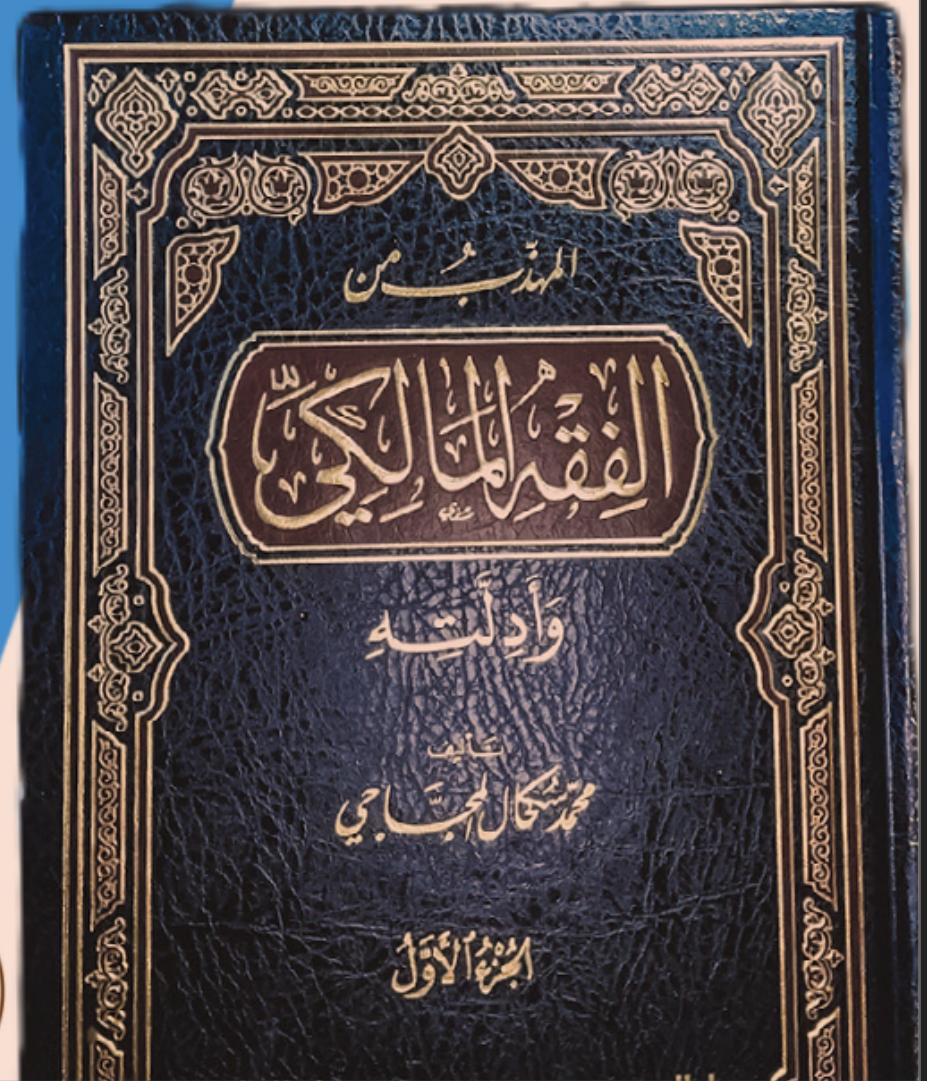


New class

FIQH MADE EASY

AN INTRO TO

MĀLIKĪ FIQH



كتاب الصلاة

باب صلاة الجمعة

ومن صفة المسجد: أن يكون مبنياً
ببناءً تاماً مُسقفاً, وأن يكون واحداً
في البلد الواحد إلا لضرورة
كضيقة واتساع العمران.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the masjid: that it should be a fully constructed, roofed building, and that there should be only one mosque in a single town unless there is a necessity such as it being too small or due to the town's expansion.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة الخطبة: أن تكون بالعربية,
دون اشتراط اشتمالها على: ثناء على
الله تعالى, وصلاة على النبي ﷺ,
وذكرٍ ودعاء, بل يكفي أن يصدقَ عليها
اسمُ خطبة في لسان العرب وعُرفهم.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions for the *khuṭbah* is that it should be in Arabic, without requiring it to include praise of Allah, prayers upon the Prophet ﷺ, remembrance, or supplication. It is sufficient that it is recognized as a *khuṭbah* in the Arabic language and its customs.

كتاب الصلاة

باب صلاة الجمعة

ويُستحبُّ اشتمالها على الثناء على الله
تعالى، والصلاة على نبيه، والتذكير،
والسنة القيام لها، مُعتمداً على عصاً
أو سيف أو رُمح، والجلوس في أولها،
ووسطها جلسة خفيفة.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

It is recommended that the khutbah includes praise of Allah, prayers upon His Prophet, and reminders. The Sunnah is to deliver it standing, leaning on a staff, sword, or spear, and to sit briefly at the beginning and in the middle of it.

كتاب الصلاة

باب صلاة الجمعة

ولا يُشترط لها المصر - يعني المدينة الكبيرة -
فتقام في المدن الكبرى والصغرى والقرى،
وفي المجموعات السكنية التي يقيم فيها أهلها
على وجه الاستيطان والاستقرار. والاستيقان
شرط وجوب وصحة، واستظهر ابن رشد في
المقدمات أنه شرط وجوب فحسب، وعليه إذا
أقيمت الجمعة في الثكنات العسكرية ومساكن
طلاب الجماعات، ونحو ذلك فإنها تصح.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

It is not required for it to be in a large city; it can be held in large and small cities, villages, and residential areas where the inhabitants reside permanently. Permanent residence is a condition for obligation and validity. Ibn Rushd inferred in 'al-Muqaddimāt' that it is only a condition for obligation. Therefore, if Friday prayer is held in military barracks, university student residences, and similar places, it is valid.

كتاب الصلاة

باب صلاة الجمعة

الثَّكَنَاتِ الْعَسْكَرِيَّةِ وَمَسَاكِنِ طُلَّابِ الْجَمَاعَاتِ، وَنَحْوِ ذَلِكَ
فَإِنَّهَا تَصِحُّ.

وَدَلِيلُ جَوَازِ إِقَامَةِ الْجُمُعَةِ فِي الْقُرَى مَا رَوَاهُ ابْنُ عَبَّاسٍ قَالَ:
إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ،
فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَاثِي مِنَ الْبَحْرَيْنِ. أَخْرَجَهُ الْبُخَارِيُّ،
تَرْجَمَ عَلَيْهِ: بَابُ الْجُمُعَةِ فِي الْقُرَى. فَهَذَا دَلِيلٌ مِنْ جِهَةِ النَّقْلِ
عَلَى صِحَّةِ الْجُمُعَةِ فِي الْقُرَى، وَفِيهِ دَلِيلٌ مِنْ جِهَةِ الْمَعْنَى
عَلَى صِحَّتِهَا فِي كُلِّ مُجْتَمَعٍ مِنَ السُّكَّانِ يُقِيمُ فِيهِ أَهْلُهُ عَلَى
وَجْهِ الْإِسْتِيطَانِ وَالذَّوَامِ، يَتِمُّ بَيْنَهُمُ الْبَيْعُ وَالشَّرَاءُ وَمَا تَقُومُ بِهِ
حَيَاتُهُمْ مِنَ الْمُعَامَلَاتِ، فَحُكْمُهُمْ حُكْمُ الْقَرْيَةِ بِطَرِيقِ الْقِيَاسِ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

Continued from, “Military barracks and university student residences, and similar places, are valid for Friday prayer.”

The evidence for the permissibility of holding Friday prayer in villages is what was narrated by Ibn ‘Abbās: “The first Friday prayer held after the one in the Mosque of the Messenger of Allah ﷺ was in Masjid ‘Abd al-Qays in Juwāthā, Bahrain”. This was reported by Bukhārī, who titled it: “The Chapter on Jumu’ah in Villages’. This is evidence from the transmitted text for the validity of Friday prayer in villages, and it is also evidence from the reasoning perspective for its validity in any residential community where its inhabitants reside permanently, engage in buying and selling, and carry out their daily transactions, making their status equivalent to that of a village by analogy (qiyās).

كتاب الصلاة

باب صلاة الجمعة

فائدة

لم يَزَلِ المسجد المذكور في الحديث السابق قائماً - بفضل الله - إلى اليوم, وقد أُطْلِقَ عليه اسم (مسجد جُوثَى), وهو يقع شمال شرقي مدينة الهفوف من محافظة الأحساء بالمملكة العربية السعودية, على نحو ثلاثة أميال شَمَالِ قرية الكِلَابِيَّةِ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

Side note: The masjid mentioned in the previous ḥadīth still stands - by the grace of Allāh - to this day. It has been named 'Masjid Juwāthā,' and it is located to the northeast of al-Hufūf city in al-Aḥsā' province, in the Saudi Arabia, about three miles north of the village of al-Kilābiyyah.

كتاب الصلاة

باب صلاة الجمعة

وَمِنْ صِفَةِ الْمَسْجِدِ: أَمَّا وَجْهُ اشْتِرَاطِ الْبِنَاءِ فِي الْمَسْجِدِ؛ فَلِأَنَّهُ الْعَمَلُ الْمُتَوَاتِرُ مِنْ لَدُنْ رَسُولِ اللَّهِ ﷺ، وَالْخُلَفَاءِ الرَّاشِدِينَ، فَمَنْ صَلَّى فِي فِئَةٍ مَحْوُطَةٍ أَوْ غَيْرِ مَحْوُطَةٍ، كَالْعِيدِ، فَقَدْ أَحْدَثَ فِي أَمْرِ النَّبِيِّ ﷺ مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the masjid: As for the reason for requiring construction for a masjid, it is because it is the continuous practice from the time of the Messenger of Allah ﷺ and the Rightly Guided Caliphs. So whoever prays it in an open space, whether enclosed or not, like the Eid prayer, has introduced into the matter of the Prophet ﷺ what is not part of it, and it is rejected.

كتاب الصلاة

باب صلاة الجمعة

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the masjid: As for having a single masjid in one town, the reason is what we mentioned about construction. Ibn al-Mundhir said in **al-Awsaṭ**: “People did not disagree that Friday prayer was not performed during the time of the Messenger of Allah ﷺ and during the time of the Rightly Guided Caliphs except in the Prophet’s Masjid ﷺ, and all other masājid were closed. The fact that people abandoned prayer in other masājid on Friday for the Friday prayer and gathered in one masjid is the clearest evidence that Friday prayer is different from other prayers and that it is only performed in one place”.

وَمِنْ صِفَةِ الْمَسْجِدِ: وَأَمَّا اتِّحَادُ الْمَسْجِدِ فِي الْبَلَدِ الْوَاحِدِ، فَوَجْهُهُ مَا ذَكَرْنَاهُ فِي الْبِنَاءِ، قَالَ ابْنُ الْمُنْذِرِ فِي الْأَوْسَطِ: إِنَّ النَّاسَ لَمْ يَخْتَلِفُوا أَنَّ الْجُمُعَةَ لَمْ تَكُنْ تُصَلَّى فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَفِي عَهْدِ الْخُلَفَاءِ الرَّاشِدِينَ، إِلَّا فِي مَسْجِدِ النَّبِيِّ ﷺ، وَيُعْطَلُ سَائِرُ الْمَسَاجِدِ، وَفِي تَعْطِيلِ النَّاسِ الصَّلَاةَ فِي مَسَاجِدِهِمْ يَوْمَ الْجُمُعَةَ لِصَلَاةِ الْجُمُعَةَ، وَاجْتِمَاعِهِمْ فِي مَسْجِدٍ وَاحِدٍ أَبْيَنُ الْبَيَانِ بِأَنَّ الْجُمُعَةَ خِلَافُ سَائِرِ الصَّلَوَاتِ، وَأَنَّ الْجُمُعَةَ لَا تُصَلَّى إِلَّا فِي مَكَانٍ وَاحِدٍ. أَهـ.

كتاب الصلاة

باب صلاة الجمعة

وَمِنْ صِفَةِ الْمَسْجِدِ: وَإِذَا تَعَدَّدَتِ الْمَسَاجِدُ
فَالْعِبْرَةُ بِالْمَسْجِدِ الْعَتِيقِ، وَهُوَ أَقْدَمُ مَسَاجِدِ
الْبَلَدِ، فَهُوَ الْأَحَقُّ بِإِقَامَةِ الْجُمُعَةِ، وَلَا تَصِحُّ فِي
غَيْرِهِ وَلَوْ كَانَ أَكْبَرَ إِلَّا لِمَا ذَكَرْنَا مِنْ ضَرُورَةٍ
الضَّيْقِ. قَالَ ابْنُ الْجَلَّابِ فِي التَّفْرِيعِ: لَا تُصَلَّى
الْجُمُعَةُ فِي مِصْرٍ وَاحِدٍ فِي مَسْجِدَيْنِ، فَإِنْ
فَعَلُوا فَالصَّلَاةُ صَلَاةُ أَهْلِ الْمَسْجِدِ الْعَتِيقِ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the masjid: And if there are multiple masājid, deference is given to the older masjid, which is the oldest masjid in the town. It has the priority for holding Friday prayer, and it is not valid in other masājid even if they are larger, except in cases of necessity due to overcrowding. Ibn al-Jallāb said in **al-Tafrī'**: “Jumu'ah prayer is not held in two masājid in the same town. If they do so, the prayer is considered valid for the people of the old masjid (but not the other)”.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة خطبة: أن تكون بالعربية,
دون اشتراط اشتمالها على: ثناء على
الله تعالى, وصلاة على النبي ﷺ,
وذكر ودعاء, بل يكفي أن يصدق عليها
اسم خطبة في لسان العرب وعرفهم.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): that it should be in Arabic, without requiring it to include praise of Allah, prayers upon the Prophet (peace be upon him), remembrance, or supplication. It is sufficient that it is recognized as a sermon in the Arabic language and their customs.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة خطبة: وَيُسْتَحَبُّ اشْتِمَالُهَا عَلَى
الْتِنَاءِ عَلَى اللَّهِ تَعَالَى، وَالصَّلَاةِ عَلَى نَبِيِّهِ
ﷺ، وَالتَّذْكِيرِ، وَالسُّنَّةِ الْقِيَامِ لَهَا، مُعْتَمِدًا
عَلَى عَصَا أَوْ سَيْفٍ أَوْ رُمْحٍ، وَالْجُلُوسِ
فِي أَوَّلِهَا، وَوَسَطِهَا جَلْسَةً خَفِيفَةً.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the **khuṭbah** (sermon): it is recommended that it includes praise of Allah, prayers upon His Prophet (peace be upon him), and reminders. The Sunnah is to deliver it standing, leaning on a staff, sword, or spear, and to sit briefly at the beginning and in the middle of it.

كتاب الصلاة

باب صلاة الجمعة

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): The basis for the requirement of the khuṭbah is the continuous practice of the Prophet ﷺ; it has not been recorded that he ever prayed the Friday prayer without a khuṭbah. And due to [Allāh's] saying: **'O you who believe! When the call is proclaimed for the prayer on Friday, hasten to the remembrance of Allah and leave off trade'**, a group of the early scholars said: **"'Remembrance' here refers to the khuṭbah,** and it was commanded to hasten to it, indicating its obligation. Additionally, Allāh has associated the prohibition of trade with the call that is followed by the khuṭbah, in order to be free to listen to it. If it were not obligatory, trade would not be prohibited because of it.

ومن صفة خطبة: والأصل في شرطية الخطبة العمل النبوي المستمر؛ إذ لم يحفظ عنه ﷺ أنه صلى الجمعة من غير خطبة, ولقوله تعالى: **يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ**؛ قال جماعة من السلف: الذكر الخطبة, وقد أمر بالسعي إليها فدل على وجوبها... ولأن الله سبحانه علق تحريم البيع على النداء الذي تليه الخطبة, لأجل التفرغ لاستماعها, فلو لم تكن واجبة ما حُرِّمَ البيع من أجلها.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة خطبة (ووسطها جلسة خفيفة):

ومما يدل على اعتبار الخصال السابقة: حديث

أبي هريرة, عن النبي ﷺ, قال: **كل كلام لا**

يبدأ فيه ب الحمد لله فهو أجذر. أخرجه أبو

داود والنسائي وابن ماجه. أجذر: أقطع بمعنى

ناقص, وفي رواية عند أبي داود والترمذي:

الخطبة التي ليس فيها شهادة كاليد الجذماء.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): Among the indications for considering the previous attributes is the ḥadīth of Abū Hurayrah, from the Prophet ﷺ who said: “Any speech that does not begin with praise of Allāh is more incomplete”. This was reported by Abū Dāwūd, al-Nasā’ī, and Ibn Mājah. “More incomplete” means deficient. In another narration by Abū Dāwūd and al-Tirmidhī: “A khuṭbah that does not include the testimony of faith is like a maimed hand”.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة خطبة (ووسطها جلسة خفيفة): عن ابن مسعود؛ أن النبي ﷺ كان إذا تشهد قال: **الحمد لله نستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا. من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله، أرسله بالحق بشيرا ونذيرا بين يدي الساعة. من يُطع الله ورسوله فقد رشد، ومن يعصهما فإنه لا يضرُ إلا نفسه، ولا يضر الله تعالى شيئا. أخرج أبو داود.**

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): From Ibn Mas'ūd: The Prophet ﷺ when he would give the testimony of faith, said: “Praise be to Allāh. We seek His help and forgiveness, and we seek refuge in Allāh from the evils of our souls. Whomsoever Allāh guides, there is no one to misguide him, and whomsoever He misguides, there is no one to guide him. I bear witness that there is no deity but Allāh, and I bear witness that Muḥammad is His servant and messenger. He sent him with the truth as a bearer of good news and a warner before the Hour. Whoever obeys Allāh and His Messenger has truly succeeded, and whoever disobeys them harms only himself and does not harm Allah at all.” This was reported by Abū Dawūd.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة خطبة (ووسطها جلسة خفيفة): وعن جابر بن سمرة قال: كان رسول الله ﷺ يخطب قائماً، ونجلس بين الخطبتين، ويقرأ آيات، ويُذكر الناس. أخرجه مسلم.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): From Jābir bin Samurah: “The Messenger of Allah ﷺ used to deliver the sermon standing, and we would sit between the two sermons. He would recite verses and remind the people.” This was reported by Muslim.

كتاب الصلاة

باب صلاة الجمعة

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): From Ibn Umar, he said: “The Messenger of Allah ﷺ used to deliver the khuṭbah on Friday standing, then he would sit and then stand again.” He said: “As you do today.” This was reported by Bukhari and Muslim with the wording from Muslim. Its apparent meaning indicates the obligation of standing, which is the opinion of the majority. However, Judge ‘Abd al-Wahhāb, al-Bājī, and Ibn al-Qaṣṣār considered it to be Sunnah, which is correct in reasoning; because the khuṭbah is a form of remembrance that precedes the prayer, standing is not a condition for it, similar to the Adhān and Iqāmah. The purpose of it is that the people can see him, look at him, and be able to hear his khuṭbah, so it is not obligatory like ascending the pulpit.

ومن صفة خطبة (ووسطها جلسة خفيفة): وَعَنْ ابْنِ
عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ
قَائِمًا، ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ. قَالَ: كَمَا تَفْعَلُونَ الْيَوْمَ.
أَخْرَجَهُ الشَّيْخَانِ وَأَلْفُظَهُ لِمُسْلِمٍ. وَظَاهِرُهُ يَدُلُّ عَلَى
وُجُوبِ الْقِيَامِ، وَهُوَ قَوْلُ الْأَكْثَرِ، وَذَهَبَ الْقَاضِي عَبْدُ
الْوَهَّابِ وَالْبَاجِي وَابْنُ الْقَصَّارِ إِلَى أَنَّهُ سُنَّةٌ، وَهُوَ
صَحِيحٌ فِي النَّظَرِ؛ لِأَنَّ الْخُطْبَةَ ذِكْرٌ يَتَقَدَّمُ الصَّلَاةَ، فَلَمْ
يَكُنِ الْقِيَامُ شَرْطًا فِيهَا كَالْأَذَانِ وَالْإِقَامَةِ، وَلِأَنَّ الْعَرَضَ
مِنْهُ أَنْ يُشَاهِدَهُ النَّاسُ وَيَنْظُرُوا إِلَيْهِ وَيَتَمَكَّنُوا مِنْ سَمَاعِ
خُطْبَتِهِ، فَلَمْ يَكُنْ وَاجِبًا كَالصُّعُودِ عَلَى الْمِنْبَرِ.

كتاب الصلاة

باب صلاة الجمعة

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khuṭbah (sermon): From Abū al-Ḥakam bin al-Ḥazam al-Kalafī; he said: “I came to the Prophet ﷺ as one of seven - or nine - and we stayed with him for several days. We witnessed the Friday prayer, where the Messenger of Allah ﷺ stood leaning on a bow, or he said: on a staff. He praised Allah and glorified Him with light, good, and blessed words, then said: ‘O people, you will not be able to do and will not be capable of all that you are commanded, but strive for perfection and be hopeful.’” This was reported by Abū Dāwūd and authenticated by Ibn Khuzaymah and Ibn al-Sakan.

ومن صفة خطبة (ووسطها جلسة خفيفة): وَعَنْ أَبِي
الْحَكَمِ بْنِ الْحَزَمِ الْكَلَفِيِّ؛ قَالَ: قَدِمْتُ إِلَى النَّبِيِّ ﷺ
سَابِعَ سَبْعَةٍ - أَوْ تَاسِعَ تِسْعَةٍ - فَلَبِثْنَا عِنْدَهُ أَيَّامًا،
شَهِدْنَا فِيهَا الْجُمُعَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مُتَوَكِّنًا
عَلَى قَوْسٍ، أَوْ قَالَ: عَلَى عَصَا، فَحَمِدَ اللَّهَ، وَأَثْنَى
عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ، ثُمَّ قَالَ: أَيُّهَا
النَّاسُ إِنَّكُمْ لَنْ تَفْعَلُوا، وَلَنْ تُطِيقُوا كُلَّ مَا أُمِرْتُمْ،
وَلَكِنْ سَدِّدُوا وَأَبْشِرُوا. أَخْرَجَهُ أَبُو دَاوُدَ. وَصَحَّحَهُ
ابْنُ خُزَيْمَةَ وَابْنُ السَّكَنِ.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة الخطيب: أَنْ يَكُونَ
مِمَّنْ تَجِبُ عَلَيْهِمُ الْجُمُعَةُ ابْتِدَاءً.
وَيَتَوَلَّى الْإِمَامَةَ فِي الصَّلَاةِ هُوَ،
إِلَّا مِنْ عُدْرٍ طَارِيٍّ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khaṭīb: He should be among those upon whom Friday prayer is initially obligatory and should lead the prayer himself, except in the case of an unforeseen excuse.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة الخطيب (ابتلاءً): فَمَنْ كَانَ عَلَى سَفَرٍ، وَنَزَلَ بِبَلَدٍ فَصَلَّى بِهِمُ الْجُمُعَةَ، لَمْ تَتَعَدَّ لَهُمْ جُمُعَةً؛ لِأَنَّهُ لَمَّا لَمْ تَكُنِ الْجُمُعَةُ وَاجِبَةً عَلَيْهِ **أَبْتِدَاءً**، كَانَ مُتَنَفِّلاً فِي اخْتِيَارِهَا عَلَى الظَّهْرِ. وَعَادَةُ الْمَذْهَبِ أَنَّ إِمَامَةَ الْمُتَنَفِّلِ لِلْمُقْتَرَضِ غَيْرُ صَاحِحَةٍ. أَمَّا إِذَا كَانَ الْإِمَامُ يَأْتِي مِنْ بَلَدٍ يَبْعُدُ عَنِ الْبَلَدِ الَّذِي يُؤْمُّ فِيهِ دُونَ مَسَافَةِ السَّفَرِ، فَأِيمَامَتُهُ لَهُمْ فِي الْجُمُعَةِ صَاحِحَةٌ عَلَى الْمُعْتَمَدِ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khaṭīb (“initially”): So, if someone is traveling and stops in a town and leads them in Friday prayer, their Friday prayer is not valid because, since Friday prayer is not obligatory for him **initially**, he is considered to be offering a supererogatory prayer. And according to the established school of thought, the leading of an obligatory prayer by someone performing a supererogatory prayer is not valid. However, if the imam comes from a town that is close enough to the town he leads in, without covering the travel distance, his leadership in Friday prayer for them is valid according to the preferred opinion.

كتاب الصلاة

باب صلاة الجمعة

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khaṭīb (“initially”): Such as illness, insanity, and unconsciousness. It is obligatory to wait for him in case of a close excuse according to the most correct opinion. The requirement for the preacher to be the prayer leader is because the two sermons with the two rak'ahs are like one prayer, and because they are a condition and a conditioned act, and the conditioned act cannot be realized without its condition. Therefore, it is appropriate that the one performing them should be the same person, and for the sake of following tradition; for it was not established that anyone other than the preacher led the people in prayer during the time of the Prophet ﷺ and the Rightly Guided Caliphs.

ومن صفة الخطيب (ابتلاءً): كالمَرَضِ وَالْجُنُونِ
وَالْإِعْمَاءِ. وَيَجِبُ أَنْتِظَارُهُ لِلْعُذْرِ الْقَرِيبِ عَلَى
الْأَصَحِّ. وَإِنَّمَا اشْتُرِطَ كَوْنُ الْخَطِيبِ إِمَامًا
الصَّلَاةِ؛ لِأَنَّ الْخُطْبَتَيْنِ مَعَ الرَّكْعَتَيْنِ كَالصَّلَاةِ
الْوَّاحِدَةِ، وَلِكَوْنِهِمَا شَرْطًا وَمَشْرُوطًا، وَلَا تَحَقُّقَ
لِلْمَشْرُوطِ بِدُونِ شَرْطِهِ، فَالْمُنَاسِبُ أَنْ يَكُونَ
فَاعِلُهُمَا وَاحِدًا، وَلِلاتِّبَاعِ؛ فَإِنَّهُ لَمْ يَنْبُتْ أَنْ أَحَدًا
صَلَّى بِالنَّاسِ غَيْرُ الْخَطِيبِ فِي زَمَنِ الرَّسُولِ
وَالْخُلَفَاءِ الرَّاشِدِينَ.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة الخطيب: وَيَجِبُ عَلَى مَنْ
حَضَرَ الْخُطْبَةَ الْإِسْتِمَاعُ وَالْإِنْصَاتُ،
فَلَا يُشَمَّتُ عَاطِسًا، وَلَا يَرُدُّ سَلَامًا،
وَلَا يُكَلِّمُ صَاحِبَهُ، وَلَا يَنْشَغِلُ بِشَيْءٍ
عَنِ الْخُطْبِيِّ، وَلَوْ بِتَحِيَّةِ الْمَسْجِدِ عِنْدَ
دُخُولِهِ، وَيُسْتَحَبُّ اسْتِقْبَالُ الْخُطْبِيِّ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khaṭīb: It is obligatory for those present during the khuṭbah to listen attentively and remain silent. They should not respond to a sneezer with 'Yarhamuk Allah', nor return greetings, nor talk to their companion, nor be occupied with anything other than the khaṭīb, even with the greeting of the masjid upon entering. It is recommended to face the khaṭīb.

كتاب الصلاة

باب صلاة الجمعة

ومن صفة الخطيب (ولا ينشغل بشيء عن الخطيب): لحديث أبي هريرة؛ أن رسول الله ص قال: إذا قلت لصاحبك: أنصت، والإمام يخطب يوم الجمعة؛ فقد لغوت. أخرجه مالك والشيخان. وهذا في الكلام الذي فيه مخاطبة الناس، وأما الكلام الذي فيه ذكر الله، كالتأمين إذا ذكر الإمام سببه، والتعوذ، وحمد الله عند العطاس، فإنه يفعل سرّاً، ولا يكون شاغلاً له عن الاستماع والإنصات إن شاء الله.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the khaṭīb (nor be occupied with anything other than the khaṭīb): According to the hadith of Abū Hurayrah: The Messenger of Allah ﷺ said: “If you say to your companion ‘Be quiet’ while the imām is delivering the sermon on Friday, you have engaged in idle talk.” This was reported by Mālik and Bukhari and Muslim. This pertains to speech that involves addressing people. However, speech that involves the remembrance of Allah, such as saying ‘Ameen’ if the imām mentions its reason, seeking refuge, and praising Allāh when sneezing, should be done silently and should not distract him from listening attentively to the sermon, if Allāh wills.

كتاب الصلاة

باب صلاة الجمعة

ومن أدب الجمعة: الغُسلُ مُتَّصِلًا

بِالرَّوَّاحِ، وَالتَّطَيُّبِ، وَالسَّوَّأَكِ، وَتَحْسِينُ

الْهَيْئَةِ بِجَمِيلِ الثِّيَابِ، وَالتَّبَكِيرُ فِي وَقْتِ

الْهَاجِرَةِ مَاشِيًا غَيْرَ رَاكِبٍ إِلَّا لِعُذْرٍ.

وَلَهُ أَنْ يَتَطَوَّعَ قَبْلَ الْخُطْبَةِ بِمَا شَاءَ مِنْ

غَيْرِ حَدٍّ، وَبَعْدَ الصَّلَاةِ بِرَكَعَتَيْنِ فِي بَيْتِهِ

أَوْ أَرْبَعٍ فِي الْمَسْجِدِ.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the etiquette of Jumu'ah: Performing the ritual bath (ghusl) close to the time of going to the masjid, using perfume, using the siwāk, improving one's appearance with beautiful clothes, and going early on foot during the midday heat unless there is an excuse.

He can pray voluntary prayers before the khuṭbah as much as he wishes without limit, and after the prayer, he may pray two rak'ahs at home or four in the masjid.

كتاب الصلاة

باب صلاة الجمعة

ومن أدب الجمعة: وَيَحْرُمُ الْإِنْشِعَالُ بِالْبَيْعِ
وَعَيْرِهِ، عَلَى مَنْ وَجِبَتْ عَلَيْهِ، مِنْ دُونِ النَّدَاءِ
الثَّانِي حَتَّى تُفْضَى. وَإِذَا زَالَتِ الشَّمْسُ حَرُمَ
عَلَى مَنْ وَجِبَتْ عَلَيْهِ الْجُمُعَةُ أَنْ يُنْشِيَ سَفَرًا،
إِلَّا أَنْ تَكُونَ بِهِ ضَرُورَةٌ إِلَيْهِ، وَأَمَّا قَبْلَ الزَّوَالِ
فَيُكْرَهُ، كَتَرَكَ الْعَمَلَ تَعَبُّدًا فِي يَوْمِهَا.
وَفِي يَوْمِ الْجُمُعَةِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسَلِّمٌ
يَدْعُو اللَّهَ إِلَّا أَجَابَ دَعْوَتَهُ، فَلْيَجْتَهِدْ فِي طَلَبِهَا.

The Chapter on Prayer

Chapter on Ṣalāh al-Jumu'ah (Friday Prayer)

One of the conditions pertaining to the etiquette of Jumu'ah: It is forbidden to engage in trade or other activities for those upon whom it is obligatory, from the second call to prayer until it is concluded. Once the sun has passed its zenith, it is forbidden for those upon whom Friday prayer is obligatory to commence a journey unless there is a necessity for it. However, before the zenith, it is disliked, just as abstaining from work on this day as an act of worship is disliked. On Friday, there is an hour in which no Muslim servant asks Allāh for something except that He grants his request, so one should strive to seek it.