

SANKORE'



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

SANKORE'

Kitaab'l-Jumu`a (The Book of the Friday Prayer)¹

¹ *Jumu`a* is the sixth consecutive day after Sunday. The expression *jumu`a* ('gathering') is from the dialect of the Banu `Uqayl. It is named that because it was the description of the day in which many people would congregate together. The first human to call it *jumu`a* was Luway, the great ancestor of our master, the Messenger of Allah, may Allah bless him and grant him peace. Prior to this it was called *al-uruuba* ('it became Arabized') because it was the day in which Arabs would congregate together in the outlying area of Dar an-Nadwa. It has been related on the authority of Ibn Abass, may Allah be pleased with them that he said: "This day is called *jumu`a* because it was on this day that Allah ta`ala gathered together the components for the creation of Adam." Some of the people said that it was called *jumu`a* in Islam because it was the day that the people gathered in the *masjid*. The merits of this day is explained by his words, may Allah bless him and grant him peace: "Verily Allah has made this day as a holiday for the Muslims." The jurists have made five conditions for its soundness: [1] a congregational *masjid* in which the people congregate; [2] a community (*jama`at*) of Muslims around which a village or city develops; [3] the sermon to which the people gather to listen to the good advice regarding Allah; [4] the *Imam* behind which the people congregate and pray; and [5] being resident, that is to say being domicile socially and not a traveler or stranger. *The Shehu*, may Allah be merciful to him said in his *Umdat'l-Bayaan*: "The *jumu`a* prayer is n individual obligation which has its principles and its exemptions which permit one from being present at it. Its principles are five: [1] the existence of a mosque; [2] a *jama`at* around which a village has emerged; [3] the sermon; [4] the *imam*; and [5] being resident. As for the exemptions which permit one to be absent from the *jumu`a* prayer, they are: [1] intense rain; [2] being very muddy; [3] sickness; [4] taking care of one who is ill; and [5] the fear of an oppressor. Traveling is forbidden at noon on *jumu`a* for the one who is obligated to attend *jumu`a*. Likewise talking and performing superogatory acts of worship are forbidden while the *Imam* is giving the sermon. Also buying and selling are forbidden once the second call to prayer has been made; although commercial transactions are not valid if it happens."

On What Has Been Related Regarding the Obligation of *Jumu`a* Prayer²

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say: “We will be the last and the foremost on the Day of Judgment, although initially the former nations were given the Books before us. This day (Friday) was their day in which Allah made worship obligatory upon them. But they differed about it. So Allah guided us to it and all of the people are behind us in this respect; the Jews’ day is tomorrow and the Christians’ is the day after tomorrow.”³

² The *Shehu*, may the mercy of Allah be upon him said in his Mirat`-t-Tullab: “I say: the scholars, may Allah be pleased with them have disagreed whether the *jumu`a* is an obligation to be done on that day, or is it merely a substitute for the *dhuhr* prayer. As-Shabrakheeti said in his commentary upon the al-Mukhtasar: “The legal judgment of *jumu`a* is as Ibn `Arafa said, ‘It is two *raka`ts* which interdict the obligation of *dhuhr* prayer based upon the opinion that the two *raka`ts* of *jumu`a* rescind the obligation of *dhuhr*.’ His saying – ‘which interdict the obligation of *dhuhr* prayer based upon the opinion’ means that it is an obligation to be done on that day. The opinion relied upon that *dhuhr* prayer is merely a substitute for the *jumu`a* is his saying – ‘the two *raka`ts* of *jumu`a* rescind the obligation of *dhuhr*’ which means that the *jumu`a* is a substitute for the *dhuhr* prayer. This is the expressed view of Ibn Naafi` and Ibn Wahab, however it is an obscure view. *Imam* al-Qiraafi said: “The opinion of the followers of Malik is that it is a distinct obligation”; confirming the view of al-Faakihaani: “The prominent opinion (*al-mash`huur*) is that the *jumu`a* is a substitute of the *dhuhr* prayer in that it is not accepted except when there is a valid excuse not to perform the thing it is being substituted for. The reality is that the *jumu`a* is a substitute for the *dhuhr*, made lawful by the *Shari`a* while the *dhuhr* prayer is a substitute of the *jumu`a* by action”. The meaning of the words – “the *jumu`a* is a substitute for the *dhuhr* made lawful by the *Shari`a*– is that *dhuhr* was made lawful in the beginning then *jumu`a* was made lawful as a substitute of the *dhuhr*. This is because Allah ta`ala has only made five prayers obligatory upon us, however the *jumu`a* was made lawful as a substitute for the *dhuhr*. The meaning of the words – “the *dhuhr* prayer is a substitute of the *jumu`a* by action– is that when there are legal grounds not to perform the *jumu`a* then the *dhuhr* prayer stands-in for it; and success is with Allah.”

³ The meaning of his word, upon him be blessing and peace: “We will be the last and the foremost on the Day of Judgment”; is that we are, with regard to time, the last of the religious communities in this world’s life and will be the first of them in rank and in nobility on the Day of Judgment. What is meant here is that this *Umma* even though it is the last to exist of the religious communities of the past in this world’s life, yet it will be the foremost of them in the Hereafter, because it will be the first of them gathered on the Day of Gathering, the first to have their deeds reckoned, the first to have the Decision decided amongst them and the first of them to enter Paradise. It is said that what is intended by ‘foremost’ is precedence in obtaining the most meritorious of days, since the day takes precedence over the others in merit, meaning by that the day of *Jumu`a*. It is said that what is intended by ‘foremost’ is having precedence in accepting the Truth and showing adherence to it, something which the people of the Book were hindered from by their own words: “*And they said: We hear and we disobey*”. However the first interpolation is the strongest. Although Friday is actually preceded by Sunday by four days and it precedes Saturday, however, it is unimaginable to gather the three days consecutively without mentioning Friday prior to the rest; that is ‘Friday, Saturday and Sunday’. The meaning of his words, upon him be blessing and peace: “... although initially the former nations were given the Books before us”; is that we took precedence over the others in merit because we were guided to the day of *Jumu`a*, even though we were preceded by them in time, by reason of their going astray from the day of *Jumu`a* although they were given it in priority. Subsequently, our Book became the abrogator of their Books; and our *shari`a* became the abrogator of their *shari`a*. Thus, that which abrogates takes precedence over that which is abrogated. Or what is intended by our taking precedence over them is clear in that it refers to the fact of their precedence in time over us in existence and our being subsequent to them in time, yet they derived no merit from that. Or it is a reference to the nobility given to us due to the slight time that our deceased have to abide in the Interval between this life and the Hereafter. The meaning of his words, upon him be blessing and peace: “This day (Friday) was their day in which Allah made worship obligatory upon them”; is that what is being referred to here is the day of *Jumu`a*, and what is intended by being made obligatory upon them is the obligation of showing esteem for it. What is apparent in this is that the day itself was made obligatory upon them to worship also, but they asked Allah to give them the choice of exchanging it with Saturday, so He answered them in that. This is not improbable from a people who requested from their Prophet: “*Make*

for us idols.” Ibn Bataal said: “It does not necessarily mean here that *Jumu`a* itself was made obligatory upon them and they rejected it, because it is not permissible for a people to reject what Allah has made an obligation upon them and they still be considered believers.” It has been related by Ibn Maja on the authority of Jaabir that the Messenger of Allah , may Allah bless him and grant him peace said during a sermon: “Verily Allah has made the day of *Jumu`a* obligatory upon you in this place of mine, in this day of mine, in this month of mine, in this year of mine until the Day of Judgment. Whoever neglects it by showing disdain for it or by rejecting it; Allah will never fulfill his objectives, there will be no *baraka* in his affairs. Rather, he will have no prayer, nor charity, nor pilgrimage, nor fasting and no blessings until he repents. Whoever repents Allah will relent towards him.” It has been related by Ahmad and al-Hakim on the authority of Abu Qatada going back to him, upon him be peace that he said: “Whoever neglects *Jumu`a* three times without any real necessity, Allah will then imprint upon his heart.” What is meant by ‘Allah will imprint on his heart’ is that his heart will be imprinted with hypocrisy as it has been related by Ahmad and Ibn Hibban on the authority of Abu’l-Ja’d ad-Damri who said the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever neglects the *Jumu`a* three times without any reason, then he is a hypocrite.” For this is evidence, and Allah knows best, that one of the days of the week was actually made obligatory upon the Jews and Christians. He then gave them the responsibility of choosing which day in their *shari`a* to establish it. Unfortunately, they differed regarding which day it was and as a result they were not guided to Friday as the day which was originally intended. The meaning of his words, upon him be blessing and peace: “But they differed about it”; is what *Imam* an-Nawwawi said: “It is conceivable that they were clearly ordered to adhere to Friday, but then they differed regarding whether they had to adhere to it specifically or if they had license to substitute it with another day. As a result they made their own independent judgment and erred. This is corroborated by what at-Tabarani related on the authority of Mujahid who said regarding Allah ta`ala’s words: ‘*Verily He made Saturday for those who differed regarding it*’, ‘The day of *Jumu`a* was originally intended for them, but they made a mistake and took Saturday in its place’.” It is conceivable that what is meant by ‘but they differed’ in the prophetic tradition is the difference between the Jews and Christians in that. It has been related by Ibn Abi Hatim on the authority of as-Sadi in an unambiguous prophetic narration that Friday was specifically made an obligation upon both communities, but they rejected it: “Verily Allah obligated upon the Jews the day of Friday, but they refused and said: ‘O Musa verily Allah did not create Saturday for anything, so make it a day for us’; and it was made their day.” This infringement on their parts should not be considered astonishing based upon what occurred from them in the words of Allah ta`ala: “*Enter the door in prostration and say: humility; and We will forgive you your errors and will increase those who do good. But those who are unjust altered the Word from what was said to them.*” Other violations other than this occurred from them; and this should not be considered surprising when they were the ones who said: “*We hear and we disobey*”?! The meaning of his words, upon him be blessing and peace: “So Allah guided us to it”; is that By making us firmly established with it at the time it was made lawful for us to worship on that day. It is conceivable that what is meant here is that we received a textual command to do so. And it is also conceivable that the guidance referred to here is that it was arrived at by means of independent judgment. What corroborates the second opinion is what was related by Abd’r-Razaq on the authority of Muhammad ibn Sireen who said: “Before the Messenger of Allah, may Allah bless him and grant him peace arrived in Medina and before the descent of the verse regarding the obligation of *Jumu`a*; the people of Medina gathered together and the *Ansaar* said: ‘Verily the Jews have a day in which they congregate together every week, and the Christians as well. So let us make a day in which we congregate for the remembrance of Allah ta`ala and pray and thank Him.’ Thus, they decided on the day of Friday (*al-uruuba*). They then began meeting at the house of As`ad ibn Zaraara and prayed from that day onward. It was after that that Allah ta`ala revealed: ‘*When you are called to the prayer from the day of Jumu`a*’. This narration although *mursal*, is also corroborated by a narration whose chain is good related by Abu Dawud, Ibn Maja and was verified by Ibn Khuzayma and many others from the tradition of Ka`b ibn Malik who said: ‘The first to pray the *Jumu`a* prayer before the arrival of the Messenger of Allah, may Allah bless him and grant him peace to Medina was As`ad ibn Zarara’.” Among the virtues of this day as it was related by Ibn Abass, may Allah be pleased with him who said: “Verily it was named *Jumu`a* because Allah ta`ala gathered together the creation of Adam, upon him be peace.” Some of the people said: “It was named *Jumu`a* in Islam and this is because of the congregating of the people at the *masajid* on that day.” Among the virtues of this days is what he, may Allah bless him and grant him peace said as related by Ibn Abi Shayba and others on the authority of Abu Lubaba ibn Abd’l-Mundhir: “The day of *Jumu`a* is the master of all the days, and the greatest of them with Allah. It is greater with Allah than the day of *al-Fitr* and the day of *al-Adhaa*. In it are five traits: Allah created Adam in it; in it he was caste down to

On What Has Been Related Regarding the Time of the *Jumu`a*⁴

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased⁵ with him, said that: “The Prophet, may Allah bless him and grant him peace, used to pray *jumu`a* when the sun had descended from its zenith.”⁶

the earth; in it Adam died; in it is an hour which if the servant makes a request during it for anything Allah will grant it, as long as he does not request what is forbidden; and in it the Hour will be established. For there is no Angel, land, heaven, wind, mountain or sea except that they are all in fright from the day of *Jumu`a* that the Hour will be established during it.” It has been related by Abu’s-Shaykh and Ibn Mardawiya on the authority of Abu Hurayra who said: “I heard Abu’l-Qasim, may Allah bless him and grant him peace say: ‘Among the seven days, Allah chose over all the days the day of *Jumu`a*. In it He created the heavens and the earth. In it He decreed their natures. In it Allah created the Paradise and the Fire. In it He created Adam and in it he was caste down from Paradise and repented to Him. In it the Hour will be established. For there is nothing from creation, except the heedless among men and *jinn* that are not in terror on Friday fearing that the Hour will be established during that day’.” Among the virtues of Friday is what he, may Allah bless him and grant him peace said: “Verily Allah made this day as a holiday for the Muslim.” The meaning of his word, upon him be blessing and peace: “...and all of the people are behind us in this respect; the Jews is tomorrow”; is that the Jews worship Allah on Saturday a day after *Jumu`a*. The meaning of his word, upon him be blessing and peace: “...and the Christians is the day after tomorrow”; and the Christians worship Allah on Sunday two days after *Jumu`a*. In this prophetic tradition is the proof of the obligation of *Jumu`a* prayer. In it also is that guidance and error is from Allah ta`ala, as the teachings of the People of the *Sunna* uphold. In it also is that the protection of the consensus from error is a specific quality of this *Umma*; and that extracting legal judgment from a foundation whose origin is false is also false. In it also is that decisions arrived at by analogy when there exist textual evidence is not valid. In it also is that making independent judgment during the time of the descent of revelation was permissible. In it also is that lawfully, the day of *Jumu`a* is considered the first day of the week, what corroborates that is that the entire week is called *jumu`a*, when the week used to be called *sabt*. This is because at that time the Arabs were in close proximity and socialization with the Jews and thus followed them in that practice. In it also is clear explanation that the increase in merit of this *Umma* over the preceding religious communities is an increase given by Allah ta`ala.

⁴ As for the time of the *jumu`a* prayer, the majority of the jurists uphold the view that its time is the same as the time of the *dhuhr* prayer, which is the time of the descent of the sun from its zenith. The majority also uphold the view that it is not lawful to pray it before the descent of the sun from its zenith; while some of the people held that it is lawful to pray the *jumu`a* before the descent of the sun from its zenith. This was the view held by Ahmad. However, since *jumu`a* is a substitute for the *dhuhr* prayer then it is obligatory that its time be the same time as the *dhuhr*, and there is no textual evidence that the *dhuhr* can be prayed before the descent of the sun from its zenith; which is the view held by the majority of the jurists. Malik, Abu Hanifa, as-Shafi`, and the greater part of the scholars from the Companions, the *Taabi`uun* and those after them, say that the *jumu`a* prayer is not lawful until after the descent of the sun from its zenith.

⁵ Here ends facsimile 26 of the Arabic manuscript.

⁶ This means that the sun began to move towards the west, and descended from its zenith. This means that it was done after the descent of the sun from its zenith was clearly ascertained. The traditionist Ibn Hajr said in his Fat’h’l-Baari: “In this statement is his, may Allah bless him and grant him peace cautioning to be constant in praying the *jumu`a* prayer when the sun has descended from its zenith.”

On What Has Been Related Regarding the *Ghusl* of the Day of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “When any of you comes upon *jumu`a*, he should make *ghusl*.”⁷

On What Has Been Related Regarding the *Khutba* of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “The Prophet, may Allah bless him and grant him peace, used to make the *khutba* while standing and he would then sit and then stand the way it is done in the times.”⁸

⁷ The meaning of his words, upon him be blessings and peace: “When any of you comes upon *jumu`a*”; is that when he wishes to go to the *jumu`a* prayer. The meaning of his words, upon him be blessings and peace: “,,he should make *ghusl*”; as a highly recommended act, or as an obligatory act, then it was abrogated. This is clear evidence for those who say that it is obligatory to make the *ghusl* for *jumu`a*. Evidence can be understood from the prophetic tradition that the *ghusl* is not stipulated for the one who is not present at the *jumu`a*. The implications for this was explicitly stated in the narration of Uthman ibn Waaqid on the authority of Naafi`, with Abu `Awaana, Ibn Khuzayma and Ibn Hibban in their Saheeh collections: “Whoever among men and women that come to the *jumu`a*, should make the *ghusl*. Those who do not come to it, it is not obligatory for him to make the *ghusl*.”

⁸ The meaning of his words: “The Prophet, may Allah bless him and grant him peace, used to make the *khutba* while standing and he would then sit”; is that he would stand and then give the *khutba*. The meaning of his words: “...and then stand the way it is done in the times”; is as it was related in the narration of Muslim: “...the way you do today.” In this is the lawfulness of sitting between the two sermons. However, there is disagreement regarding whether it is obligatory to do so. As-Shafi` said that it is obligatory. Abu Hanifa, Malik and the majority of the jurists say that it is *Sunna* and that it is not obligatory, like the sitting of relaxation in the prayer for those who hold the view that sitting in the prayer is highly recommended. Ibn Abd`l-Barr said: “Malik, the Iraqis and the remaining jurists of the Islamic metropolises, with the exception of as-Shafi` uphold the view that sitting between the two sermons is *Sunna* and there is nothing against the person who willfully neglects it.” This was stipulated in the Umdat`l-Qaari. As-Shafi` uses as evidence for its obligation the fact that he, may Allah bless him and grant him peace was persistent in doing it and his saying: “Pray as you see me pray.” The extent of time that the sitting between the two sermons should be is the time that it takes to recite the chapter *Ikhlaas*, as it was related by Ibn al-Qaasim, ar-Raafi` and others.

On What Has Been Related Regarding Sitting Between the Two *Khutbas* of the Day of *Jumu`a*⁹

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “The Prophet, may Allah bless him and grant him peace, used to stand while making the two *khutbas*, sitting between them.”¹⁰

⁹ This is clear implications that he used to make the two sermons while standing. This was explicitly stated in the narration of Khalid ibn al-Haarith: “He used to make the *khutba* standing, then sit down and then stand again.” In the narrations of an-Nisaii` and ad-Daraqutni from that same perspective: “He used to make the two *khutbas* while standing, and he would separate them with a sitting between them.” It has been related by Abu Dawud: “He used to make two sermons. He would sit after climbing the *minbar* until the *mu`adhin* completed the call to prayer. He would then stand and deliver the *khutba*. He would then sit and not speak. He would then stand and deliver the second sermon.” As-Shafi` said: “The two sermons is not valid except with praising Allah and sending blessings upon the Messenger of Allah, may Allah bless him and grant him peace in both of them, and giving admonition. These three are obligatory in each of the two sermons. It is also obligatory to recite a verse from the *Qur`an* in the first of the two sermons, based upon the soundest opinion. It is also obligatory to make supplications for the believers in the second of them, based upon the soundest opinion.” Malik, Abu Hanifa and the majority of the jurists said: “It is sufficient in the sermon to do what anything which fall under the meaning of sermon.” Abu Hanifa, Abu Yusef and Malik took as evidence the narration: “It is sufficient to give praise of Allah, to glorify Him or to say: there is no deity except Allah.” However, this is weak because this cannot be called a sermon, nor does it achieve the objective of giving a sermon, along with the fact this was not confirmed from the Prophet, may Allah bless him and grant him peace.

¹⁰ The meaning of his words: “The Prophet, may Allah bless him and grant him peace, used to stand while making the two *khutbas*”; on the day of *jumu`a*. This clearly implies that he gave the two sermons while standing. The meaning of his words: “...sitting between them”; is that he actually sat down. In another narration: “...he would then sit down and not speak. He would then stand and deliver the second sermon.” The statement ‘...and not speak’ does not negate that he would remember Allah or make supplication silently, because it was related by Ibn Hibban: “The Messenger of Allah, may Allah bless him and grant him peace used to recite the Book of Allah while he was sitting between the two sermons.” That is to say, he would do so secretly, and the foremost that he would recite was the chapter *Ikhlaas* as at-Taybi said. In the narration of al-Bazaar: “He used to deliver the two sermons standing, and would separate between them by sitting.”

On What Has Been Related Regarding Being Silent During the Day of *Jumu`a* While the *Imam* Makes the *Khutba*¹¹

It has been related in the Saheeh of al-Bukhari on the authority of Salman,¹² that the Prophet, may Allah bless him and grant him peace, said: “Be silent when the *Imam* is speaking.”¹³

¹¹ The issue of being silent for the *Imam*, is proof for not performing the two *rak`ats* of greeting to the *masjid*, while the *Imam* is delivering the *khutba*. Malik, al-Layth, Abu Hanifa, at-Thawri and the majority of the early jurists among the Companions and the *Taabi`uun* said that he should not pray them in that case. This was related on the authority of Umar, Uthman and Ali, may Allah be pleased with them. Furthermore, their evidence was in what was transmitted by Ibn Bataal on the authority of Umar, Uthman and more than one from among the other Companions that this was absolutely prohibited. The legal reliance in that is in what was related from them like the words of Tha`alaba ibn Abu Malik: “I was present during the time of Umar and Uthman and whenever the *Imam* came out to lead the prayer, we would stop all prayers.” The traditionists Ibn Hajr said in his al-Fat`h: “A large group of the jurists, among them being al-Qurtubi said: ‘The strongest evidence which those who follow Malik rely upon is the behavior of the People of Medina, who following the early community from the time of the Companions until the time of Malik, held that performing superogatory prayers during the time of the *khutba* was absolutely prohibited.’” Some of the followers of Malik held the view that when a man enters the *masjid* and the *Imam* is delivering the sermon, that he should say silently: “Glory be to Allah. There is no deity except Allah. Allah is the Greatest. There is no power or might besides Allah, the Exalted the Mighty”; four times before sitting as a substitute for the two *rak`ats* usually performed greeting the *masjid*. The strongest evidence which has been related regarding all this is that related by Abu Dawud and an-Nisai’ by way of Abu`z-Zaahiriya who said: “We were with Abdallah ibn Bishr, the Companion of the Prophet, may Allah bless him and grant him peace, and it was mentioned that a man came and was stepping over the people while the Prophet, may Allah bless him and grant him peace was delivering the *khutba*. He then said to him: ‘Sit down, for you have injured your prayer.’” Abu Dawud related a prophetic tradition by way of `Amr ibn Shu`ayb on the authority of his father on the authority of his grandfather: “Whoever steps over the necks of people then he only has performed the *dhuhr* prayer.” Thus, Malik and al-Awzai` took as reprehensible all actions being performed while the *Khateeb* was on the *minbar*.

¹² He was Abu Abdallah Salman al-Farsi, the Excellent, the Son of Islam. His origin was from Isbahaan. Among the first military expeditions which he was present was the Battle of the Trench. He was among the most resolute of the intelligent men, the most worshipping of them and the most noble of them. He was among those who met one of the inheritors of `Isa ibn Maryum, upon him be blessings and peace. He transmitted 60 prophetic traditions of which al-Bukhari transmitted four and Muslim transmitted three. He died in the year 36 A.H. in Median. He lived to be 350 years old.

¹³ That is to say, at the time when the *Imam* is delivering the two sermons. From this, some of the scholars take as evidence that it is permissible to do remembrance of Allah and make supplication lightly or secretly when the *Imam* sits between the two sermons, based upon the apparent meaning of his words: “...when the *Imam* is speaking.” Some of the scholars hold the view of the prohibition of doing remembrance of Allah and supplication lightly or secretly from the time the *Imam* comes out to deliver the sermon, based upon the narration: “...then when the *Imam* came be silent”; that is until the *Imam* makes the *salaam* from the prayer. This is based upon the evidence from his words, upon him be blessings and peace as added in the narration of Qarthai` ad-Dabyi and others from a prophetic tradition of Abu Ayyub: “...until he completed his prayer.” The complete narration of the prophetic tradition as it is with al-Bukhari is on the authority of Salman al-Farsi who said that the Prophet, may Allah bless him and grant him peace said: “A man does not make the *ghusl* on the day of *jumu`a*, purifies what he is able to purify, oils himself with some oil, or perfumes himself with some scents, then goes out and does not divide two people who were sitting; he then prays what Allah has prescribed for him; then remains silent when the *Imam* is speaking, except that he is forgiven for what occurs between that Friday and the next.” Also in this prophetic tradition from advantages is the reprehensibility of stepping over people on the day of *jumu`a*, however, the reprehensibility of stepping over people only applies when the *Imam* is on the *minbar*. In it also is the lawfulness of making superogatory prayers before the *jumu`a* prayer, as long as they are performed before the *khutba* as the evidence indicates.

On What Has Been Related Regarding Using Oils and Scents on the Day of *Jumu`a*¹⁴

It has been related in the Saheeh of al-Bukhari on the authority of Salman 'l-Farsi, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever makes *ghusl* on the day of *jumu`a*, then purifies what he is able to purify, then oils himself or uses scents and walks calmly to the prayer without walking between two sitting people, then prays what has been prescribed for him to pray and when the *Imam* comes out, he is silent-will be forgiven for what is between that *jumu`a* and the other."¹⁵

¹⁴ This means utilizing skin oils and perfumes for the *jumu`a* prayer. The scholars disagree regarding the legal judgment of utilizing these. It is said that it is because of the merits of the *jumu`a* prayer. It is said that it is because of the merits of the day of *jumu`a*. It is said that it is because of the merits of both the day and the prayer. And it is the latter opinion that I hold to. The reason for the differences in this is due to the different interpolations given regarding the narrations of the merits of the *jumu`a*, whether it refers to the merits of the day itself, or the merits of the prayer performed in it, as will be discussed Allah willing.

¹⁵ The meaning of his words, upon him be blessings and peace: "Whoever makes *ghusl* on the day of *jumu`a*, then purifies what he is able to purify"; is that what is meant here is that the person is pronounced in cleansing himself. What is extracted from placing purification as a conjunct to the *ghusl* is that the pouring of water over the entire body suffices in achieving what is desired in *ghusl*. Or it means that what is meant by purifying is the trimming of the mustache, the clipping of the nails and the shaving of the pubic hairs. Or it means that what is meant by *ghusl* is the actual bathing of the body, while what is meant by purification is the washing of the head. The meaning of his words, upon him be blessings and peace: "...then oils himself"; is meant the removal of unkempt hair by using oil. In this is an indication for adorning oneself on the day of *jumu`a*. The meaning of his words, upon him be blessings and peace: "...or uses scents"; is that if he cannot find skin oils. It is also conceivable that the particle of conjunction "or" actually means "and". Skin oils and perfumes are connected to the home as an indication that it is a *Sunna* that a person purchase perfumes and oils for himself and keep them in his home as a custom. It is related in a prophetic tradition of Abdallah ibn `Amr the additional expressions: "...and dresses in the most righteous of his clothing." The meaning of his words, upon him be blessings and peace: "...and walks calmly to the prayer without walking between two sitting people"; is like what was related in the prophetic tradition of the above mentioned Abdallah ibn `Amr: "...and then does not step over the necks of the people." Thus, in this prophetic tradition is established the advantage of not stepping over people on the day of *jumu`a*. As-Shafi` said: "It is reprehensible to step over people except when he cannot find a suitable place to pray and the *Imam* has entered; or the one who desires to fill a place in the line which is broken, and a person ahead of him refuses to; or when a person desires to return to his place that he had vacated out of necessity." An exception which the followers of as-Shafi give in this is for the one who is considered immense in his religion, knowledge, or if the Messenger of Allah, may Allah bless him and grant him peace designated a place a specific place for an individual, then there is no reprehensibility in him seeking to attain his rightful place. Malik, on the other hand said: "Stepping over people is only reprehensible when the *Imam* is upon the *minbar*." The meaning of his words, upon him be blessings and peace: "...then prays what has been prescribed for him to pray"; is in accordance with the prophetic tradition of Abu`d-Darda: "...he then makes the *rak`ats* which have been decreed for him to make." In the prophetic tradition of Abu Ayyub: "...he then makes *rak`ats* if it occurs to him." In all of these is the lawfulness of making superogatory prayers before the *jumu`a* prayer; indicated by his words: "...then prays what has been prescribed for him to pray." In the narration: "...he then is silent when the *Imam* speaks" is evidence that the superogatory prayers must be performed before the *khutba*. This was made clear by Ahmad in the prophetic tradition of Nabisha al-Hadhali: "...and if he does not find that the *Imam* has come out, he can pray whatever occurs to him to pray." The meaning of his words, upon him be blessings and peace: "...and when the *Imam* comes out, he is silent"; is understood by the additional expression in the prophetic tradition of Qarthai` ad-Dabyi: "...until he completes his prayer." This is similar to the prophetic tradition of Abu Ayyub. The meaning of his words, upon him be blessings and peace: "...will be forgiven for what is between that *jumu`a* and the other"; is in accordance with the narration of Qasim ibn Yazid: "...the sins between it and the other *jumu`a* will be removed." What is intended here by the other is the *jumu`a* which has passed, and this is made clearer by al-Layth on the authority of Ibn `Ajlaan in the narration related by Ibn Khuzayma: "...he will be forgiven for what is between

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the *jumu`a* and the one before it.” Ibn Hibban related another narration by way of Suhayl ibn Abi Saalih on the authority of his father, on the authority of Abu Hurayra: “...as long as he doesn’t commit a major sin.” A similar narration was related by Muslim. All that we mentioned is also clear explanation that the atonement of sins from Friday to the previous Friday is conditioned by the existence of all which should precede it, such as the *ghusl*, the cleansing, perfuming, or using oil, wearing the best attire, walking with reposed dignity, avoiding stepping over people and separating two people, avoiding that which mars the prayer, voluntary prayers, silence and avoiding speaking. With the completion of these words, I end the commentary upon the Book of *Jumu`a*, and success is with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in the this world and the Next. O Allah give us success in following the *Sunna* of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.