَوْمَ الْجُمُعَةِ فِي جَمَاعَةٍ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ وَفَضَائِلِ الْأَوْقَاتِ وَابُو نَعِيمٍ فِي الْحَلِيَّةِ

Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best salaah in the sight of Allaah تَبَارَكَ وَتَعَالَى is the Fajr of Friday which is performed in jamaat (congregation)."¹²

ABSTINENCE FROM SINS

(٣٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَلِمَتِ الْجُمُعَةُ سَلِمَتِ الْأَيَّامُ كُلُّهَا وَمَا مِنْ سَهْلٍ وَلَا جَبَلٍ وَلَا شَيْءٍ إِلَّا وَيَسْتَعِيدُ بِاللَّهِ مِنْ يَوْمِ الْجُمُعَةِ أَخْرَجَهُ ابْنُ حَبَانَ فِي الضَّعْفَاءِ وَأَبُو نَعِيمٍ فِي الْحَلِيَّةِ وَابْنُ الْجَوْزِيِّ فِي الشُّعَبِ أوردته ابن الجوزي في الموضوعات وتعقب الحافظ السيوطي ابن الجوزي في ذكره إياه في الموضوعات ورد دعوى تفرد عبد العزيز به وأوردته من طريق آخر ليس في سنده من تكلم فيه والله أعلم

39.) Sayyidatuna Aishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If the Day of Jumuah is safe (from sins), then the remaining days will be safe. There is no flat land, mountain or anything else except that they seek the protection of Allaah تَبَارَكَ وَتَعَالَى on the Day of Jumuah."

¹² However Imaam Daraqutni and others have stated that the correct version is that this narration is the statement of Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا and not of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allamah Dhahabi رَحِمَهُ اللَّهُ is also of this view. However, it will then be understood that he has heard this from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ since he could have not made this up using his own logic.

Note: This shows that one should be more vigilant in abstaining from sins on the Day of Jumuah.

WEARING NEW CLOTHING FOR THE FIRST TIME ON JUMUAH

٤٠) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ تَوْبًا لَيْسَهُ يَوْمَ الْجُمُعَةِ رَوَاهُ الْبَغَوِيُّ فِي شَرْحِ السَّنَةِ

40.) Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to wear any new clothing, he would commence wearing it on the day of Jumuah.

SUNNATS FOR THE IMAAMS OF THE MASAAJID

1.) To recite Surah Sajdah in the first rakaat and Surah Dahr in the second rakaat of the Fajr salaah on the day of Jum'uah.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ تَنْزِيلَ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ رَوَاهُ أَبُو دَاوُدَ

Sayyiduna Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite Surah Sajdah in the first rakaat and Surah Dahr in the second rakaat of Fajr on the day of Jum'uah.¹³

¹³ Some scholars have stated that the wisdom behind reciting this is that the creation of man and condtions of the Day of Judgement are mentioned in these two surahs. Man was created on a Jumuah and Qiyaamah will occur on Jumuah.

2.) One should recite Surah A'ala in the first rakaat of the Jumuah salaah and Surah Ghaashiya in the second rakaat. Alternatively one should recite Surah Jumuah in the first rakaat of the Jumuah salaah and Surah Munaafiqoon in the second rakaat.

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِسَمِّ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ رَوَاهُ أَبُو دَاوُدَ

Sayyiduna Samurah ibn Jundub رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite Surah A'ala (i.e. Sabbihisma) in the first rakaat of his Jum'uah salaah, and Surah Ghaashiya (i.e. Hal ataaka) in the second rakaat of his Jum'uah salaah.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ وَ فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَإِذَا جَاءَكَ الْمُنَافِقُونَ رَوَاهُ أَبُو دَاوُدَ

Sayyiduna Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite Surah Sajdah in the first rakaat and Surah Dahr in the second rakaat of Fajr on the day of Jum'uah, and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited Surah Jumuah and Surah Munaafiqoon in the Jumuah salaah.¹⁴

¹⁴ In the narration of Tabraani in Awsat, the following words are mentioned, "By Surah Jumuah, the believers are given encouragement (to perform Jumuah, to engage in dhikr, to adopt tawakkul (trust in Allaah تَبَارَكَ وَتَعَالَى)), and in the second rak'at, by Surah Munaafiqoon, fear is created in the believers (so that they abstain from the qualities of the hypocrites, love for fame and love for wealth)."

RULINGS RELATED TO THE KHUTBAH

(EXTRACTED FROM BAHISHTI ZEWAR)

Note: These rulings are based on the Hanafi madhab.

1) Twelve things are sunnah in the khutbah: (a) The person delivering the khutbah should be standing, (b) Two khutbahs should be delivered, (c) He must sit in-between both the khutbahs to such an extent that Sub'haanAllaah could be recited three times, (d) He must be pure from hadath-akbar and hadath-asghar, (major and minor impurities.) (e) While delivering the khutbah, he must face the people, (f) He should recite A'udhu billaahi minash shaytaanir rajeem in his heart before commencing with the khutbah, (g) He must deliver the khutbah in such a way that all the people can hear his voice, (h) The subject matter of the khutbah should comprise of the following eight things: (i) gratitude to Allaah تَبَارَكَ وَتَعَالَى (ii) praise of Allaah تَبَارَكَ وَتَعَالَى (iii) testifying to the Oneness of Allaah تَبَارَكَ وَتَعَالَى and the messengership of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (iv) salawaat upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (v) admonition and advice, (vi) recitation of verses or a Surah from the Quraan, (vii) to repeat all these things in the second khutbah as well, (viii) to make dua for the Muslims instead of giving advice and admonition in the second khutbah. This was regarding the subject matter of the khutbah.

We will now go back to those factors which are sunnah for the khutbah itself. (i) The khutbah should not be too lengthy. Instead, it should be shorter than the salaah. (j) To deliver the khutbah from the mimbar. If there is no mimbar, one should stand up by taking support from a staff or rod. To take support from a staff or rod or to place one hand over the other while one is on the mimbar, (which is the habit

of some people); has not been reported.¹⁵ (k) Both the khutbahs **have** to be in Arabic. To deliver the khutbah in any other language or to add any poetry or idioms of another language (as is prevalent today at some places) is contrary to sunnah- mu'akkadah and is in fact makruh-tahrimi. (l) Those listening to the khutbah should face the qiblah.¹⁶

¹⁵ This is based on the opinion of the author of Ad-Durrul-Mukhtaar. The author of Radd ul-Muhtaar quotes two narrations which indicate that the staff or rod had been used by Rasulullaah ﷺ. This second opinion will therefore be given preference. Moulana Thaanwi رحمه الله also subscribes to this view, as is clear from his fatwa in Imdaadul-Fataawa.

¹⁶ Note: This is when one will disrupt the row if he faces the imaam. Imaam Bukhaari رحمه الله has named a chapter in his Sahih as: *Chapter on the imaam facing the congregation, and them facing the imaam during the khutbah*. Under this chapter he has cited the following hadith of Abu Sa'eed Khudry رحمه الله, "Rasulullaah ﷺ sat on the minbar one day and we (the Sahaabah) sat around him." (i.e, and faced him) (Bukhaari hadith no. 921) Imaam Bukhaari رحمه الله supports this by saying, "Abdullah ibn Umar رحمه الله and Anas رحمه الله faced the imaam (i.e, during the khutbah)."

Moulana Anwar Shah Kashmiri رحمه الله says, "The sunnah is to face the imaam" (Faydul Bari, vol.2 pg.337)

Hafiz Ibn Hajar رحمه الله says, "This practice is Mustahab (desirable) according to the majority of the scholars." (Fathul Bari, Hadith:921)

The Hanafi commentator of Bukhaari, Allamah Aini رحمه الله, quotes Ibnul Mundhir رحمه الله to have said, "I don't know of any difference of opinion on this... there is almost consensus on the issue."

He (Allamah Aini رحمه الله) has quoted from Al-Mabsut that Imaam Abu Hanifah رحمه الله would sit in the row (*saff*) and after the (second) adhan, he would turn his head to face the imaam. i.e, without turning his entire body. ('Umdatul Qari, hadith: 921)

Note: If one cannot turn his head towards the imaam without turning his chest away from the qiblah, then such a person should rather face the qiblah, instead of disrupting the straight row –*saff*. (Ma'arifus sunan, vol.4 pg.364)

In the second khutbah, it is mustahab to make dua for Rasulullaah's ﷺ family, companions, wives, and specifically for the khulafaa-e-raashidin (four rightly guided khulafaa) and Hamzah رَضِيَ اللَّهُ عَنْهُ and Abbaas رَضِيَ اللَّهُ عَنْهُ. It is also permissible to make dua for the leader of the Islamic state. However, it is makruh-tahrimi to praise him for things which are not true.

2. Once the imaam stands up to deliver the khutbah, it is makruh-tahrimi to offer any salaah or to speak with each other. However, it is permissible for a saahibut-tarteeb (a person who has five or less qadhaa salaahs) to offer his qadaa salaah at that time. In fact, it is wajib for him to offer his qadhaa salaah. As long as the imaam does not complete his khutbah, all these things will be prohibited.

3. Once the khutbah commences, it is waajib for all those present to listen to the khutbah. This is irrespective of whether they are sitting near the imaam or far away from him. It is also makruh-tahrimi to do any such action which will distract one from listening to the khutbah attentively. Just as eating, drinking, talking, walking, making salaam, answering to a salaam, reading some tasbeeh, teaching someone a mas'ala of the Shariah is prohibited while one is in salaah, it is also prohibited while the khutbah is being delivered. However, it is permissible for the one who is delivering the khutbah to teach a mas'ala of the Shariah while he is delivering his khutbah.

4. If the khutbah commences while one is offering one's salaah, it is better to complete it, if it is sunnah-mu'akkadah. If it is a nafl salaah, one should make salaam after two rakaats.

5. It is makruh-tahrimi for the muqtadis as well as the imaam to raise their hands and make dua in between the two khutbahs when the imaam is sitting. However, it is permissible to make dua in one's heart

without raising one's hands as long as one does not say anything with one's tongue - neither silently nor loudly.

Nothing has been related from Rasulullaah ﷺ and his companions with regard to delivering khutbahs on the last Friday of Ramadaan which contain matters related to the departure of Ramadaan, nor is there any mention of this in the books of Islamic jurisprudence. In doing so, there is the danger of the masses thinking that this is necessary. It is therefore a bid'ah. Note: These days undue attention is given to these sort of khutbahs. If anyone does not deliver such khutbahs, he is accused and mocked at. Special preparations are made in listening to such khutbahs.

6. It is permissible to deliver a khutbah while looking into a book.

7. If Rasulullaah's ﷺ name is mentioned in the khutbah, it is permissible for the muqtadis to send salawaat (durood) to him in their hearts.

APPENDIX 1

THE VALIDITY OF DELIVERING A LECTURE BEFORE THE JUMU‘AH SALAAH

Some people in today’s times are of the opinion that the lecture before the khutbah is an innovation. However, this is a practice which has come to us from the era of the Sahaabah رضي الله عنه, and continued in the best of eras (khairul-quroon).

FROM THE SAHAABAH رضي الله عنه

1.) Sayyiduna Abu Hurayrah رضي الله عنه - Aasim ibn Muhammad narrates from his father, “On the day of Jumuah, I saw Abu Hurayrah رضي الله عنه stand beside the pulpit saying, “Abul-Qaasim, the Messenger of Allaah, the truthful and the attested, narrated to us...” He would continuously narrate hadith until the Imaam would come out.” Mustadrak Haakim 585:3 [Daarul-Kutub-ul-Ilmiyya] (Haakim has classified this report as authentic and Dhahabi has concurred.)

2.) Sayyiduna Umar, Sayyiduna Uthmaan and Sayyiduna Tameem Daari رضي الله عنه - The first person to give a lecture was Tameem Daari رضي الله عنه during the reign of Umar رضي الله عنه. He requested a session [to lecture] every Jumuah. Umar رضي الله عنه granted him permission, so he would lecture. Thereafter, he asked for another session so he permitted him. Thereafter, he requested Uthmaan for a third session [and he was granted permission]. Therefore, he would lecture three times. (Musannaf Abdur Razaaq 219:3 [al-Maktab al-Islaami]. This report is authentic.)

3.) Sayyiduna Saaib ibn Yazeed رضي الله عنه - Yusuf ibn Saaib narrates from Saaib رضي الله عنه that he said, “We would sit in gatherings on the day of Jumuah before the salaah.” (Musannaf ibn Abi Shaibah 468:1) [Maktaba al-Rushd] In another report he mentions, “We would sit in gatherings on the day of Jumuah before the first adhaan. When the

adhaan was given for salaah, we would terminate [our gathering].”(Tabaqaat al-Muhadditheen bi Asbahaan, 190:4)

4.) Sayyiduna Abdullaah ibn Busr رَضِيَ اللَّهُ عَنْهُ - Abu Zaahiriyya reports, “I was in the gathering of Abdullaah ibn Busr on the day of Jumuah. He continued narrating hadeeth until the imaam came.” (Mustadrak Haakim 424:1 [Dār al-Kutub al-‘Ilmiyya] Haakim has classified this report as authentic and Dhahabi has concurred.)

5.) Sayyiduna Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ - On the day of Jumuah, Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ would instruct Zayd ibn Suhaan, “Go and advise your community.” (At-Tabaqaat ul-Kubraa of Ibn Sa’d, 177:6 [Daar al-Kutub al-‘Ilmiyya])

6.) Thirty sahaabah from Muzayna رَضِيَ اللَّهُ عَنْهُمْ - Mu’aawiya ibn Qurra mentions: I saw thirty sahaabah رَضِيَ اللَّهُ عَنْهُمْ from Muzayna on the day of Jumuah. They would bath, wear their best clothing, apply the perfume of their wives, come for Jumuah, and perform two rakaats. Thereafter, they would disseminate knowledge and sunnah until the Imaam would come. (Al-Faqeeh wal-Mutafaqqih of Al-Baghdaadi, 272:2 [Daar Ibnul Jawzi]; Taareekh Dimashq of Ibn Asaakir 269:59 [Daarul-Fikr] This Hadith is sound (*Hasan*).)

FROM THE TABI’EEN

Mahdi ibn Maymoon mentions, “I saw Abul-‘Alaa, Jareeri, Abu Nu’aama Sa’di, Abu Nu’aama al-Hanafi, Maymoon ibn Siyaah, and Abu Nadra gathering in circles before salaah on the day of Jumuah.” Affaan says, “Mahdi ibn Maymoon mentioned more names but I cannot remember them. (Al-Faqeeh wal-Mutafaqqih of Al-Baghdaadi, 274:2 [Daar Ibnul Jawzi])

All of these personalities are from the taabieen and some are eminent figures who sat in the company of the sahaabah.

SCHOLARS OF HADĪTH AND THE PEOPLE OF KNOWLEDGE

Yahyaa ibn Ma'een رَحِمَهُ اللهُ mentions, "On the day of Jumuah, I saw Yahyaa ibn Sa'eed al-Qattaan, Mu'aadh ibn Mu'aadh, and Hamaad ibn Mas'ada رَحِمَهُمُ اللهُ gathering in circles before salaah. Alongside them were thirty people speaking, while others were performing salaah... (Al-Jaami' li Akhlaaqir Raawi of Baghdaadi 63:2 [Maktaba al-Ma'ārif])

Ibnul - Qaasim رَحِمَهُ اللهُ mentions: On the day of Jumuah while the Imaam was sitting on the pulpit, I saw (Imaam) Maalik in a gathering with his students before the Imaam came. After the Imaam came, he and his students continued their discussion without turning to the Imaam until the Imaam stood up for the khutbah." He further mentions, "(Imaam) Maalik رَحِمَهُ اللهُ informed me that he saw the people of knowledge of the past gathering in circles and discussing." (Al-Mudawwanatul-Kubraa (148:1 [Dār Sādir])

Answering the Claim That This Practice Is an Innovation

To assert that this practice is an innovation simply because Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not do it is incorrect, because a practice that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not do will only be classified as an innovation when the following two conditions are met:

- 1.) The absence of the incentive for the practice in the time of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- 2.) The absence of an obstacle to the practice in the time of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

However, we do find in authentic narrations an origin and basis for this practice. Sayyiduna Abu Riffaa'ah رَضِيَ اللهُ عَنْهُ narrates, "I came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was delivering the khutbah. I said to him, "O Messenger of Allaah, [I am a] stranger who does not know his religion and came to ask about it." He abandoned his khutbah and faced me. A chair was brought, so he sat down and began teaching

me what Allaah taught him. Thereafter, he resumed his khutbah until he completed it. (Muslim)

This Hadeeth contains a great lesson: Rasulullaah ﷺ did not suffice with advising him while continuing with the khutbah, which would have been an easier task. Instead, he descended from the pulpit and asked for a chair to give the impression that this setting is different to that of the khutbah.

When this was done in between the khutbah, then to a greater extent it should be permissible before the khutbah. Moreover, when this was done to educate a single person, then to a greater extent it should be permissible to educate a community that is ignorant of the essentials of their religion.

Allaamah Qurtubi comments on the aforementioned Hadeeth: Rasulullaah ﷺ did this because at that moment he was specified for that task, there was a fear that the questioner might not get another opportunity, and it was not contrary to the khutbah. (Mufhim, 515:2 [Dār Ibn Kathīr])

Contemplate over the remarkable commentary of Allaamah Qurtubi رَحِمَهُ اللهُ, as there are three points that concern the discussion at hand:

- a.) The responsibility is on the shoulder of the Imaam to educate those who seek knowledge from him
- b.) To consider the possibility that the audience might not find another opportunity, as negligence in this regard is misappropriating Allaah's trust
- c.) The lecture does not conflict with the khutbah. Rather, in some instances the khutbah may not suffice for the lecture because in a lecture there is explanation and details

(Proofs extracted from an article by Abdul-Wahhaab Mahiyya, which was translated by Mufti Muntasir Zaman.)

APPENDIX 2

SUNNAH SALAAH BEFORE JUMUAH

1. Four rakats salaah before the Jumuah khutbah

The issue of four rakats before the khutbah is well substantiated from the books of Ahadith. The Muhaditheen (experts in the science of Hadith) have written many chapters in this regard. Amongst these Muhaditheen were Ibn Abi Shaybah رَحِمَهُ اللهُ and Abdur Razzaaq رَحِمَهُ اللهُ. In fact, the great Muhaddith and Shafi'ee scholar, Ibn Al-Mulaqqin رَحِمَهُ اللهُ has compiled an entire book in this regard. We will narrate here a few Ahaadith pertaining to salaah before the Jumuah khutbah.

عن عبد الله بن عمر رضي الله عنهما أنه كان يصلي قبل الجمعة أربعاً ، لا يفصل بينهما بسلام ، ثم بعد الجمعة ركعتين ، ثم أربعاً

1.) Sayyiduna Abdullah ibn Umar رَضِيَ اللهُ عَنْهُمَا reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform four rakaats of salaah before the Jumuah salaah and would not separate them with a salaam; then he would perform two rakaats of salaah after Jumuah, followed by another four rakaats of salaah.” (Sharh Ma’ani Al-Aathaar no. 1965)

The chain of narrators in the above Hadith is sound (Aathaar Al-Sunan, pg 302, Imdadiyya)

عن عبد الله قال كان يصلي قبل الجمعة أربعاً

2.) Sayyiduna Abdullah (ibn Mas’ood) رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform four rakaats before the Jumuah salaah” (Musannaf Ibn Abi Shaybah no. 5360)

عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا

3.) Sayyiduna Abdullah (ibn Mas’ood) رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform four rakaats salaah before and after the Jumuah salaah. (Al-Awsat of Tabrani no. 3959)

The chain of narrators in the above narration is sound. (Tarhut Al-Tathreeb, vol 3, pg 36, Ilmiyya)

عن أبي هريرة رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم : من كان مصليا ، فليصل قبل الجمعة أربعاً ، وبعدها أربعاً

4.) Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever intends to perform salaah, then he should perform four rakats salaah before the Jumuah salaah and four rakats after Jumuah salaah.” (Sharh Mushkil Al-Aathaar no. 4108)

عن أبي عبد الرحمن السلمي قال : كان عبد الله يأمرنا أن نصلي قبل الجمعة أربعاً ، وبعدها أربعاً

5.) Sayyiduna Abu Abdur Rahman Al-Sulami reports, “Abdullah (ibn Mas’ood) used to command us to perform four rakaats salaah before the jummaah salat and four rakats salaah after the Jumuah salaah.” (Musannaf Abdur Razaaq no. 5525)

The chain of narrators in the above Hadith is authentic. (Athaar Al-Sunan, pg 303, Imdaadiyya)

عن إبراهيم قال كانوا يصلون قبلها أربعاً.

6.) Ibrahim (Al-Nakha’ee) reports that the Sahaaba رَضِيَ اللهُ عَنْهُمْ used to perform four rakaats of salaah before the Jumuah salaah. (Musannaf Ibn Abi Shaybah no. 5363)

عن عبد الله بن مغفل المزني أن رسول الله – صلى الله عليه وسلم – قال بين كل أذانين صلاة.....

7.) Abdullah ibn Mughaffal رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Between every two adhaans (i.e. adhaan and iqamah) there should be salaah.” (Bukhaari no. 624)

The above hadith teaches us that between adhaan and iqamah, it is encouraged to perform salaah. Therefore, to perform salaah between

the adhaan of Jumuah and the iqaamah, as long as the Imaam is not delivering the khutbah, will be in conformance to the Hadith.

It is clear from the above mentioned Ahaadith, that sunnah salaah before the khutbah cannot be denied. This was the practice of Rasulullaah ﷺ and his Sahabaah رَضِيَ اللَّهُ عَنْهُمْ.

SUNNAH SALAAH AFTER JUMUAH

عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَدِمَ عَلَيْنَا ابْنُ مَسْعُودٍ، فَكَانَ «يَأْمُرُنَا أَنْ نُصَلِّيَ بَعْدَ الْجُمُعَةِ أَرْبَعًا»، فَلَمَّا قَدِمَ عَلَيْنَا عَلِيٌّ، «أَمَرَنَا أَنْ نُصَلِّيَ سِتًّا»، فَأَخَذْنَا بِقَوْلِ عَلِيٍّ، وَتَرَكْنَا قَوْلَ عَبْدِ اللَّهِ، قَالَ: «كُنَّا نُصَلِّي رَكْعَتَيْنِ، ثُمَّ أَرْبَعًا»

عَنْ عَطَاءٍ، قَالَ: «كَانَ ابْنُ عُمَرَ إِذَا صَلَّى الْجُمُعَةَ، صَلَّى بَعْدَهَا سِتَّ رَكَعَاتٍ، رَكْعَتَيْنِ، ثُمَّ أَرْبَعًا»
عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، «أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ»

In the light of the above narrations, the Hanafi Ulama have ruled that one should perform six Rakaats after Jumuah Salaat. In fact, the narrator of the Hadith in which 2 Rakaats have been mentioned (Abdullah ibn Umar) is also reported to have performed six rakaats after Jumuah Salaat.

Imaam Tirmidhi رَحِمَهُ اللَّهُ states that Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا is the one who has reported that Rasulullaah ﷺ would perform 2 Rakaats after Jumuah Salaat, but he himself would reportedly perform six. (Tirmidhi no. 524)

Therefore, Imaam Tahawi رَحِمَهُ اللَّهُ has said, “It is possible that Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا did so because he knew this to have been the established saying and practice of Rasulullaah ﷺ.” (Sharh Ma’aanil Aathaar vol.1 pg.234)

Performing 6 Rakaats after the Fardh of Jumuah has been recorded as the practice of Ali رَضِيَ اللَّهُ عَنْهُ. (Mu'jamul Kabeer vol.9 pg.359; Musannaf ibn Abi Shaybah vol.2 pg.41; Musannaf Abdur-Razzaaq vol.3 pg.247) and also the practice of Sayyiduna Abu Moosa Ashari رَضِيَ اللَّهُ عَنْهُ. (Ibn Abi Shaybah vol.2 pg.41) and others.

Note: It is better for one who does not fear being distracted to perform his Sunnah and Nafil Salaats at home. However, if he fears that by the time he reaches home, he may get distracted and neglect the Salat, it would be better for him to perform his Sunnah and Nafil Salaah in the Musjid. (Shaami vol.2 pg.22)¹⁷

APPENDIX 3

KHUTBAH IN ARABIC

The Language of the Jumuah khutbah (Edited and condensed from a booklet of Mufti Muhammad Taqi Usmani)

It is one of the basic requirements of the Jumuah salaah that it should be preceded by a *khutbah* delivered by the Imaam. It is Waajib (mandatory) for every Muslim to attend the khutbah from the very beginning. Being a part of the Jumuah salaah, it has some special rules and traits which distinguish it from the normal lectures given on other occasions. One of these special traits is that like the salaah, it is delivered in Arabic. All the Muslims (since the beginning) have been delivering the khutbah of Friday in no language other than Arabic, even where the audience does not understand its meaning. It was in

¹⁷ Note that these proofs are in accordance to the madhab of Imaam Abu Hanifah رَضِيَ اللَّهُ عَنْهُ. Followers of other madhabs should consult their ulama on the number of rakaats to be performed before and after Jumuah and practice accordingly.

the present century for the first time that the idea of delivering the khutbah in other languages emerged in some Muslim societies where majority of the audience could not understand Arabic properly. The intention behind this change was that without letting the people understand its contents, the khutbah can hardly be of a meaningful use for the general people who are addressed by it. Conversely, if the khutbah is delivered in a local language, a very useful message can be conveyed through it every Friday and it can serve as an effective medium for educating people in a wide area of Islamic teachings.

Apparently, the argument seems to be very logical. That is why it has found currency in the countries far from the centers of deeper Islamic knowledge. Nevertheless, before we accept it on its face value, we should first examine it in the light of the Noble Qur'aan, the Sunnah of Rasulullaah ﷺ, the practice of his companions and the juristic views adopted by different schools of Islamic jurisprudence. It is true that Islam, being a universal religion, does not want to restrict it to a particular race or language. The Noble Qur'aan has mentioned in express terms, "We never sent a messenger but in the language of the nation he was sent to." (Ibraheem verse 4)

Rasulullaah ﷺ was so keen to convey the Islamic message to all foreign nations in their own languages that he sent some of his companions, like Sayyiduna Zayd ibn Harithah رَضِيَ اللَّهُ عَنْهُ to Syria to learn the Hebrew and the Syriac languages, so that he may preach Islam to the nations who did not know Arabic.

But at the same time, we notice that while leaving a wide spectrum of education and preaching open to any language convenient for the purpose, Islaam has specified some limited functions to be performed

in Arabic only. For example, it is mandatory for every Muslim to perform his five times salaah in Arabic. This rule applies to all non-Arabs also who cannot normally understand what they are reciting; rather, sometimes it is difficult for them to learn the exact pronunciation of the Arabic words used in the salaah. Likewise, Adhaan is the call for attending the congregation of salaah. It is addressed to the local people, but it is obligatory that it be pronounced in Arabic. Its translation into any other language is not acceptable. Similarly, while performing Hajj, we are directed to read talbiyah in Arabic. The translation of these words cannot serve the purpose. While greeting each other, we are obligated to say the exact Arabic words “Assalaamu-alaykum” (Peace Upon You). An exact translation of cannot fulfill the requirement of the recognized (masnoon) greeting even though the former expression is more comprehensible for an English knowing person than the latter. Similarly, while commencing an important work, it is desirable to say “Bismillaah”. These specific Arabic words may be translated into English or any other language, and would be easily understood by the speaker and the addressee, but it will always be preferable to recite the original Arabic words.

The emphasis on exact Arabic words in some such matters is not based on any bias in favor of the Arabic language, because Islaam has always been proponent of inter-nationalism rather than nationalism. Rasullullah ﷺ has himself eradicated the prides based on race, color and language. He announced in his landmark sermon of his last Hajj that, “An Arab has no superiority over a non-Arab.”

However, for being an internationally united Ummah, the Muslims should have some common features, especially in their ways of worship. The modes of worship which require some oral recitations

have, therefore, been prescribed in a manner that all recitations are carried out in one common language, regardless of the linguistic affiliation of the recitors. Arabic has been selected for this purpose, because it is the language in which the Qur'aan was revealed and in which Rasulullaah ﷺ addressed the human kind. The Noble Qur'aan and Sunnah of Rasulullaah ﷺ have been taken as the basic resources from where the rules of Shari'ah are deduced. Both being in Arabic, it is always desirable that a Muslim acquaints himself with it to the best possible extent. To make Arabic a common medium of expression for all Muslims, at least in the ritual reciting, serves this purpose also. When a non-Arab Muslim performs salaah in Arabic five times-a day, he automatically establishes a strong relationship with the Qur'aanic language which makes him understand a number of the terms and phrases used in the Noble Qur'aan and Sunnah.

In short, it is enjoined upon the Muslims in some modes of worship that their oral recitations must be in Arabic. Therefore, to resolve the issue of the language of khutbah, we will have to examine whether the khutbah of Jumuah is a form of worship or it is an ordinary lecture meant only to educate people.

The following points may help in understanding the correct position in this respect:

1. It is established by authentic sources that the khutbah of Jumuah is a part of the salaah and stands for two rak'at of salaah. Every day, other than Jumuah, the zuhr salaah consists of four rak'ats, while on Jumuah, the number of rak'aat of the Jumuah salaah has been reduced to two, and the other two rak'aats have been substituted by the khutbah. This was the view of Sayyiduna Umar رضى الله عنه.

2. The Qur'aan has named the khutbah as a Dhikr in the following verse, "O believers! When there is a call for Salaah on the day of Jumuah, rush for the Dhikr (khutbah) of Allaah and leave trade. That is better for you, if only you knew!" (Jumuah verse 9)

Here the word 'Dhikr' stands for the khutbah, because after hearing the adhaan, the salaah does not start immediately. What starts after adhaan is the khutbah. That is why the Noble Qur'aan did not say, "When there is a call for salaah, rush for the salaah", rather it has said, "When there is a call for salaah, rush for the Dhikr of Allaah." It is for this reason that all the Muslim schools of fiqh (jurisprudence) are unanimous on the point that it is necessary upon every Muslim to set out for the Masjid as soon as he hears the call and should reach the Masjid at a time when the khutbah is yet to start, because hearing the full khutbah is Waajib (mandatory).

This is sufficient to prove that the Noble Qur'aan has used the word 'Dhikr' for the khutbah. Dhikr means 'recitation of the name of Allaah' as against 'Tadhkir' which means 'giving advice', 'to educate' or 'to admonish'. This is a clear indication from the Noble Qur'aan that the basic purpose of the khutbah is Dhikr and not Tadhkir (a reminder) and that it is a part of the worship rather than being a normal lecture.

3. In another place, the Noble Qur'aan has referred to the khutbah of Jumuah as "the recitation of the Holy Qur'aan". The verse is, "And when the Qur'aan is recited before you, listen to it carefully and be silent (when he is delivering the khutbah), so that you receive mercy." (A'raaf verse 204)

According to a large number of commentators the 'recitation of the Qur'aan' in this verse refers to the khutbah delivered before the

Jumuah salaah. Here again the word 'recitation' is used for the khutbah, which indicates that it is very similar to the recitation of Qur'anic verses during performing salaah.

In a number of authentic ahaadith also, the khutbah of Jumuah has been referred to as Dhikr. For example, in a Hadith reported by Imaam Bukhari, Rasulullaah ﷺ while persuading Muslims to go to the Masjid on Jumuah at the earliest time, has said, "And when the imaam comes out (to deliver the khutbah) the angels come to listen to the Dhikr (khutbah)." (Bukhari)

In another narration, the same principle has been established in the following words: "And when the imaam comes out (for the khutbah) the angels close their books (recording the noble deeds) and listen to the Dhikr (i.e. the khutbah)" (Bukhari)

Based on this particular characteristic of the khutbah of Jumuah, it is admittedly subject to certain rules which are not applicable to normal religious lectures. Some of these rules are the following:

(i) It is masnoon for the Friday khutbah to contain at least one verse from the Noble Qur'aan, while in normal lectures no recitation from the Noble Qur'aan is necessary.

(ii) Another masnoon action is that it must contain some words in praise of Allaah تَبَارَكَ وَتَعَالَى and of sending salutation (salawaat) to Rasulullaah ﷺ, while no such requirement is found in the case of normal lectures.

(iii) Since the khutbah is regarded to be a part of the salaah, no one from the congregation is allowed to utter a single word during the

khutbah. Rasulullaah ﷺ has emphasized on this principle in the following words, “If you speak during the khutbah on Jumuah, you have done a futile act.” “Whoever says to his friend while the Imaam is delivering the khutbah on Jumuah, “Keep quiet,” has also done a futile act.” (Bukhaari, Muslim, Tirmidhi and Nasai)

It is obvious that the words “keep quiet” do not disturb the khutbah, nor do they stop one from hearing its contents. Rather, they may induce others to maintain silence. Still, Rasulullaah ﷺ has forbidden the utterance of these words during the khutbah of Jumuah. The reason is that the khutbah of Jumuah enjoys the same status as the salaah itself. While performing salaah, one cannot say, “keep quiet” to stop someone from speaking. A similar rule has been applied to the khutbah also, which is another indication that the khutbah of Jumuah is not like a normal lecture. It is a part of salaah, therefore, most of the rules applicable to salaah are also applicable to it.

4. The khutbah has been held as a prerequisite for the Jumuah salaah. No Jumuah salaah is valid without a khutbah. All the Muslim jurists are unanimous on this point. Had it been a normal lecture for the purpose of preaching, it would have nothing to do with the validity of the Jumuah salaah.

5. It is admitted by all that the khutbah must be delivered after the commencement of the prescribed time of Jumuah salaah. If the khutbah is delivered before the prescribed time it is not valid, even if the salaah is offered within the prescribed time. In this case, both the khutbah and the salaah will have to be repeated. (Bahrur-Raa'iq vol. 2 page. 158)

If the purpose of the khutbah is nothing but preaching or education, it should have been acceptable for the khutbah to be delivered before the time of Jumuah salaah and for the salaah to be offered after the commencement of the prescribed time. This strictness about the time of the khutbah further confirms that it is a part of the salaah and is subject to similar rules as the rules provided for salaah.

6. If the imaam confines himself to hamd (praising Allaah تَبَارَكَ وَتَعَالَى) and salawaat (Durood) on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to reciting some verses from the Noble Qur'aan, and making some Dua (supplication) and does not utter a single word to preach or to educate people, the khutbah is held to be valid and the salaah of Jumuah can be offered after that.

Had the purpose been to educate people, the main ingredient of the khutbah would have been to say at least a few words for this purpose without which it should not have been a valid khutbah. But it has been held valid even without any words of preaching or educating. Sayyiduna Uthmaan رَضِيَ اللَّهُ عَنْهُ delivered his first khutbah (after he assumed the charge of Khilafat) exactly in this fashion and did not say a single word for the purpose of preaching. Still, his khutbah was held as valid. It was in the presence of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ but no one from them challenged the validity of such a khutbah.

This is again a clear proof of the fact that the basic purpose of the khutbah is Dhikr and not Tadhkir. Being a part of the Jumuah salaah, it is a form of worship and not simply a method of preaching and education.

All these points go a long way to prove that, unlike normal lectures or sermons, certain rules peculiar to salaah have been prescribed for the

khutbah of Jumuah. It is in this context that it has been held necessary that it should be delivered in Arabic only. Just as salaah cannot be performed in any language other than Arabic, the khutbah of Jumuah too, cannot be delivered in any other language. That is why Rasulullaah ﷺ never tried to direct his companions رَضِيَ اللَّهُ عَنْهُمْ to deliver the khutbah in the local language where the audience could not understand Arabic. Even the audience of Rasulullaah ﷺ sometimes included non-Arabs, but he never tried to get his khutbah translated by an interpreter like he did while he spoke to foreign delegations.

After the demise of Rasulullaah ﷺ, the noble companions رَضِيَ اللَّهُ عَنْهُمْ conquered a vast area of the globe. Even in the days of Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ, the whole of Persia and a major part of the Roman Empire was brought under the Muslim rule, and thousands of non-Arab people embraced Islam, so much so that the majority of the Muslims living in Iraq, Iran, Syria, and Egypt were non-Arbs. These new converts were in desperate need of being educated in their own language, so that they may acquire proper knowledge of the basic Islamic rules and principles. It was not the age of printing, publishing and modern audio-visual instruments, therefore, the only source of acquiring knowledge was the personal contact. Still, the companions of Rasulullaah ﷺ never thought about delivering the Friday - khutbah in the local languages, nor did they ever arrange for an interpreter to get it translated simultaneously. One cannot argue that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ could not speak the local languages, because a large number of them were either non-Arab by origin, like Sayyiduna Salmaan Faarsi, Sayyiduna Suhayb Rumi, Sayyiduna Bilaal Habashi رَضِيَ اللَّهُ عَنْهُمْ or had learnt the local languages, like Sayyiduna Zayd ibn Haarithah رَضِيَ اللَّهُ عَنْهُ.

It was universally accepted that, like the salaah and adhaan, the khutbah of Jumuah must be delivered in Arabic, and it is not permissible to deliver it in any other language, even when the audience are not able to understand Arabic, because it is basically a form of Dhikr or worship, and not a source of education. If the audience understand Arabic, it can also serve a secondary purpose of educating them, but it is not the basic ingredient or the exclusive objective of khutbah.

THE RULINGS OF THE RECOGNIZED JURISTS:

This position is unanimously held by all the four schools of the Islamic jurisprudence. Their specific rulings are reproduced below:

The Maliki scholars are very specific in declaring this rule. Al-Hasan bin Ali al-Dasuqi رَحِمَهُ اللهُ, the well-known Maliki jurist, writes: ..."And it is a condition for the validity of Jumuah that the khutbah is delivered in Arabic, even though the people are non-Arabs and do not know the Arabic language. Therefore, if there is nobody who can deliver khutbah in Arabic properly, the Jumuah salaah is not obligatory on them (in which case they will offer the Zuhrah salaah)..."

A similar principle has been accepted by the Shafii jurists also. Al-Ramli رَحِمَهُ اللهُ is one of the famous Shafii jurists of the later days who has been relied upon by the Muftis of the Shafii School. He writes: ..."And it is a condition (for the validity of khutbah) that it is delivered in Arabic. This is to follow the way of the sahabah رَضِيَ اللهُ عَنْهُمْ and their descendants. And to learn Arabic (for the purpose of delivering khutbah) is Fard al-Kifayah. Therefore, it is sufficient that at least one man learns it... But if no one learns it, all of them will be sinful and their Jumuah salaah will not be acceptable. Instead, they will have to

perform zuhr salaah. However, if it is not at all possible (due to short time) that the Arabic is learnt, then it is permissible that the Imaam delivers the khutbah in his own language, even though the people do not understand it... If somebody raises the question as to what purpose can be served by the khutbah when it is not understood by the people, our answer would be that the purpose is served when the people merely know that the khutbah is being delivered, because it is expressly mentioned that if the audience listen to the khutbah and do not understand its meaning, it is still a valid khutbah ...". The same rulings are given in other recognized books of Shafi'i school also.

The Hambali School is no different from the main stream of the Muslim scholars. They too, are of the belief that the khutbah must be delivered in Arabic. However, they say that if nobody is found who can deliver it in Arabic, then in that case only the khutbah may be delivered in some other language. But as long as there is a single person who can speak Arabic, it is necessary that he delivers it in Arabic, even though the audience do not understand its meanings. Al-Buliooti رَحِمَهُ اللهُ, the renowned jurist of the Hambali School, writes, "And the khutbah is not valid if it is delivered in any language other than Arabic when somebody is able to deliver it in Arabic. It is like the recitation of the Noble Qur'aan (in salaah) which cannot be done in a non-Arab language. However, the khutbah in any other language is valid only if nobody can deliver it in Arabic. Nevertheless, the recitation of the Noble Qur'aan (as a part of the khutbah) is not valid except in Arabic. If somebody cannot recite it in Arabic, it is obligatory on him to recite a Dhikr instead of a verse of the Noble Qur'aan, like in salaah (the person who cannot recite the Qur'aanic verses is required to make Dhikr.)..."

The Hanafi School of Islamic jurisprudence also agrees with the former three schools in the principle that the Friday khutbah should be delivered in Arabic and it is not permissible to deliver it in any other language. However, there is a slight difference of opinion about some details of this principle. Imam Abu Yusuf رحمهُ اللهُ and Imam Muhammad رحمهُ اللهُ, the two pupils of Imaam Abu Hanifah رحمهُ اللهُ are of the view that a non-Arabic khutbah is not acceptable in the sense that it cannot fulfill the requirement of Jumuah salaah, therefore, no Jumuah salaah can be offered after it. Rather, the khutbah must be delivered again in Arabic without which the Jumuah salaah will not be valid. However, if no one from the community is able to deliver an Arabic khutbah, then only in that case a non-Arabic khutbah may fulfill the requirement based on the doctrine of necessity. The view of Imaam Abu Yusuf رحمهُ اللهُ and Imaam Muhammad رحمهُ اللهُ, in this respect, is close to the views of Imaam Shafi رحمهُ اللهُ and Imaam Ahmad bin Hambal رحمهُ اللهُ.

Imaam Abu Hanifah رحمهُ اللهُ, on the other hand, says that although it is Makrooh (impermissible) to deliver khutbah in a non-Arab language, yet if someone violates this principle and delivers it in any other language, then the requirement of khutbah will be held as fulfilled and the Jumuah salaah offered after it will be valid.....

It is thus evident that all the four recognized schools of Islamic Fiqh are unanimous on the point that the khutbah must be delivered in Arabic. The Maliki jurists have gone to the extent that if no Arabic-knowing person is available for delivering khutbah, the Jumuah is converted into Zuhr salaah. The Shafi jurists say that in this case the Muslims are under an obligation to appoint someone to learn as much Arabic words as may be sufficient to articulate a shortest possible khutbah. However, if the time is too short to learn, then the

khutbah may be delivered in any other possible language. Similar is the view of the Hanbali jurists who insist that in this case the Imaam may confine himself to the short words of Dhikr like Alhamdulillah or SubhanAllaah. This being allowed, he does not resort to delivering khutbah in any other language.

This analysis would show that the exceptions conceded by the Shafi'i or Hanbali schools relate to the rare situation where nobody is able to utter a few words in Arabic. This situation is similar to a situation where a person embraces Islam and does not find time to learn the basic ingredients of Salaah, in which case he is allowed to utter a few words of Dhikr in whatever manner he can. Obviously, the rule governing this rare phenomenon cannot be applied to the normal situations where the khutbah can be delivered in Arabic.

It must be noted here that all those who have allowed some exceptions to the general rule have done so only when a capable person to deliver the Arabic khutbah is not available. But no jurist has ever allowed such a concession to a situation where such a capable person is available, but the audience do not understand Arabic. Conversely, each one of them has clearly mentioned that the rule will remain effective even when the audience do not understand the meaning of khutbah.

It should be remembered that all these juristic rulings were given at a time when Islam had spread all over the world, and the Muslim community was not confined to the Arabian Peninsula; rather Millions of the Muslims belonged to non-Arab countries who did not know Arabic. In the beginning of the Islamic history even Syria, Iraq, Egypt and other Northern countries of Africa were non-Arabs. Their residents did not know Arabic. Moreover, Iran, India, Turkey, China

and all the Eastern Muslim countries are still non-Arabs and very few of their residents know Arabic. The need for their Islamic education was too obvious to be doubted. The Muslim leaders spared no effort to fulfill this need, but nobody has suggested to change the language of khutbah to use it as a source of education.

Evidently, the jurists quoted above were not unaware of the need to educate the common people, nor were they heedless to the basic requirements of the community. Still, their consistent practice throughout centuries was that the khutbah of Jumuah was always delivered in Arabic. No one from the non-Arab audience has ever raised an objection against it, nor did the leaders of the Muslims ever think to try to change its language. They knew that there are many other occasions to deliver lectures in the local language to educate people, but the khutbah of Friday, like salaah, has some peculiar characteristics, which should not be disturbed.

In order to benefit from the congregation of Jumuah and to use this occasion for educating common people, the non-Arab Muslim communities started a lecture in the local language before the second adhaan or after the Jumuah salaah. For centuries the Muslims in India, Pakistan, China and the countries of Central Asia arrange for a general lecture in the local language before the second adhaan of Jumuah. But after the second adhaan, the arabic khutbah is delivered followed by the Jumuah salaah. In some places, the lecture in the local language is arranged after the Jumuah salaah is over. Through this practice, the non-Arab Muslims have on the one hand, preserved the distinct characteristics of the khutbah and maintained the consistent practice of the Ummah and on the other hand, they have availed of this opportunity for educating the common people also.

Some people raise two objections against this practice. First, with regard to its acceptability from the Shari'ah point of view, and second, with reference to its practical aspect. The first objection is that the lecture in the local language is an addition to the recognized components of the Jum'ah congregation. It is tantamount to raising the number of khutbah from two to three. According to them, this kind of addition should be regarded as 'bidah' (an innovation) because it has no precedent in the practice of Rasulullaah ﷺ, or his noble companions. This objection, however, is not valid for two reasons:

Firstly, it is not correct to term every new practice as 'bidah'. In fact, a new practice becomes 'bidah' only when it is taken to be a part of the ritual practices, or is held to be wajib (obligatory) or masnoon (a practice prescribed by Rasulullaah ﷺ). If a new practice is adopted simply for the sake of convenience and neither is it held as obligatory, nor masnoon, and nobody is compelled to follow it, nor a person is blamed for avoiding it, rather it is taken to be mubah (permissible), then such a practice cannot be classified as 'bidah'. For example building of minarets or domes over the mosque is a new practice which did not exist in the days of Rasulullaah ﷺ, but it has never been termed as 'bidah' for the simple reason that this practice is not taken to be wajib or masnoon. Nobody has ever thought that it is necessary for a mosque to have minarets and domes, or that a mosque without domes and minarets is not a masjid. This practice has been adopted for the sake of convenience only, therefore, it is not a bidah or a prohibited innovation in religion.

Similarly, a lecture before the second Adhan of Jum'ah, in whatever language it may be, is not a bidah, because nobody deems it a part of the Jum'ah salaah, nor is it held to be wajib or masnoon. It has been

adopted for the sake of convenience and no one is compelled to deliver it, nor to attend it. If no such lecture is delivered, nobody believes that the Jumuah congregation is deficient or incomplete. Therefore, this additional lecture cannot be held as bid'ah, even though it is presumed that it is a new practice adopted by the Muslims of later days.

Secondly, it is not correct to assume that this additional lecture has no precedent in the earlier days of the Islamic history. In fact, it is reported by several authentic sources that Sayyiduna Umar رضي الله عنه had permitted Sayyiduna Tamim Daari رضي الله عنه to give a lecture sermon in the masjid before Sayyiduna Umar رضي الله عنه came out to deliver the khutbah of Friday. This practice of Sayyiduna Umar رضي الله عنه reveals two points; firstly, that such an additional lecture is permissible, and secondly that this additional lecture is meant exclusively to educate people, while the formal Jumuah khutbah has other elements otherwise it was needless to have an additional lecture for education while both were in Arabic.

The second objection against this practice is that it is not feasible, especially in the countries where Friday is not observed as a weekly holiday. In such countries the people come to attend the Jumuah salaah from their working places and have to go back to their work in a shortest possible time. Therefore, it is difficult for them to attend an additional lecture before the khutbah.

But this difficulty can easily be resolved by shortening the Arabic khutbah and by using the time so saved for the lecture in the local language. I have seen that in almost every masjid in India, Pakistan, China, South Africa and in a large number of the mosques in UK, USA and Canada, both the khutbah and a preceding lecture are easily

combined within the time officially allowed for the Jumuah salaah and it has created no difficulty at all. The only requirement for this practice is that the speaker of the additional lecture remains to the point, which is advisable.

It is sometimes argued that even if the khutbah is delivered in a local language, it is always started by some Arabic words containing Hamd (praise to Allaah (تَبَارَكَ وَتَعَالَى)) and salawaah for Rasulullaah ﷺ and at least one verse from the Noble Qur'aan. This much is enough for fulfilling the necessary requirements of a valid Arabic khutbah. After this necessary requirements, the rest of the khutbah may be delivered in any language.

But this argument overlooks the point that it is a Sunnah that the Arabic khutbah is followed by the Jumuah salaah immediately without considerable gap between the two. Therefore, this practice, too, is not in harmony with the masnoon way of delivering a khutbah.

Our fellow Muslims who insist that the Friday-khutbah must be delivered in a local language are requested to consider the following points in the light of the foregoing discussion:

1. The consistent practice of the Ummah throughout centuries has been to deliver the Friday-khutbah in Arabic even in the non-Arab countries. Why should the contemporary Muslims deviate from the consistent practice?

2. The khutbah is a part of the Jumuah salaah, hence a mode of worship. The modes of worship are not open to our rational opinion. They have certain prescribed forms which must be done, and should never be changed through our rational arguments. Once

this door is opened in one form of worship, there is no reason why other forms are not subjected to similar changes. The argument in favor of an Urdu or English khutbah may open the door for an Urdu or English Adhan and Salaah also on the same analogy. The ways of worship are meant for creating a sense of obedience and submission. A Muslim is supposed to perform these acts as an obedient slave of Allaah, without questioning the rationality of these acts, otherwise throwing stones on the Jamarat of Mina or rushing across Safa and Marwah are all apparently irrational acts; but, being the slaves of Allaah, we have to perform these acts as modes of worship. This is exactly what the word 'Ibadah' means. Any alteration in these ways on the basis of one's opinion is contrary to the very sense and philosophy of 'Ibadah' or worship.

3. All the recognized schools of Islamic jurisprudence are unanimous on the point that delivering Friday-khutbah in Arabic is obligatory. Most of the jurists have gone to the extent that in the case the khutbah is delivered in any other language, no Jum'ah salaah offered after it is valid (*e.g. Jum'ah is not valid*). Some others (like Imaam Abu Hanifah رحمہ اللہ) hold the non-Arabic khutbah as valid in the sense that the Jum'ah salaah offered after it is not void, yet at the same time they hold this practice to be impermissible, which means that the impermissibility of a non-Arabic khutbah is a point of consensus between all the recognized schools of Islamic Fiqh.

A deviation from such a consensus can hardly render a service to the Muslim community except to create differences and disputes between them. It may be seen that practically, this deviation has divided Muslims and their masjids into two groups. Even if it is accepted for the sake of argument that the non-Arabic khutbah is permissible, it is at the most permissible and not obligatory, and if a

permissible act may cause disunity among the Muslims, the greater interest of the Muslim Ummah requires that it should be abandoned. Rasulullaah ﷺ dropped the idea of rebuilding the kabah on Abrahamic foundation merely because it might have created disputes, even though the proposed construction of the kabah was not only permissible, but also advisable. If such a pious act may be avoided for the sake of unity, the newly invented custom of delivering khutbah in a non-Arabic language deserves all the more to be avoided for maintaining unity.

4. Those who believe that the khutbah may be delivered in a non-Arabic language do not believe that the Arabic khutbah is not permissible, while the followers of the four recognized schools of Islamic Fiqh believe that a non-Arabic khutbah is not permissible. It means that an Arabic khutbah is permissible according to all, while a non-Arabic khutbah is not permissible according to the majority of the Muslims in the world. Obviously, in such a situation, the preferable practice would be the one which is permissible according to all the Muslims, so that every individual may be satisfied that he is performing the required worship in a permissible manner.

Instead of making it a matter of prestige we should mould our ways in accordance with the interest of the Ummah as a whole. May Allaah تَبَارَكَ وَتَعَالَى grant us taufeeq (guidance) to act according to His pleasure!

Mufti Taqi Uthmani (with some minor changes)

APPENDIX 4

FRIDAY AS AN OFF DAY IN THE MADAAARIS STARTED IN THE ERA OF UMAR رضي الله عنه

Sayyiduna Umar رضي الله عنه was the first person who established primary Madrasahs for children and appointed teachers for this purpose. During the era of Sayyiduna Umar رضي الله عنه, the learners of the Maktab would be off from their studies on a Thursday and Friday. It is narrated that when Sayyiduna Umar رضي الله عنه returned from Shaam after spending quite a few months there to Madinah, the people of Madinah who had sorely missed him went out of the town to welcome him back, taking along with them their children. This was on a Thursday. All the people spent the night with Sayyiduna Umar رضي الله عنه outside Madinah and entered Madinah on Friday. As the people and the children were tired, the children did not attend maktab on that day. On that occasion, Sayyiduna Umar رضي الله عنه decided to allow the children to take rest for the two days (Thursday and Friday) on a weekly basis, which he thereafter implemented across the Muslim world. From that time onwards, this came into vogue. (Thus, Friday being the holiday came into vogue from the time of the Sahaabah and Tabi'een) Ayyub ibn Hasan Raafi'i رحمه الله says, "We used to go out every Friday with the Maktab children of Madinah. We then used to stand at a particular place and watch the children of Sayyiduna Mus'ab ibn Zubair رضي الله عنه who used to come out from a place near Mount Uhud and leap onto their horses." Ibn Mujaahid Muqri, who would teach children Qur'an in the maktab, once saw a hefty, heavily built man. He commented, "He would be heavier on a scale than even Saturday on the children." He referred here to the fact that the children would regard Saturday as heavy and burdensome, as they had to return back to classes on a Saturday.