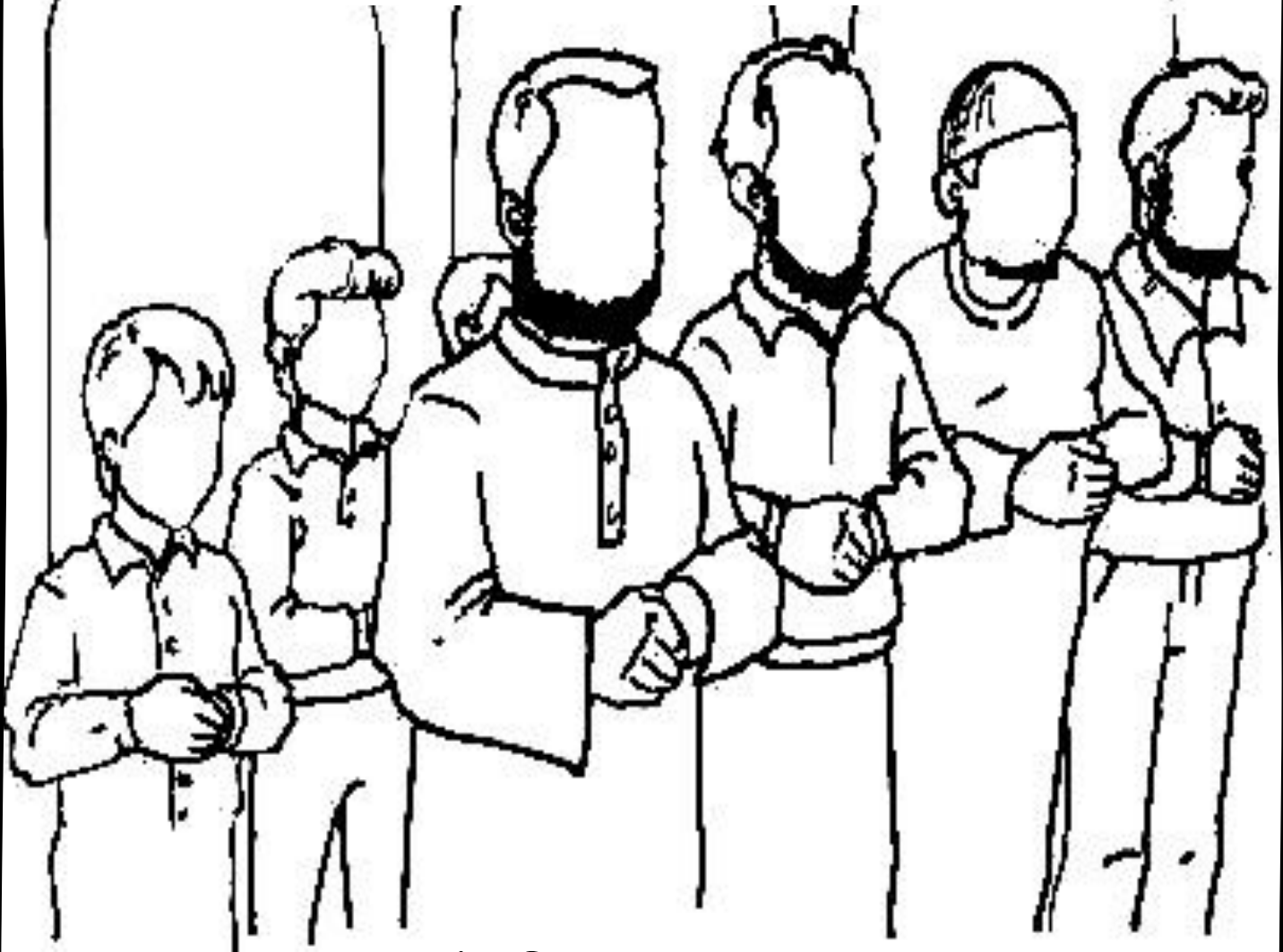


# الجمعة

## JUMU'AH

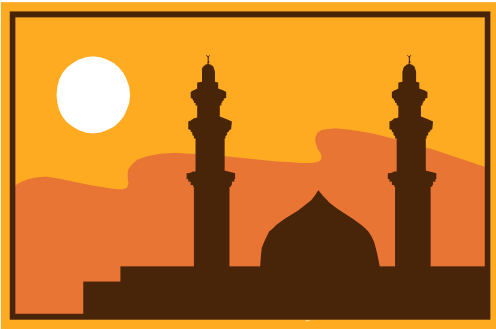


The Importance of  
**FRIDAY**  
And It's Etiquettes

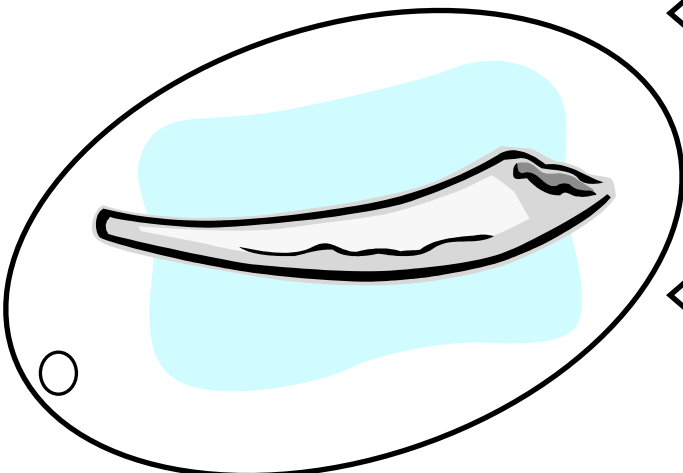
# الجمعة

## Its Meaning and Its Correct Pronunciation

- Refer to Tafseer of Surah al Jumu'ah for its meaning. Recognise that there is an 'Ain' in the word. It is incorrect to pronounce it as 'Jummah' (Jum-ah). The correct pronunciation is al-Jumu'ah (al-Ju-moo-'aa) with a dumma above the meem and where 'aa' represents the 'Ain' not as in a short vowel 'a'.



Jumu'ah is the Best Day



Four empty hexagonal shapes for writing, followed by a hexagon containing text.

How Jumu'ah relates to  
Prophet

عليه السلام

آدم  
(Adam)

# Surah Al Jumu'ah

(62:9-11)






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 وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ  
خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

<p>The Excellence of</p> <p>صلاة الجمعة</p> <p>Salaatul Jumu'ah</p>	<p>The Excellence of</p> <p>صلاة الفجر</p> <p>on Friday</p>

	 <p>A Special Time on Friday</p>
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	<p>Charity</p>  <p>on Friday</p>	
 <p>The One Who Dies on Friday</p>		

Sending Salawaat

صَلَّى اللَّهُ  
عَلَيْهِ  
وَسَلَّمَ

Upon The  
Prophet

Reading



Surah Al Kahf

The Ruling on Greeting  
with:



**"Jumu'ah Mubarak!"**

## Preparing for Ṣalaatul Jumu'ah



Make  
Ghusl



Use  
Miswaak



Wear  
Perfume



Walk to  
the Masjid



Wear Best  
Clothes



Arrive  
Early

Those Who Neglect



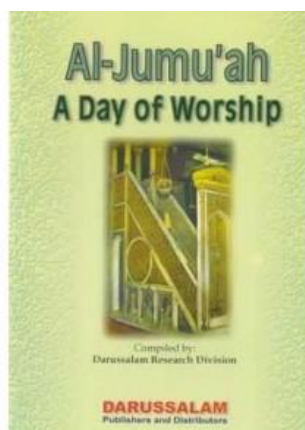
Salaatul Jumu'ah

<p>The Khutbah is a Condition of Salaatul Jumu'ah</p>		<h1>Etiquettes of Salaatul Jumu'ah</h1>
<p>No talking or moving too much during the Khutbah</p>		
<p>Don't disturb people if you arrive late</p>		
<p>One cannot give or return Salaams during the Khutbah</p>		
<p>Praying Sunnah Prayers after Salaatul Jumu'ah</p>		
		



## **Suggested Reading and References**

**I have used the book 'Al-Jumu'ah: A Day of Worship' compiled by Darussalam.**



**This booklet is available to buy from all good Islamic Bookstores.**

**Also refer to the following khutbah by Bro. Abu Mussab Wajdi Akkari: [The Etiquettes of Jumu'ah \(25-07-1430H\)](#)**

## **The Virtues of Fridays**

**Friday has many distinguishing features and virtues that Allaah has bestowed upon this day and not others.**

**It was narrated that Abu Hurayrah and Hudhayfah (may Allaah be pleased with them) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Allaah led those who came before us away from Friday. The Jews had Saturday, and the Christians had Sunday. Then Allaah brought us and Allaah guided us to Friday. So there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but we will be**

**the first on the Day of Resurrection, and we will be dealt with before all others.”**

**Narrated by Muslim, 856.**

**Al-Nawawi said:**

**Al-Qaadi said: The apparent meaning is that it was obligatory for them to venerate Friday but this was not stated clearly; the matter was left to their own reasoning... But they did not manage to work it out and Allaah did not guide them to it. It was enjoined clearly upon this ummah, and was not left to their own reasoning, thus they were blessed with it ... It was narrated that Moosa enjoined Friday upon them and told them of its virtues, but they disputed with him and argued that Saturday was better, and it was said to him, ‘Let them be.’ Al-Qaadi said: if there had been a clear command, their arguing with him would not have been valid, rather it would have been said to him that they were going against the command. I say: it may be that that was clearly enjoined upon them but they disputed as to whether it was something they had to adhere to or they could change it to another day; they decided to change it to another day and they erred greatly thereby.**

**It comes as no surprise that Friday was specifically enjoined upon them and they went against that.**

**Al-Haafiz said: How can it be otherwise when they are the ones who said “We hear and we disobey”?**

**It was narrated from Aws ibn Aws that the Prophet (peace and blessings of Allaah be upon him) said: “The best of your days is Friday. On that day Adam (peace be upon him) was created; on that day he died; on that day the Trumpet will be blown and on that day all of creation will**

swoon. So send a great deal of blessings upon me, for your blessings will be shown to me.” They said, “O Messenger of Allaah, how will our blessings upon you be shown to you when you have turned to dust?” He said, “Allaah has forbidden the earth to consume the bodies of the Prophets, peace be upon them.”

Narrated by Abu Dawood, 1047; classed as saheeh by Ibn al-Qayyim in his comments on *Sunan Abi Dawood*, 4/273; classed as saheeh by al-Albaani in *Saheeh Abi Dawood*, 925.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The best day on which the sun rises is Friday. On it Adam was created, on it he was admitted to Paradise and on it he was expelled therefrom.”

Narrated by Muslim, 1410.

This hadeeth includes some of the reasons why Friday is regarded as special.

Al-Nawawi said:

Al-Qaadi ‘Iyaad said: The apparent meaning is that these virtues do not mean that Friday is regarded as special because Adam was expelled on a Friday and the Hour will begin on a Friday. Rather it is meant to explain what momentous events took place and will take place on this day, so that people will make the most of this day to do righteous deeds, so as to attain the mercy of Allaah and ward off His punishment. This is the view of al-Qaadi. Abu Bakr ibn al-‘Arabi said in his book *al-Ahwadhi fi Sharh al-Tirmidhi*: All of these events are good and add to the virtue of Friday. The expulsion of Adam from Paradise is the reason why his offspring and the Messengers, the Prophets, the

righteous and the awliya' exist. He was not expelled from it as such, but rather it was for a purpose, then he will return to it. With regard to the Hour beginning on a Friday, the reason is so that the reward may be hastened for the Prophets, believers in truth, awliya' and others, and their honour and high status may be made manifest. This hadeeth points to the virtues of Friday and its high status in relation to the other days.

It was narrated that Abu Lubaabah ibn 'Abd al-Mundhir said: The Prophet (peace and blessings of Allaah be upon him) said: "Friday is the master of days, and the greatest of them before Allaah. It is greater before Allaah than the day of al-Adha and the day of al-Fitr. It has five characteristics: on this day Allaah created Adam, on it He sent Adam down to the earth, on it Allaah caused Adam to die, on it there is a time when a person does not ask Allaah for anything but He gives it to him, so long as he does not ask for anything haraam, and on it the Hour will begin. There is no angel who is close to Allaah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday."

Narrated by Ibn Maajah, 1084; classed as hasan by Shaykh al-Albaani in *Saheeh al-Jaami'*, no. 2279

Al-Sanadi said:

"They fear Friday" means they fear the onset of the Hour. This indicates that all created beings are aware of the days and they know that the Day of Resurrection will come on a Friday.

The virtues of this day include the following:

1 - On it is Salaat al-Jumu'ah (Friday prayer), which is the best of prayer.

**Allaah says (interpretation of the meaning):**

***“O you who believe (Muslims)! When the call is proclaimed for the Salaah (prayer) on Friday (Jumu’ah prayer), come to the remembrance of Allaah [Jumu’ah religious talk (Khutbah) and Salaah (prayer)] and leave off business (and every other thing). That is better for you if you did but know!”***

***[al-Jumu’ah 62:9]***

**Muslim (233) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The five daily prayers and from one Jumu’ah to the next is an expiation for whatever sins come in between them, so long as one does not commit a major sin.”**

**2 – Praying Fajr in congregation on Fridays is the best prayer that the Muslim can pray during the week.**

**It was narrated that Ibn ‘Umar said: The Messenger (peace and blessings of Allaah be upon him) said: “The best prayer before Allaah is Fajr prayer on Friday in congregation.”**

**Narrated by al-Bayhaqi in *Shu’ab al-Eemaan*; classed as saheeh by al-Albaani in *Saheeh al-Jaami’*, 1119**

**One of the special features of Fajr prayer on Friday is that it is Sunnah to recite Soorat al-Sajdah in the first rak’ah and Soorat al-Insaan in the second.**

**It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) used to recite in Fajr prayer in Fridays *Alif-Laam-Meem Tanzeel* (Soorat al-Sajdah) in the first rak’ah and *Hal ata ‘ala’l-insaan heenun min al-***

*dahr lam yakun shay'an madhkooran* (Soorat al-Insaan) in the second.

Narrated by al-Bukhaari, 851; Muslim, 880.

Al-Haafiz Ibn Hajar said:

It was said that the reason why these two soorahs are recited is because they mention the creation of Adam and what will happen on the Day of Resurrection, because that will come to pass on a Friday.

**3 – Whoever dies during the day or night of Friday, Allaah will protect him from the trial of the grave.**

It was narrated that 'Abd-Allaah ibn 'Amr said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There is no Muslim who dies during the day of Friday or the night of Friday but Allaah will protect him from the trial of the grave."

Narrated by al-Tirmidhi, 1074; classed as saheeh by al-Albaani in *Ahkaam al-Janaa'iz*, p. 49, 50

It should be noted that the entire life of a Muslim is worship of Allaah; there is no special day for worship, for the Muslim is worshipping Allaah all the time. But there is a day which Allaah has made special for this ummah (nation), the nation of Muhammad (peace and blessings of Allaah be upon him), and which Allaah has favoured above all the other days of the week. That day is Friday. There are a number of hadeeths which speak of the virtue of this day, including the following:

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "We (Muslims) are the last (of the nations) but (we will be) the foremost on the Day of Resurrection, although the former nations were given their scriptures before us and

we were given our after them. And this (Friday) is the day concerning which they disputed. So Allaah guided us (to it), tomorrow (i.e., Saturday) is for the Jews and the day after (i.e., Sunday) is for the Christians.” (Narrated by al-Bukhaari, *al-Jumu’ah*, 847).

It was also narrated (by al-Bukhaari) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The best day on which the sun rises is Friday. On this day Adam was created, on this day he entered Paradise and on this day he was expelled from it.” (Narrated by Muslim, *al-Jumu’ah*, 1410)

It was narrated that Taariq ibn Shihaab said: “A Jewish man said to ‘Umar, ‘O Commander of the faithful, if this aayah – *‘This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion’* [*al-Maa'idah 5:3 – interpretation of the meaning*] – had been revealed to us, we would have taken that day as an ‘Eid (festival).” ‘Umar said, “I know on which day this aayah was revealed; it was revealed on the Day of ‘Arafaah, which was a Friday.” (Narrated by al-Bukhaari, *Al-I’tisaam bi’l-Kitaab wa’l-Sunnah*, 6726).

Among the hadeeth which explain the reward for this day is that which was narrated by Abu Hurayrah, which says that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Each of the five daily prayers and from one Jumu’ah prayer to the next is an expiation for the time in between, so long as one does not commit any major sin.” (*al-Tahaarah*, 342).

It was narrated that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘When Friday comes, at each door of the mosque there are angels who write down the first ones to come to the mosque. Then when the imaam sits down they

close their books and come to listen to the sermon. The one who comes early (for Friday prayer) is like who sacrificed a camel, then those who come after him (in order of their coming) are like one who sacrificed a cow, then one who sacrificed a horned ram, then one who sacrificed a chicken, then like one who offered an egg.” (narrated by al-Bukhaari, *al-Jumu’ah*, 1416).

It was also narrated in a hadeeth that the Prophet (peace and blessings of Allaah be upon him) said: “One of the best of your days is Friday. On it Adam was created and on it he died. On it the Trumpet will be blown and on it all creatures will perish (prior to the Resurrection on the Last Day). So send many blessings upon me on that day, for your blessings will be shown to me.” They said, “How will our blessings be shown to you when your body will have become dust?” He said, “Allaah has forbidden the earth to consume our [Prophets’] bodies.” (Narrated by Abu Dawood and al-Nasaa’i; classed as saheeh by al-Albaani in *Saheeh al-Targheeb wa’l-Tarheeb*, no. 695).

It was narrated in a hadeeth that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever makes his wife do ghusl and does ghusl himself [i.e., has intercourse] on Friday and goes out early, walking not riding, and comes close to the imaam and listens [to the sermon] without interrupting, will have for each step he takes a reward equal to that of fasting and praying at night for one year.”

(Narrated by Ahmad and al-Tirmidhi; classed as saheeh by al-Albaani in *Saheeh al-Targheeb wa’l-Tarheeb*, no. 687)

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) mentioned Friday and said: “On this day there is an hour when no Muslim slave stands and prays and asks Allaah for something, but Allaah will give it to him,” and he



gestured with his hand to indicate that whatever he asks for, is as nothing to Allaah. (Narrated by al-Bukhaari, *al-Jumu'ah*, 883)

It was narrated from Anas ibn Maalik that the Prophet (peace and blessings of Allaah be upon him) said: "Seek the hour in which there is hope that prayers will be answered, on Friday after 'Asr (mid-afternoon) prayer, until the sun goes down." (Narrated by al-Tirmidhi; classed as saheeh by al-Albaani in *Saheeh al-Targheeb wa'l-Tarheeb*, no. 700).

### **The Etiquettes of Listening to the Khutbah**

Listening attentively to the khateeb on Friday is an obligation, and it is not permissible for the Muslims to be careless about that and fidget, talk or ignore the khutbah. The following ahaadeeth have been narrated concerning the virtues of listening attentively to the khutbah.

**1 – Expiation for sins committed between this Friday and the previous Friday.**

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said:

"Whoever does ghusl, then comes to Jumu'ah, and prays what is decreed for him, then listens attentively until the khutbah is over, then prays with him (the imam), will be forgiven (his sins) between that and the next Jumu'ah, and three days more."

Narrated by Muslim (857); a similar report was narrated from Salmaan al-Faarisi by al-Bukhaari (883).

**2 – For every step he takes to the mosque, the reward of fasting and praying qiyaam for one year will be recorded for him.**

**It was narrated that Aws ibn Aws said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:**

**“Whoever washes his head and his body (ghusl) on Friday, then sets out early, is present at the beginning of the khutbah and is close (to the imam), then listens attentively, for every step he takes he will have the reward of fasting and praying qiyaam for one year.”**

**Narrated by al-Tirmidhi (496) who said: it is a hasan hadeeth. It was classed as saheeh by al-Bayhaqi in *al-Sunan al-Kubra* (3/227) and by al-Albaani in Saheeh al-Tirmidhi.**

**3 – The reward for praying Jumu’ah depends on listening attentively.**

**It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:**

**“If you say to your companion, ‘Listen attentively’ on a Friday, when the imam is delivering the khutbah, then you have engaged in idle speech.”**

**Narrated by al-Bukhaari (934) and Muslim (851).**

**4 – The one who listens attentively will have two kafil of reward.**

**‘Ali ibn Abi Taalib delivered a khutbah in Kufah and said in his khutbah:**

**If a man sits in a place where he can hear and see (the imam) and listens attentively and does not engage in idle speech or fidgeting, he will have two shares of reward. If he stays far away and sits in a place where he cannot hear but he listens attentively and does not engage in idle speech or fidgeting, he will have one share of reward. If he sits in a place where he can hear and see but he engages in idle speech or**

**fidgets and does not listen attentively, then he will have one share of sin.”**

**And at the end of that he said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say that.**

**Narrated by Abu Dawood (1051) and classed as da’eef (weak) by al-Albaani. A similar report was narrated from Abu Umaamah in a marfoo’ report in *al-Mu’jam al-Kabeer* (8/165) and in a mursal report from Yahya ibn Abi Katheer in *Musannaf ‘Abd al-Razzaaq* (3/223).**

**Those who attend Jumu’ah prayer should be quiet and listen attentively to the imam when he is preaching. It is not permissible to speak to others, even if that is to tell them to be quiet. Whoever does that has engaged in idle talk (*laghw*), and whoever engages in idle talk, his Jumu’ah prayer does not count.**

**It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “If you say to your companion when the imam is preaching on Friday, ‘Be quiet and listen,’ you have engaged in idle talk.” Narrated by al-Bukhaari, 892; Muslim, 851).**

**This prohibition also applies to responding to a question about Islam, let alone any other kind of speech that has to do with worldly matters.**

**It was narrated that Abu’l-Darda’ said: The Prophet (peace and blessings of Allaah be upon him) sat on the minbar and addressed the people, and he recited a verse. Ubayy ibn Ka’b was next to me, so I said to him: “O Ubayy, when was this verse revealed?” But he refused to speak to me, so I asked him again and he refused to speak to me, until the Prophet (peace and blessings of Allaah be upon him) came down (from the minbar). Then Ubayy said to me: “You have gained nothing from your Jumu’ah except idle talk.” When the Messenger of Allaah (peace and**

blessings of Allaah be upon him) had finished (the prayer), I went to him and told him (what had happened). He said: “Ubayy was right. When you hear your imam speaking, then keep quiet and listen attentively until he has finished.” Narrated by Ahmad, 20780; Ibn Maajah, 1111; classed as saheeh by al-Busayri and al-Albaani in *Tamaam al-Mannah*, p. 338.

This indicates that it is obligatory to remain silent and listen attentively, and that it is forbidden to speak while the imam is delivering the khutbah on Friday.

Ibn ‘Abd al-Baarr said:

There is no dispute among the fuqaha’ of all regions that it is obligatory to remain silent and listen attentively to the khutbah, for those who hear it.

*Al-Istidhkaar*, 5/43.

Some of them held an odd opinion and said that it is not obligatory, but they have no evidence to support their view.

Ibn Rushd said, concerning the ruling on remaining silent and listening attentively to the khutbah:

With regard to those who do not regard it as obligatory, I do not know that they have any argument except that the suggestion that it is obligatory may seem to contradict the verse (interpretation of the meaning): “So, when the Qur’aan is recited, listen to it, and be silent” [*al-A’raaf* 7:204] – i.e., that it is not obligatory to remain silent for anything except the Qur’aan. There is some weakness in this argument, and Allaah knows best. It is very likely that this hadeeth did not reach them.

***Bidaayat al-Mujtahid, 1/389.***

**An exception is made from that in the case of speaking to the imam, or the imam speaking to the worshippers for some important reason.**

**It was narrated that Anas ibn Maalik said: The people were afflicted with a drought at the time of the Prophet (peace and blessings of Allaah be upon him), and whilst the Prophet (peace and blessings of Allaah be upon him) was delivering the khutbah one Friday, a Bedouin stood up and said: “O Messenger of Allaah, our wealth has been destroyed and our children are starving. Pray to Allaah for us.” So he raised his hands [and made du’aa’]. And it rained that day and the next and the next and the next, until the following Friday, when that Bedouin – or he said, someone else – stood up and said: “O Messenger of Allaah, our houses have been destroyed and our wealth drowned. Pray to Allaah for us.” So he raised his hands... Narrated by al-Bukhaari, 891; Muslim, 897.**

**It was narrated that Jaabir ibn ‘Abd-Allaah said: A man came whilst the Prophet (peace and blessings of Allaah be upon him) was addressing the people on Friday, and he [the Prophet (peace and blessings of Allaah be upon him)] said: “Have you prayed, O So and so?” He said, “No.” He said: “Stand up and pray two rak’ahs.” Narrated by al-Bukhaari, 888; Muslim, 875.**

**Whoever quotes these hadeeth as evidence that it is permissible for worshippers to speak to one another and that it is not obligatory to remain silent, is not correct.**

**Ibn Qudaamah said:**

**What they quote as evidence may be understood as referring only to the one who speaks to the imam or to whom the imam speaks, because that does not distract anyone from listening to his khutbah. Hence the**

Prophet (peace and blessings of Allaah be upon him) asked him, “Have you prayed?” and he replied; and ‘Umar asked ‘Uthmaan a question, when he came in whilst he was preaching, and he answered. Thus we should understand these reports in this manner, in order to reconcile the reports. It is not correct to draw an analogy with anything else, because when the imaam speaks, he interrupts his khutbah, so he is not talking to the other person during the khutbah as such, unlike when others speak during the khutbah.

*Al-Mughni*, 2/85

With regard to saying *Yarhamuk-Allaah* (may Allaah have mercy on you) to one who sneezes or returning salaams whilst the imam is delivering the khutbah, the scholars differed concerning that.

Al-Tirmidhi said in his *Sunan*, following the hadeeth of Abu Hurayrah, “If you say to your companion...”:

They differed concerning returning salaams and saying *Yarhamuk-Allaah* (may Allaah have mercy on you) to one who sneezes. Some scholars granted a concession allowing returning salaams and saying *Yarhamuk-Allaah* (may Allaah have mercy on you) to one who sneezes whilst the imam is delivering the khutbah. This is the view of Ahmad and Ishaaq. But some of the scholars among the Taabi’een and others regarded that as makrooh. This is the view of al-Shaafa’i.

It says in *Fataawa al-Lajnah al-Daa’imah* (8/242):

It is not permissible to say *Yarhamuk-Allaah* (may Allaah have mercy on you) to one who sneezes or to return salaams whilst the imam is delivering the khutbah, according to the correct scholarly opinion, because both of them involve speaking, which is forbidden when the

**imam is delivering the khutbah, because of the general meaning of the hadeeth.**

**It also says (8/243):**

**It is not permissible for the one who enters whilst the imam is delivering the khutbah on Friday, if he can hear the khutbah, to greet the people in the mosque, and those in the mosque should not return his greeting whilst the imam is delivering the khutbah.**

**And it says (8/244):**

**It is not permissible to speak whilst the khateeb is delivering the Friday sermon except for one who speaks to the imam for an important reason.**

**Shaykh Ibn ‘Uthaymeen said:**

**It is haraam to give salaams during the Friday khutbah, so it is not permissible for one who enters the mosque whilst the imam is delivering the khutbah to give salaams, and it is also haraam to return the greeting.**

***Fataawa Ibn ‘Uthaymeen, 16/100***

**Shaykh al-Albaani said:**

**If someone says “Be quiet!”, this is not regarded as idle talk (*laghw*) from a linguistic point of view, because it comes under the heading of enjoining what is good and forbidding what is evil. However the Prophet (peace and blessings of Allaah be upon him) called it *laghw* that is not permissible. This comes under the heading of giving precedence to what is more important (namely being silent and listening to the preaching of the khateeb) over what is important (namely enjoining**

what is good during the khutbah). As this is the case, everything that comes under the heading of enjoining what is good comes under the same ruling as enjoining what is good – so how about if it of less importance than that? Undoubtedly in that case it is more appropriate that it not be allowed and it comes under the heading of laghw (idle talk).

*Al-Ajwabah al-Naafi'ah*, p. 45

#### **Conclusion:**

Those who attend Jumu'ah prayers have to be silent and listen attentively to the imam. It is not permissible to speak whilst the imam is delivering the khutbah, except in the cases indicated by the evidence, such as speaking to the khateeb or responding to him, or in cases of necessity such as saving a blind man from falling and so on.

Greeting the imam with salaam or returning the greeting of one who comes in also come under this prohibition, because there is no concession allowing one to speak with the imam except in cases of need, which does not include giving or returning greetings.

Shaykh Ibn 'Uthaymeen said in *al-Sharh al-Mumti'*, 5/140:

It is not permissible for the imam to say anything that serves no purpose, rather it should be for a reason connected with the prayer or other suitable topics. But if the imam says something that serves no purpose, that is not permissible.

If there is a need, then it is permissible. For example, if a listener does not understand something that the khateeb says in his khutbah, or if the khateeb makes a mistake in reciting a verse that alters the meaning, or if he omits a phrase from a verse, and so on.



Other reasons in which the imam may speak for a purpose include problems with the loudspeakers, in which the imam may speak to the engineer and ask him to see what is wrong.

### Example of Completed Lapbook (Folded to A4 Size)

