

**Al-Mukhtasar Al-Mufīd (A  
Beneficial Summary) For  
the Muezzin, Imam and  
Khatib and Rulings Related  
to Mosques.**

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**Praise be to Allah, we praise Him, seek His help, and ask for  
His forgiveness**

We seek refuge with Allah from the evils of our souls and from our bad deeds. Whosoever Allah guides, none can mislead, and whosoever Allah sends astray, none can guide. I bear witness that there is no god worthy of worship except Allah and that Muhammad is His slave and Messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who followed them rightly. Given people's constant need for what makes their conditions good, the Shariah has come with what fulfills that purpose. This includes matters related to the Adhān, Iqāmah, leading the people in prayer, Friday sermons, and rulings pertaining to mosques. Therefore, the responsibilities of the mosque's muezzin, imam, and Friday sermon speaker are significant. In light of this, we were determined to prepare a book titled "A Beneficial Summary for the Muezzin, Imam, Khatīb, and Rulings Related to Mosques" and to translate it into several languages.



## Chapter One : Rulings related to the Adhān and Iqāmah

The Adhān is the slogan of Islam and Muslims as it is called five times every day and night. Scholars have assigned great attention to the Adhān in their books, explaining the Sunnah acts, rulings, recommended acts, and invalidators related to it. This illustrates the importance and honor of this act of worship ([1]).

### First Topic: Definition of Adhān and Iqāmah

Adhān in Shariah: It is the announcement of the commencement of the prayer's time, using specific Shariah-prescribed wording ([2]).

Iqamah in Shariah: It is the announcement for people to stand up for the prayer, using specific and Shariah-prescribed wording ([3]).

### Second Topic: Ruling on Adhān and Iqāmah

Adhān and Iqāmah are prescribed by the Qur'an, the Sunnah and the consensus of Muslims.<sup>1</sup>

As for the Qur'an, Allah Almighty says:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوعًا وَعَلْبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ [المائدة: 58]

<sup>1</sup> See: Al-Mufīd Fi Taqrīb Ahkām Al-Adhān by Al-'Arīfī: p.7.

{When you give the call to prayer, they ridicule it and make fun of it; that is because they are people who have no understanding.} [Surat al-Mā'idah: 58]

As for the Sunnah, there are numerous Hadīths indicating its prescription under the Shariah. For example: <sup>2</sup>

Ibn 'Umar (may Allah be pleased with them both) reported: "When the Muslims arrived in Madinah, they used to assemble for the prayer and used to assume the time for it. During those days, the practice of Adhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer; some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar said: 'I suggest that you send a man to call for the prayer,' whereupon Allah's Messenger (ﷺ) said: 'O Bilāl, get up and call for the prayer.'" (<sup>3</sup>).

As for the consensus, the Muslim nation has unanimously agreed that calling the Adhān and Iqāmah for the five obligatory prayers is prescribed under the Shariah:

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<sup>2</sup> See: Al-Mughni by Ibn Qudāmah 1/292, Mukhtār As-Sihāh: p.16–Chapter alif dhāl nūn, and Al-Adhān wa Al-Iqāmāh by Al-Qahtāni: p.5.

<sup>3</sup> See: Kashshāf Al-Qinā' 1/230.

Imam Ibn Qudāmah al-Maqdisi said: "The Muslim nation has unanimously agreed that it is prescribed to call the Adhān for the five obligatory prayers." ([5]).

The Adhān and Iqāmah are communal obligations for men in residence and travel, exclusively called for the five obligatory prayers. This is based on the Hadith narrated by Mālik ibn Al-Huwayrith, where the Prophet (ﷺ) said to them: "When the prayer is due, let one of you call for the prayer, and let the oldest among you lead you in the prayer." ([6]).

It is impermissible to neglect the Adhān and Iqāmah, as they are from the prominent rituals of Islam.

It is not prescribed for a woman to call the Adhān or Iqāmah, whether she is praying individually or leading other women in the prayer (<sup>4</sup>).

### **Third Topic: Merits of the Adhān and Iqāmah.**

There are numerous texts reported on the merits of the Adhān and Iqāmah, including the following:<sup>5</sup>

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<sup>4</sup> Narrated by Al-Bukhāri: 604, and Muslim: 377.

<sup>5</sup> Al-Mughni 1/293.

A muezzin is from the callers to Allah and from the best of people in speech. Allah Almighty says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾ [فصلت: 33]

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, “I am one of the Muslims [submitting to Allah]”?} [Surat Fussilat: 33].<sup>6</sup>

Muezzins will have the longest necks on the Day of Judgment. Mu‘āwiyah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say: "The muezzins will have the longest necks among the people on the Day of Judgment."([8]).

Adhān and Iqāmah expel the devil. Abu Hurayrah reported that the Prophet (ﷺ) said: "When the Adhān is called, the devil turns back and passes wind in order not to hear the Adhān. When the Adhān is over, he comes back and again turns back when the Iqāmah is called. He again returns after it is over till he whispers into the heart of the person (to divert his attention from his prayer), saying to him, 'Remember such-and-such things,' reminding him of things that he did not

<sup>6</sup> Narrated by Al-Bukhāri: 628, and Muslim: 674.

remember before the prayer, and that causes the person to be confused about how much he has prayed."<sup>(7)</sup> ).

Everything testifies in favor of the muezzin. ‘Abdullah ibn ‘Abdur-Rahmān Al-Ansāri reported that Abu Sa‘īd Al-Khudri (may Allah be pleased with him) said to him, 'I notice your love for sheep and the wilderness. So when you are with your sheep, or in the wilderness, and you call the Adhān, then raise your voice in the call, for indeed:“No individual of the jinn, mankind, or any other creature hears the voice of the muezzin as far away as it is possible to be heard, except that he will testify on his behalf on the Day of Judgment.”Abu Sa‘īd said: “I heard this from the Messenger of Allah (ﷺ) ([10]).

Were the people to know the merit of the Adhān, they would draw lots for calling it. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:"Were the people to know the blessing of calling the Adhān and standing in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that."([11]).

That muezzin will have his sins forgiven as far as his voice reaches. Whatever hears him, whether a living being or otherwise, will testify to his truthfulness. He will receive the same reward as those who pray with him because the one who guides others to what is good is like the doer of that good. Al-Barā’ ibn ‘Āzib (may Allah be pleased with him)

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<sup>7</sup> Sharh Al-‘Umdah by Ibn Taymiyyah – Book of Prayer, p.101.



reported that the Prophet of Allah (ﷺ) said: "Indeed, Allah and his angels send blessing upon the front rows, and the muezzin will be forgiven for as far as his voice reaches, and whatever hears him, moist or dry, will confirm what he says, and he will have a reward like that of those who pray with him."([12]).

The Adhān is one of the greatest symbols of Islam, marking the difference between the land of disbelief and the land of Islam. Al-Bukhāri mentioned in his Sahīh a chapter entitled: "Chapter: To suspend fighting on hearing the Adhān," then he narrated the Hadith of Anas ibn Mālik (may Allah be pleased with him) who said: "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause), he never allowed us to attack till morning, and he would wait and see: If he heard the Adhān, he would postpone the attack, and if he did not hear the Adhān, he would attack them." <sup>8</sup>

Imam Al-Khattābi said:

"The Hadīth demonstrates that the Adhān is a symbol of Islam and an obligation that is impermissible to neglect. If it happens that the inhabitants of a town collectively agree upon neglecting the Adhān and refuse to call it, the ruler will have the right to fight them for this reason." <sup>9</sup>

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<sup>8</sup> Narrated by Muslim: 387.

<sup>9</sup> Narrated by Al-Bukhari: 1222 and Muslim: 389.

## **Fourth Topic: Conditions for the Validity of Adhān and Iqāmah.**

1. Islam: Adhan and Iqāmah are not valid when called by a disbeliever because they are acts of worship that are invalid to be performed by a disbeliever. <sup>10</sup>

2. Sanity: Adhān and Iqāmah are not valid when called by an insane, intoxicated, or a non-discerning child, the same as other acts of worship. <sup>11</sup>

3. Intention: Adhān and Iqāmah are invalid without an intention since they are acts of worship, and acts of worship are not valid without intention, as the Prophet (ﷺ) said: "Indeed, actions are judged by intentions, and each person will be rewarded according to their intention." ( <sup>12</sup>).

4. Being a male: Adhān and Iqāmah are invalid when called by a woman. <sup>13</sup>

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<sup>10</sup> Narrated by Al-Bukhāri: 615 and Muslim: 437.

<sup>11</sup> Narrated by Ahmad: 18506, An-Nasā'i: 646, Al-Mundhiri said in At-Targhīb wa At-Tarhīb (1/176): Its Isnad is Hasan Jayyid (sound good). Ibn Al-Mulaqqin said in Al-Badr Al-Munīr 93/385): This is a Jayyid (good) Isnad.

<sup>12</sup> Narrated by Al-Bukhāri: 610 and Muslim: 382.

<sup>13</sup> A'lām Al-Hadīth Sharh Sahīh Al-Bukhāri: 1/460.

5. The Adhān must be performed at the time of prayer: It is not valid to call it before the time of prayer, as narrated in the Hadith of Mālik ibn Al-Huwayrith (may Allah be pleased with him) that the Prophet ﷺ said: "...when the prayer is due, let one of you call for the prayer, and let the oldest among you lead you in the prayer."([16]), thus he (ﷺ) made calling the Adhān conditional upon the presence of the prayer, which only occurs when its time is due, and that Iqāmah is to be called when the worshipers intend to stand for the prayer.

6. The Adhān, as well as the Iqāmah, should be pronounced according to the prescribed order of statements. In other words, the muezzin should say the words of the Adhān and the Iqāmah according to the Shariah texts that have outlined the wording of the Adhān and the Iqāmah, without advancing or delaying a word or sentence over another. That is because the Adhān is an act of worship that has been established according to this order, it must be done in compliance with the manner in which it was reported, because the Prophet (ﷺ) said: "Whoever introduces something to this matter of ours (religion) that is not part of it will have it rejected."([17]).

7. The Adhān, as well as the Iqāmah, should be consecutive: The meaning of consecutiveness is the continuation between the words of the Adhān without interruption by speech or action, and no interruption should occur causing long a separation between its wordings.

8. The Adhān, as well as the Iqāmah, should be in Arabic and with the exact words reported in the Sunnah, free from incorrect pronunciation that distorts the meaning.<sup>14</sup>

Raising the voice with the Adhān; because if the muezzin lowered his voice so that it is only heard by himself, the intended purpose for which the Adhān is prescribed would not be achieved; as the Prophet (ﷺ) said: "Let one of you call for the prayer." ([18]), This indicates that the muezzin should raise his voice with the Adhān so that others can hear it; thus, the intended hearing is achieved through notification. If the muezzin is calling the Adhān for himself or for someone present with him, it is not obligatory to raise his voice, but he should raise his voice to the extent that he can hear himself or that the person present with him can hear him. However, if he raises his voice more than that, it would be better; based on the Hadith of Abu Sa'īd al-Khudri (may Allah be pleased with him) reported the Prophet (ﷺ) to have said: "...So when you are with your sheep, or in the wilderness, then call the Adhān, raise your voice in the call, for indeed any individual of the jinn, mankind, or any other creature who hears the voice of the muezzin, except that they will testify on his behalf on the Day of Judgment." ([19]).

### **Fifth Topic: From among the qualities required in the muezzin:**

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<sup>14</sup> Narrated by Al-Bukhāri: 1, and Muslim: 1907 on the authority of 'Umar ibn al-Khattāb (may Allah be pleased with him).

1. He should be known for integrity and uprightness, for the Prophet (ﷺ) said: "The imam is responsible, and the muezzin is entrusted. O Allah, guide the imams, and forgive the muezzins." ( <sup>15</sup> ) The muezzin is entrusted with the timing of the prayers and fasting. A trust can only be discharged by an honest person. Therefore, the muezzin should not be licentious or someone openly committing sins or lacking integrity.

2. The muezzin must be an adult, as the Adhān of an adult is more complete. The Adhān of a discerning boy is valid as long as he calls the Adhān at the right time. Whenever he calls the Adhān, it is sufficient, as it serves to notify the entry of the prayer time.

3. The muezzin must be aware of the times of prayer so that he can recognize them correctly and call the Adhān at the beginning of the time. If he is not aware of the times of prayer, it is feared that he may make a mistake.

4. He must have a strong voice; as indicated by the Hadith of ‘Abdullah ibn Zayd concerning the vision related to Adhān when the Prophet (ﷺ) said to him: "This is a true vision. Get up with Bilāl and tell him about the words that were said to you, and let him make the call therewith, for he has a more beautiful and stronger voice than yours." ( <sup>16</sup> ), the meaning of: "he has a stronger voice than yours" i.e.,

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<sup>15</sup> Narrated by Al-Bukhāri: 2697 and Muslim: 1718 on the authority of ‘Ā’ishah (may Allah be pleased with her).

<sup>16</sup> Reference mentioned earlier.() Reference mentioned earlier.

that Bilāl's voice is louder. This indicates that it is recommended for the muezzin to have a loud and far-reaching voice, which ensures a broader scope of announcing the Adhān.

5. The muezzin should have a nice voice, given the statement of the Prophet (ﷺ) in the aforementioned Hadith of ‘Abdullah ibn Zayd (may Allah be pleased with him): "because he has a more beautiful and stronger voice than yours," i.e., nicer and more pleasant.

6. The muezzin should be ritually pure from minor and major Hadath (a state of ritual impurity). This is because the Adhān and the Iqāmah are forms of the remembrance of Allah, and ritual purity is recommended for someone engaging in Allah's remembrance.<sup>17</sup>

7. He should call the Adhān while standing, given the statement of the Prophet (ﷺ): "O Bilāl, get up and call for the prayer." ([23]), Ibn Al-Mundhir said: "Scholars unanimously agreed that standing while calling the Adhān is a Sunnah act." ([24]).

8. He should face the Qiblah while calling the Adhān, according to a version of the Hadith of ‘Abdullah ibn Zayd on the vision concerning the Adhān, it is mentioned: "Then he faced the Qiblah and said: Allahu Akbar Allahu Akbar..." ([25]), Ibn Al-Mundhir said: "Scholars unanimously agreed that facing the Qiblah while calling the Adhān is from the Sunnah." ([26]).

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<sup>17</sup> Narrated by Abū Dāwūd: 517, and At-Tirmidhi: 207.

9. He should place his index fingers in his ears in compliance with Bilāl's action in the Adhān he called in the presence of the Prophet (ﷺ); Abu Juhayfah (may Allah be pleased with him) said: "I saw Bilāl turning around, moving his mouth here and there, and his two fingers were in his ears. The Messenger of Allah (ﷺ) was in a red tent..." ( <sup>18</sup>).

After his narration of this Hadith, imam At-Tirmidhi said: "This Hadith is acted upon according to the Muslim scholars: They hold that it is recommended for the muezzin to insert his two fingers into his ears while calling the Adhān."

When Ibn Shubrumah was asked why the muezzin was commanded to put his two fingers into his ears while calling the Adhān, he answered: "Because of the loudness of the voice." ([28]).

An-Nawawi (may Allah have mercy upon him) said: "The Sunnah is to place the index fingers into the openings of the ears, and this is agreed upon. Al-Mahāmili transmitted it in Al-Majmū‘ from the majority of the scholars. Our companions said: And there is another benefit in this, which is that someone may not hear the muezzin's voice

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<sup>18</sup> Narrated by At-Tirmidhi: 189 and said: This Hadith is Hasan Sahih (sound authentic).() See: Tuhfat Al-Ahwadhi: 1/481.

due to deafness or distance or other reasons, so they can learn from the fingers being placed in the ears that the Adhān is being called. <sup>19</sup>

10. To turn to the right when saying: 'Hayya 'ala as-Salāh', both times, and to the left when saying: 'Hayya 'ala al-Falāh', both times, while keeping his feet firm. This is based on the Hadith of Abu Juhayfah (may Allah be pleased with him) on the Adhān of Bilāl (may Allah be pleased with him) in the presence of the Prophet (ﷺ); he said: "So I followed his mouth closely, here and there. He says: to the right and to the left: 'Hayya 'ala as-Salāh, Hayya 'ala al-Falāh'. <sup>(20)</sup> );and because it ensures farther conveyance of the Adhān for those who are distant from the mosque.

11. To prolong the Adhān, i.e., to recite it in a deliberate manner, without excessive elongation or stretching. This is because the Adhān serves as a notification for those who are absent from the mosque, so it is more effective to prolong it. As for the Iqāmah, it should be recited swiftly because it serves as a notification for those who are present, so it is appropriate to recite it swiftly. <sup>(21)</sup> ).

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<sup>19</sup> Narrated by Al-Bukhāri: 604, and Muslim: 377 on the authority of Ibn 'Umar (may Allah be pleased with him).() Al-Ijmā' by Ibn Al-Mundhir: p.38.

<sup>20</sup> Narrated by Abu Dāwūd: 507.() Al-Ijmā' by Ibn Al-Mundhir: p.38.

<sup>21</sup> Narrated by At-Tirmidhi: 197, and said: This is a Hadith Hasan Sahih (sound authentic). Its origin is in Sahih Al-Bukhāri with the following wording: It is narrated



12. To call the Adhān according to the prescribed manner with a pleasant and clear voice that is neither affectatious nor melodious. It should not be recited in the style of singing, and it should not be elongated in a way that goes beyond its intended purpose. Rather, the muezzin should recite it in his normal voice, while observing its conditions and the prescribed etiquette.

### **Sixth Topic: Description of the Adhān and Iqāmah**

The Adhān and the Iqāmah have specific wordings that are reported in the texts of the Sunnah. One of the Hadiths that mentions the wording of the Adhān and Iqāmah is the one narrated by ‘Abdullah ibn Zayd (may Allah be pleased with him), which is as follows:<sup>22</sup>

Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar. (Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest).<sup>23</sup>

Ash-hadu alla ilaha illa Allah, Ash-hadu alla ilaha illa Allah. (I bear witness that there is no god but Allah, I bear witness that there is no god but Allah).<sup>24</sup>

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on the authority of ‘Awn ibn Abi Juhayfah from his father that he saw Bilāl calling the Adhān, so he kept watching his mouth moving this side and that side with the Adhān.

<sup>22</sup> Sharh Al-Muhadhdhab (3/113).

<sup>23</sup> Narrated by Al-Bukhāri: 634, and Muslim: 503, and this is the wording of Muslim.

<sup>24</sup> See: Al-Mughni by Ibn Qudāmah: 1/295.

Ash-hadu anna Muhammadan rasūl Allah, Ash-hadu anna Muhammadan rasūl Allah. (I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah).

Hayya ‘ala As-salāh, Hayya ‘ala As-salāh. (Come to prayer, come to prayer).

Hayya ‘ala Al-falāh, Hayya ‘ala Al-falāh. (Come to success, come to success).

Allahu Akbar, Allahu Akbar. (Allah is the Greatest, Allah is the Greatest).

La ilāha illa Allah (There is no god but Allah).

The wording of Iqāmah:

Allahu Akbar, Allahu Akbar. (Allah is the Greatest, Allah is the Greatest).

Ash-hadu alla ilaha illa Allah. (I bear witness that there is no god but Allah).

Ash-hadu anna Muhammadan rasūl Allah. (I bear witness that Muhammad is the Messenger of Allah).

Hayya ‘ala As-salāh. Hayya ‘ala Al-falāh. (Come to prayer, come to success).

Qad qāmat as-sālātu qad qāmat as-sālāh. (The prayer is about to be established. The prayer is about to be established).

Allahu Akbar, Allahu Akbar. (Allah is the Greatest, Allah is the Greatest).

La ilāha illa Allah (There is no god but Allah).

This is the wording of the Adhān and Iqāmah that Bilāl (may Allah be pleased with him) consistently adhered to with the Prophet (ﷺ), both in residence and travels until the Prophet (ﷺ) passed away.

In the Adhān of Fajr, it should be said: As-salātu khayrum min an-nawm (prayer is better than sleep) twice after saying Hayya ‘ala al-falāh, based on the Hadīth where Abu Mahdhūrah reported that the Messenger of Allah (ﷺ) said to him: "...and if it is Morning Prayer, you should say: 'As-salātu khayrum min an-nawm (prayer is better than sleep) As-salātu khayrum min an-nawm (prayer is better than sleep).'"([33]).

There is another version of the Adhān, which is known as "Tarjī‘" i.e., repetition or echoing. The muezzin lowers his voice while pronouncing the two testimonies of faith, then repeats them with a louder voice. And in the Iqāmah, he repeats them twice. This version

is reported in the Hadīth of Abu Mahdhūrah (may Allah be pleased with him) where he said: "The Messenger of Allah (ﷺ) himself called the Adhān before me, and said: "Say: 'Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ash-hadu alla ilāha illa Allah, Ash-hadu alla ilāha illa Allah, Ash-hadu anna Muhammad ar-rasūl Allah, Ash-hadu anna Muhammad ar-rasūl Allah - each twice -'" Then he said: "Then, repeat with a prolonged tone: 'Ash-hadu alla ilāha illa Allah, Ash-hadu alla ilāha illa Allah, Ash-hadu anna Muhammad ar-rasūl Allah, Ash-hadu anna Muhammad ar-rasūl Allah, Hayya 'ala as-salāh, Hayya 'ala as-salāh. Hayya 'ala al-falāh, Hayya 'ala al-falāh, Allahu Akbar Allahu Akbar, La ilāha illa Allah.'"

And for the Iqāmah say: 'Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ash-hadu alla ilāha illa Allah, Ash-hadu alla ilāha illa Allah, Ash-hadu anna Muhammad ar-rasūl Allah, Ash-hadu anna Muhammad ar-rasūl Allah, Hayya 'ala as-salāh, Hayya 'ala as-salāh. Hayya 'ala al-falāh, Hayya 'ala al-falāh, Qad qāmat as-salātu, Qad qāmat as-salāh, Allahu Akbar Allahu Akbar, La ilāha illa Allah.'([34]).

This is the difference based on variation. Whichever of these established versions the muezzin follows, is good. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said after mentioning some of the established versions of the Adhān: "If that is the case, then the correct view is that of the scholars of Hadīth and those who agree with them. All that has been authentically reported from the Prophet (ﷺ) regarding the Adhān is permissible, without disliking any of it.

The variations in the versions of the Adhān and Iqāmah are similar to the variations in the forms of Quranic recitations, Tashahhud, and others. No one has the right to disapprove of what the Messenger of Allah (ﷺ) has legislated for his Ummah." ( 25).

### **Seventh Topic: What one should say while hearing the Adhān, and the supplication he should say after it.**

It is recommended for someone hearing the Adhān to say the same as what the muezzin says, given the Hadīth of Abu Sa'īd al-Khudri, who reported that the Prophet (ﷺ) said: "When you hear the muezzin (calling the Adhān), repeat after him what he says." ( 26). Except for the two statements of 'Hayya 'ala as-salāh, Hayya 'ala al-falāh, where it is recommended for one hearing the Adhān to say after each of them: "La hawla wa la quwwata illa billāh (There is no might or strength but through Allah)." This is based on the Hadīth of 'Umar ibn al-Khattāb (may Allah be pleased with him), who reported that the Messenger (ﷺ) said: "When the muezzin says: 'Allahu Akbar, Allahu Akbar,' then one of you says: 'Allahu Akbar, Allahu Akbar,' then he says: 'Ash-hadu alla ilāha illa Allah,' he says: 'Ash-hadu alla ilāha illa Allah,' then he says: 'Ash-hadu anna Muhammad ar-rasūl Allah,' he says: 'Ash-hadu anna Muhammad ar-rasūl Allah,' then he says: 'Hayya 'ala as-salāh,'

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<sup>25</sup> Narrated by Abu Dāwūd: 499, and At-Tirmidhi in a brief wording: 189, and said:

"The Hadīth of 'Abdullah ibn Zayd is Hasan Sahīh (sound authentic).

<sup>26</sup> Narrated by Abu Dāwūd: 500, An-Nawawi said in Khulāsat Al-Ahkām (1/286): It is a Hasan (sound) Hadīth.

he says: 'La hawla wa la quwwata illa billāh,' then he says: 'Hayya ‘ala al-falāh,' he says: 'La hawla wa la quwwata illa billāh,' then he says: 'Allahu Akbar, Allahu Akbar,' he says: 'Allahu Akbar, Allahu Akbar,' then he says: 'La ilāha illa Allah,' he says: 'La ilāha illa Allah,' from his heart, he will enter Paradise."()

Then he says after the two testimonies of faith: "ash-hadu alla ilāha illa Allah wahdahu la sharīka lah wa anna Muhammadan ‘abduhu wa rasūluh, radītu billāhi rabban, wa bi Muhammadin rasūlan wa bil Islami dina (I bear witness that there is no god truly worthy of worship but Allah alone without any partner and that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Muhammad as a messenger and with Islam as religion)."

Sa‘d ibn Abi Waqqās (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever says upon hearing the muezzin: 'ash-hadu alla ilāha illa Allah wahdahu la sharīka lah wa anna Muhammadan ‘abduhu wa rasūluh, radītu billāhi rabban, wa bi Muhammadin rasūlan wa bil Islami dina (I bear witness that there is no god truly worthy of worship but Allah alone without any partner and that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Muhammad as a messenger and with Islam as religion), his sins will be forgiven." (27 )

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<sup>27</sup> Narrated by Abu Dāwūd: 502,503.

When the muezzin says: "As-salātu khayrun min an-nawm (The prayer is better than sleep)" in the morning prayer, the listener says the same, based on the saying of the Prophet (ﷺ): "When you hear the muezzin (calling the Adhān), repeat after him what he says." (28).

Then he invokes Allah's peace and blessings upon the Prophet (ﷺ) and says what is reported in a Hadīth where it is mentioned that he (ﷺ) said: "Whoever says upon hearing the call to prayer: ' Allahumma rabba hādhihi ad-da'wat at-tāmmah wa as-salāt al-qā'imah, 'āti Muhammadan al-wasīlah wa al-fadīlah, wab'ath-hu maqāmam mahmudan alladhi wa'adtah (O Allah, Lord of this perfect call and the established prayer, grant Muhammad al-wasīlah and al-fadīlah, and raise him to the praised status which You promised him,' my intercession will be granted to him on the Day of Judgment." ([40]), the meaning of "the perfect call" is the call of the Adhān, which is complete and perfect because it includes glorifying Allah and declaring His oneness, testifying to the message, and calling to good." and the established prayer" i.e. the prayer that will be established and performed. "Al-wasīlah": a rank in Paradise "Al-fadīlah": a high position that is exclusive to him. "A praised status": The praised status is any status in which people praise him, and it includes the great intercession for the entire creation, in which he intercedes for the people of the Place of Standing until Allah judges between them.

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<sup>28</sup> Majmū' Al-Fatāwa: 22/66.

‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that he heard the Prophet (ﷺ) say : "If you hear the muezzin, then say as he says. Then ask Allah to send peace and blessings upon me, for whoever asks Allah to send peace and blessings upon me, Allah will send peace and blessings upon him ten times due to it. Then ask Allah that He give me the wasīlah, which is a place in Paradise fitting for only one of Allah's slaves, and I hope that I may be that slave. Whoever asks that I be given the wasīlah, my intercession will be granted to him."<sup>(29)</sup> ).

From the innovated practices that were introduced into the Adhān: 1. That the muezzin raises his voice invoking Allah's peace and blessings upon the Prophet (ﷺ) after calling the Adhān. 2. Recitation of the reported invocation after the Adhān, namely: (Allahumma rabba hadhihi ad-da‘wah at-tāmmah...) in a collective manner. 3. Raising the hands while reciting the mentioned invocation. 4. Adding the words "haqqan" (indeed) and "abadan" (forever) at the last statement of the Adhān, so it is said: "haqqan la ilāha illa Allah" or "abadan la ilāha illa Allah" (Indeed, or forever there is no god but Allah). This is because there is no proof in Shariah to support such actions.

**Eighth Topic: Ruling on leaving the mosque after the Adhān is called:**

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<sup>29</sup> Narrated by Al-Bukhāri: 611, and Muslim: 383.() Narrated by Muslim: 385.



It is forbidden for a person to leave the mosque after the Adhān is called until he prays unless he has a valid excuse, or intends to return to the mosque, in which case there is nothing wrong with that. Abu Ash-Sha'thā' reported: "We were sitting at the mosque with Abu Hurayrah when the muezzin called the Adhān. A man who was at the mosque stood up and began to walk away. Abu Hurayrah followed him with his eyes until he left the mosque. Abu Hurayrah said: 'As for this man, he has disobeyed Abu al-Qāsim (ﷺ) (30).'"

After narrating this Hadīth in his book As-Sunan, At-Tirmidhi said: "This is what the people of knowledge from the Companions of the Prophet (ﷺ) and those who came after them acted upon: that no one should leave the mosque after the Adhān, except for an excuse: like not being in a state of purity, or there is an urgent matter (31)."

### **Ninth Topic: How long to wait between the Adhān and Iqāmah?**

There are reports in the Sunnah indicating that there was a sufficient amount of time between the Adhān and Iqāmah. 'Abdullah ibn Mughaffal (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "There is a prayer between each two Adhāns; there is a prayer between each two Adhāns." Then, the third time, he (ﷺ) added: "For whoever wishes (to perform it)."[44]. The two Adhāns refer to the Adhān and Iqāmah, so the muezzin should wait between calling the

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<sup>30</sup> Narrated by Al-Bukhāri and Mulsim.

<sup>31</sup> Narrated by Al-Bukhāri: 614 on the authority of Jābir ibn 'Abdullah (may Allah be pleased with him).

Adhān and Iqāmah for some time so that the people in the mosque perform a two-rak‘ah prayer before the obligatory prayer, and so that others come to the mosque and attend the prayer.

Imam Ahmad said: "After calling the Adhān, the muezzin should not rush to call the Iqāmah. He should wait until the people have come to the mosque, and those who need to relieve themselves have done so. He should make a pause between his Adhān and Iqāmah." ([45])

### **Tenth Topic: Responsibility and etiquette of the muezzin:**

The muezzin should seek Allah's pleasure by calling the Adhān, given the Hadīth of ‘Uthmān ibn Abi al-‘Ās (may Allah be pleased with him) who said: "One of the last things that the Messenger of Allah (ﷺ) entrusted to me was to appoint a muezzin who does not take any payment for calling the Adhān ( <sup>32</sup> )."

After narrating this hadith, At-Tirmidhi (may Allah have mercy on him) said: "This is the opinion adopted by the people of knowledge, i.e., they disliked that the muezzin should take a payment for calling the Adhān, and believed that it is recommended for him to seek reward from Allah."

As for paying the muezzin from the treasury of the Muslims, there is nothing wrong with that because the treasury is established to serve

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<sup>32</sup> Sunan At-Tirmidhi: 1/397, no. (204).

the interests of the Muslims, and the Adhān and Iqāmah are among the interests of the Muslims.<sup>33</sup>

The muezzin must know that he is responsible for calling the Adhān for the five daily prayers at their appointed times, as the Prophet (ﷺ) said: "The imam is responsible, and the muezzin is entrusted."<sup>(34)</sup> This means that the muezzin is a trustee of the timing of the prayer. He should come to the mosque in a state of purity and early enough before the time of the Adhān. He should not miss the Adhān except for a valid excuse. In that case, he should appoint someone to replace him in calling the Adhān.

The muezzin should observe the following matters:

To take care of the cleanliness and maintenance of the mosque and cooperate with the mosque workers and the attendees in that regard. Allah Almighty praised those who care for His houses, saying:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا لِلَّهِ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾ [التوبة: 18]

{The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah and fear

<sup>33</sup> Narrated by Al-Bukhāri: 627, and Muslim: 838.

<sup>34</sup> Sharh 'Umdat Al-Fiqh, by Ibn Taymiyyah, Book of Prayer: p.135.

none but Allah. It is they who are expected to be rightly guided.} [Surat at-Tawbah: 18]

Whether their contribution is through building, maintaining, and cleaning the mosque or through establishing prayer and remembering Allah in it, both meanings are included in the term "maintenance." (35).

2. To learn the correct Islamic creed, the rulings pertaining to the Adhān, purification, and prayer. He should memorize a sufficient portion of the Qur'an and be qualified to lead the prayer in the absence of the imam.

3. To enjoin good, forbid evil, invite people to Allah with wisdom and good preaching, show kindness to people, be patient with their harm, and cooperate with the imam of the mosque in regard to these matters. <sup>36</sup>

4. To limit the mosque's activities to learning knowledge, worship, and what benefits the worshipers, and keep away from anything that harms them in their religion and their worldly affairs<sup>37</sup>.

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<sup>35</sup> Narrated by At-Tirmidhi: 209, and said: This is a Hasan (sound) Hadīth.

<sup>36</sup> See: Al-Adhān Wa Al-Iqāmah, by Al-Qahtāni: p.19.

<sup>37</sup> Narrated by Abu Dāwūd: 517, and At-Tirmidhi: 207 on the authority of Abu Hurayrah (may Allah be pleased with him).

5. To keep a good relationship and cooperate with the mosque's community and its attendees, inquire about them when they are absent, visit them when they are sick, offer the funeral prayer for them and escort their biers, and stand with them in times of calamities and misfortunes<sup>38</sup>.



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<sup>38</sup> See: *Fat'h Al-Bāri*, by Ibn Hajar: 1/541.

## Second Chapter : Rulings related to Imāmah (leading people in prayer)

### First Topic: Definition of Imāmah:

Imāmah in prayer: It is when a man among the worshipers leads them so that they may follow him in their prayer. The imam in prayer is the person whom the people follow in their prayer([50]).

### Second Topic: Legality and merit of Imāmah:

Imāmah in prayer is one of the best deeds undertaken by the best of people, those who have the virtuous qualities of knowledge, correct recitation of the Qur'an, uprightness, and others, as will come later. Prayer in a congregation is not perceivable without it, and prayer in a congregation is one of the greatest rituals of Islam ([51]).

Among the merits of Imāmah are:

1. The merit of Imāmah is well-known. The Prophet (ﷺ) undertook it himself, as did his rightly guided Caliphs, and it has always been undertaken by the best of Muslims in terms of knowledge and action.

2. Imāmah in prayer is a meritorious Shariah authority that is to be undertaken by excellent people, as the Prophet (ﷺ) said: "The person who is best versed in the recitation of the Book of Allah, should lead the prayer..."([53]), It is known that the best versed is the most

excellent, so assigning it to excellent people indicates its superiority ([54]).

3. The Prophet (ﷺ) supplicated to Allah for the guidance of imams. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "The imam is responsible, and the muezzin is entrusted. O Allah, guide the imams, and forgive the muezzins." ([55]).

The meaning of "The imam is responsible," is that he is responsible for the validity of the prayers of those led in prayer because their prayer is dependent upon his prayer. The meaning of: "O Allah, guide the imams," is: O Allah, guide them to the right path so that they may perform the prayer in the best manner ( <sup>39</sup>). <sup>40</sup>

### **Third Topic: Who is most entitled to Imāmah?:**

The Messenger of Allah (ﷺ) explained who the most entitled to Imāmah is, as he said: "The person who is best versed in the recitation of the Book of Allah should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the earliest of them to embrace Islam - and according to another

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<sup>39</sup> See: Hāshiyat Ar-Rawd Al-Murbi': 2/296, Al-Imāmah Fi As-Salāh, by Al-Qahtāni: p.6.

<sup>40</sup> See: Al-Mawsū'ah al-Fiqhiyyah al-Kuwaytiyyah: 6/ 201.

version: the oldest of them. No man should lead another in prayer where the latter has authority."([57]). So, the following are the people who are most deserving of and entitled to Imāmah:

1. The one with the biggest share of memorization of the Qur'an, and the most excellent among them in its recitation. He is the one who has perfectly mastered the recitation of the Qur'an and is knowledgeable of the Fiqh of prayer. So if there is someone who is more proficient in recitation and another who is less proficient but is more knowledgeable in Fiqh, the one who is more knowledgeable in Fiqh is given precedence over the one who is more proficient in recitation. That is because the need for Fiqh of prayer and its rulings is more needed than the mastery of recitation.

2. Then comes the one who is most knowledgeable of the Sunnah. If there are two imams who are equal in terms of their mastery of recitation, yet one of them has more knowledge of the Sunnah, then he is more deserving of Imāmah, based on the statement of the Prophet (ﷺ): "but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah;" <sup>41</sup>

3. Then comes the one who is earliest in terms of migration from the land of disbelief to the land of Islam, should they be equal in terms of mastery of recitation and knowledge of the Sunnah. This is based upon

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<sup>41</sup> See: Al-Imāmah Fi As-Salāh, by Al-Qahtāni: p.9.



the statement of the Prophet (ﷺ) "if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first,"<sup>42</sup>

4. Then, the one who is earliest in embracing Islam, in case they are all equal in terms of migration. This is based upon the statement of the Prophet (ﷺ) in the above cited Hadīth: "If they are equal in this respect also, then the earliest of them to embrace Islam,"<sup>43</sup>

5. Then the oldest among them if they are equal in all the previously explained matters. This is based upon the statement of the Prophet (ﷺ) in one of the versions of the above cited Hadīth: "the oldest of them", and the Hadīth of Malik ibn Al-Huwayrith (may Allah be pleased with him) where he (ﷺ) said: "Let one of you call for the prayer, and let the oldest among you lead you in the prayer."<sup>(44)</sup>

In this Hadīth, the Prophet (ﷺ) gave precedence in leading the prayer to the oldest among them because they were of similar level in terms of knowledge.

If they are equal in all the above, yet they are vying for the Imāmah, they should draw lots to determine who will be the imam. The one who

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<sup>42</sup> Narrated by Muslim: 673 on the authority of Abu Mas'ūd al-Ansāri (may Allah be pleased with him).() See: Ash-Sharh Al-Mumti' 'Ala Zād Al-Mustaqni': 2/41.

<sup>43</sup> Narrated by Abu Dāwūd: 517, and At-Tirmidhi: 207.

<sup>44</sup> See: Sharh Abu Dāwūd, by Al-'Ayni: 2/468, and Fayd Al-Qadīr, by Al-Munāwi: 3/182.

wins the lot will be given the position since they are equal in terms of eligibility; since assigning the Imāmah to all of them is not possible, they should draw lots, just like the case with other rights.<sup>45</sup>

The house owner is more entitled to Imāmah than his guest. The same applies to the Sultān, the supreme leader, who is more entitled to Imāmah than anyone else who is equally qualified. This is based on the statement of the Prophet (ﷺ): "No man must lead another in prayer in the latter's house or where (the latter) has authority."

Likewise, the appointed imam of the mosque is more entitled to Imāmah than others, except for the Sultan, even if some are more proficient in recitation and more knowledgeable than him, given the generality of the cited Hadīth.

Ibn ‘Umar (may Allah be pleased with him) had a freed slave who used to lead the prayer at a mosque. Once, Ibn ‘Umar came to perform the prayer at that mosque, so his freed slave invited him to lead the prayer, whereupon Ibn ‘Umar said to him: "You are more entitled to lead the prayer at your mosque." ([59]).

This is also because letting another person lead the prayer instead of him is a form of transgression against his rights and the will breaks his heart.

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<sup>45</sup> Narrated by Muslim: 673.

There are different views regarding a discerning boy leading another person in prayer. Some scholars ruled that it is permissible based on the Hadīth of ‘Amr ibn Salamah (may Allah be pleased with him) that he led his people in prayer during the life of the Prophet (ﷺ) when he was six or seven years old ( <sup>46</sup>).

It is also valid for someone offering a supererogatory prayer to lead another offering an obligatory one. Mu‘ādh ibn Jabal (may Allah be pleased with him) reported that he used to perform ‘Ishā’ prayer with the Prophet (ﷺ), and then he would go back to his people and lead them in the same prayer ([61]).

#### **Fourth Topic: People whose leading prayer is impermissible:**

Leading others in prayer is impermissible in the following cases:

1. A woman leading a man in prayer, given the statement of the Prophet (ﷺ): "A people who make a woman their leader will never be successful." ([62]), Imāmah is a form of leadership, and in principle, women should stand in the last rows as indicated by the Sunnah. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ): "The best of the men's rows is the first, and the worst is the last, but the best of the women's rows is the last, and the worst is the first." ([63]), this is because standing in the last rows provides more protection and concealment for a woman. If she is allowed to lead the prayer, then it would violate this Shariah principle.

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<sup>46</sup> Narrated by Al-Bukhāri: 628, and Muslim: 674.

This is a matter that is agreed upon by scholars. Ibn Hazm (may Allah have mercy upon him) said: "Scholars agreed that it is not allowable for a woman to lead men in prayer while they know about her being a woman. If they allow her to lead the prayer, then their prayer is invalid by scholarly consensus."([64]).

2. The prayer led by a person who is in a state of ritual impurity or has impurity on him while he is aware of that. If those led in prayer are not aware of that until the prayer is over, then their prayer is valid. It was reported that ‘Umar ibn al-Khattāb (may Allah be pleased with him) led the people in prayer when he was in a state of Janābah (major ritual impurity), then he repeated the prayer but did not command them to redo it <sup>(47)</sup> ).

‘Abdur-Rahmān ibn Mahdi (may Allah have mercy upon him) said : "This is what the scholars unanimously agreed upon, i.e. the person in a state of Janābah has to redo the prayer, but not those led in prayer. I know of no disagreement about this matter." ([66]).

3. The prayer led by a person who does not memorize Surat al-Fātihah, cannot recite it properly, or assimilate letters to which

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<sup>47</sup> Narrated by Ash-Shāfi‘i in Al-Umm 1/185, ‘Abdur-Razzāq in Al-Musannaf 2/399, and Al-Bayhaqi 3/126 (5531). An-Nawawi said in Al-Khulāsah 2/701: Its Isnād is Hasan (sound) or Sahīh (authentic). Al-Albāni classified its Isnād as Hasan (sound) in Irwā’ Al-Ghalīl 2/302.

assimilation is not applicable, like the case with assimilating the hā' in the rā' in Allah's saying:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: 2]

{Al-hamdu lillāhi rab al-‘ālamīn} [Surat al-Fātihah: 2]

That is because he assimilated a letter into another that is different from it or not close to it in terms of its articulation point in the mouth. Or when he replaces a letter with another, such as changing the rā' to yā', or mispronouncing it in a way that alters the meaning. In this case, the Imāmah of such a person is invalid, except if he is leading someone who is similar to him in this respect, due to his inability to fulfill one of the pillars of the prayer, or his deficient fulfillment of it.<sup>48</sup>

4. The prayer led by someone who practices a religious innovation that renders him a disbeliever, based on the statement of Allah Almighty:

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾ [السجدة: 18]

{Is one who is a believer like one who is an evildoer? They are not equal.} [Surat as-Sajdah: 18].

<sup>48</sup> Narrated by Al-Bukhāri: 4302.

The evildoer referred to in the verse is the disbeliever, as indicated by the context of the verses. <sup>49</sup>

5. It is impermissible for someone to lead the prayer in a mosque with an appointed imam. The Imāmah of anyone other than the appointed imam is invalid except if the latter gives permission or if he is late and there is not much time left to wait for him (<sup>50</sup>).

### **Fifth Topic: People whose leading prayer is disliked:**

It is disliked for the following persons to lead others in prayer:

1. The one who frequently makes mistakes in the recitation in such a way that does not alter the meaning, whether in the recitation of Al-Fātihah or otherwise. An example of this is to say: "al-hamda lillāh" (instead of al-hamdu lillah), in which case his prayer is valid, yet his Imāmah is disliked based on the statement of the Prophet (ﷺ): "The person who is best versed in the recitation of the Book of Allah should lead the prayer." (<sup>51</sup>).

If the mistake occurs in a surah other than Al-Fātihah out of forgetfulness, ignorance, or due to a deficiency in his tongue, and it alters the meaning, then his Imāmah is valid yet disliked. This is

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<sup>49</sup> Narrated by Al-Bukhāri: 701, and Muslim: 465.

<sup>50</sup> Narrated by Al-Bukhāri: 4425 on the authority of Abu Bakrah (may Allah be pleased with him).() Narrated by Muslim: 440.() Marātib Al-Ijmā': p.27.

<sup>51</sup> Narrated by Ad-Dāraquṭni in his Sunan: 1371.

because if he were to leave the recitation of any surahs or verses other than Al-Fātihah, his Imāmah would still be valid, and so would it be if he made a mistake in the recitation. However, if he intentionally makes a mistake, his Imāmah becomes invalid because he is tampering with his prayer.<sup>52</sup>

2. The one who makes a double pronunciation of a letter; like the fā', tā' or the like, whereby he adds a letter to the original letter of the verse he is reciting.

3. The evildoer and the one who adopts a religious innovation that does not render him a disbeliever ([69]).

4. The one who leads in prayer a people, most of whom dislike him for a valid reason. Abu 'Umāmah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "There are three people whose prayer does not pass beyond their ears: a runaway slave till he returns, a woman with whom her husband is displeased throughout the night, and an imam whose people do not like him."<sup>(53)</sup>

Imam At-Tirmidhi said: "A group of scholars disliked that a man should lead a congregation who dislike him. If the imam is not a wrongdoer, then the sin lies upon those who dislike him. Ahmad and Is'hāq said regarding this: 'If one, two, or three people dislike him,

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<sup>52</sup> Sunan Ad-Dāraqutni: 2/188.

<sup>53</sup> See: Al-As'ilah wa Al-Ajwibah Al-Fiqhiyyah by As-Salmān: 1/163.

there is nothing wrong with him leading the congregation until the majority of them dislike him."

If they dislike him because he is keen on following the Sunnah in prayer, reciting the surahs in compliance with the Sunnah's directives, and performing a deliberate and unhurried prayer, then his Imāmah is not to be disliked, for they dislike him without a valid reason, so their dislike does not hold any significance. It is advisable for him, if they dislike him without a valid reason, to admonish them, remind them, try to win their hearts and lead the prayer according to the teachings of the Sunnah. If Allah knows that he sincerely seeks to win their hearts, He will facilitate it for him <sup>(54)</sup>).

### **Sixth Topic: The imam's position among the congregation:**

According to the Sunnah, the imam stands in front of the congregation who should stand behind him if there are two or more. This is because when the Prophet (ﷺ) stood for the prayer, he would step forward, and his companions would stand behind him. Moreover, it is authentically reported that Jābir and Jabbār (may Allah be pleased with both of them) stood beside him (ﷺ) when he was praying; one of them stood on his right while the other on his left. He took them by their hands until he made them stand behind him ([73]).

If there is only one man led in prayer, he stands beside the imam on his right, given the statement of Ibn ‘Abbās (may Allah be pleased

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<sup>54</sup> Reference mentioned earlier.



with him):"The Messenger of Allah (ﷺ) got up to pray, and I stood up on his left side, so he took me by my ear and made me go around to his right side ([74]).

Women stand behind men's rows, based on the Hadīth where Anas (may Allah be pleased with him) said:"The orphan and I formed a row behind the Prophet (ﷺ) and the old woman was behind us ( <sup>55</sup>)."

The imam should stand ahead in the middle of the row. <sup>56</sup>

The erudite scholar, Ibn Bāz (may Allah have mercy upon him) said:"It is Sunnah for the imam of the mosque to stand in the middle, this is the practical Sunnah that Muslims have adhered to." ( <sup>57</sup> )

He (may Allah have mercy upon him) also said:"The row should start from the middle, from behind the imam, and the right side of each row is better than the left side. A new row must not be formed until the row ahead of it is completed." <sup>58</sup> \*<sup>59</sup>

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<sup>55</sup> See: Kashshāf Al-Qinā': 1/475 and what follows.

<sup>56</sup> Narrated by At-Tirmidhi: 360. He said: This Hadīth is Hasan Gharīb (sound strange) being reported through this chain.

<sup>57</sup> Sunan At-Tirmidhi: 2/192.

<sup>58</sup> See: Ash-Sharh Al-Mumtī' 'Ala Zād Al-Mustaqni': 4/253.

<sup>59</sup> Narrated by Muslim: 3010, as part of a lengthy Hadīth reported by Jābir (may Allah be pleased with him).

## **Seventh Topic: Preceding the imam:**

The one led in prayer must do the actions of the prayer after his imam; to follow him and imitate him in his actions. It is incumbent on the follower and the one led in prayer not to precede the one he follows, or to synchronize with him, but rather to monitor his movements and then do what he does after him. This is meant to ensure that the one led in prayer does not contradict the imam in any aspect of the prayer. It is authentically reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said: "The Imam is appointed only to be followed. So do not act differently from him. Bow when he bows. When he says "Sami'allahu liman hamidah" (Allah hears he who praises Him), say: "Rabbana lak al-hamd" (O Lord, all praise be to You); and when he prostrates, prostrate (after him), and if he prays sitting, pray sitting all of you, and straighten the rows for the prayer, as the straightening of the rows is an aspect of offering the prayer properly."([77]).

It is impermissible to precede the imam in all the pillars of the prayer. Anas ibn Mālik (may Allah be pleased with him) reported: "The Messenger of Allah (ﷺ) led us in prayer one day, and when he finished his prayer he turned his face towards us and said: "O people, I am your imam, so do not bow, prostrate, stand, or end the prayer before me, for I see you when you are in front of me and behind me."( <sup>60</sup>). Abu Hurayrah (may Allah be pleased with him) reported that the

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<sup>60</sup> Narrated by Al-Bukhāri: 6316, and Muslim: 763.

Prophet (ﷺ) said: "Is not he who raises his head before the imam afraid that Allah may turn his head into that of a donkey or his shape into that of a donkey?".

If one makes the Takbīr of Ihrām before his imam does, then his prayer is invalid because making the Takbīr of Ihrām after the imam is a condition of its validity, which he has missed. <sup>61\*</sup> <sup>62</sup>

### **Eighth Topic: Rulings related to the Imāmah and congregation:**

Among other rulings related to the Imāmah and congregation are the following:

1. It is recommended for mature and prudent people to stand in the rows that are close to the imam. That is, mature and honorable men should be given priority to stand directly behind the imam, based on the statement of the Prophet (ﷺ): "Let those of you who are mature and prudent stand nearer to me, and then those who are next to them, then those who are next to them." ([80]).

2. Keenness to stand in the first row:

It is recommended for those led in prayer to proceed to the first row and be keen on praying in the first row. They should guard against

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<sup>61</sup> Narrated by Al-Bukhāri: 380, and Muslim: 658.

<sup>62</sup> Shaykh Sa'īd Al-Qahtāni (may Allah have mercy upon him) reported it from him in his book "Al-Imāmah Fi As-Salāh" p.55.

being too late to join it. Abu Sa‘īd Al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) saw his companions lagging, so he said to them: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allah will put them back."<sup>(63)</sup> , Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Were the people to know the blessing of calling the Adhān and standing in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that." ("drawing lots" i.e., drawing lots between them to see who should stand in the first row.

It is recommended for women to stand in the last rows. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "The best of the men's rows is the first, and the worst is the last, and the best of the women's rows is the last, and the worst is the first."<sup>(64)</sup> . This applies in case they are praying behind men without a barrier, but if they are praying in a place separated from men, they should complete the first row then the rows that follow ( ).

3. The imam should not rush in reciting Al-Fātihah. He should recite it with deliberation so that those led in prayer can recite it ([85]).

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<sup>63</sup> Narrated by Al-Bukhāri: 722, and Muslim: 417.

<sup>64</sup> Narrated by Muslim: 426.() Narrated by Al-Bukhāri: 691, and Muslim: 427.

4. The prayer of a man standing alone behind the row is invalid. Wābisah ibn Ma‘bad (may Allah be pleased with him) reported that a man prayed behind the row alone, so the Prophet (ﷺ) ordered him to repeat the prayer ( 65).

### **Ninth Topic: Sunnah acts that the imam has to observe:**

The imam has to adhere to the Sunnah of the Prophet (ﷺ) in leading the prayer. The following are examples of these Sunnah acts:

1. He should not prolong the prayer; instead, he should consider the conditions of the people. He must not rush in his prayer to the point that the congregation cannot perform the pillars and obligatory acts of prayer properly. He should recite with deliberation so those praying behind him can complete their prayer. Abu Mas‘ūd al-Ansāri reported that a man said: "By Allah, O Messenger of Allah, I keep away from the morning prayer only because so-and-so prolongs the prayer when he leads us in it." The narrator said: "I never saw Allah's Messenger (ﷺ) more furious in advising than he was at that time." He (ﷺ) then said: "Among you, there are some who avert people (from the prayer). So whoever among you leads the people in prayer should not prolong it because among them are the weak, the old and those with needs to fulfill."([87]).

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<sup>65</sup> Narrated by Muslim: 432 on the authority of ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him).

2. He should order that the rows be straightened and for the gaps to be filled. The Prophet (ﷺ) used to do this and commanded the worshipers to do it. An-Nu‘mān ibn Bashīr (may Allah be pleased with him) reported: "The Messenger of Allah (ﷺ) used to straighten our rows as if he was straightening an arrow with their help until he saw that we had learnt it from him. One day, he came out, stood up (for the prayer) and was about to say: **Allahu Akbar** (marking the beginning of the prayer) when he saw a man whose chest was bulging out from the row. He said: 'O Slaves of Allah, you must straighten your rows, or Allah will certainly cause discord among your faces.'"<sup>(66)</sup> .

Imam An-Nawawi (may Allah have mercy upon him) said: The meaning is that he (ﷺ) exaggerated in aligning the rows until they seemed so perfectly aligned to the extent of using them in straightening the rows due to their extreme straightness and evenness.<sup>67</sup>

3. The imam should command the congregation to complete the first row, then the row behind it, and so on. If there is an incomplete row, it should be the last one; this is based on the statement of the Prophet (ﷺ): "Will you not line up as the angels line up before their Lord?" We said: "O Messenger of Allah, how do the angels line up before their

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<sup>66</sup> Narrated by Muslim: 438.() Narrated by Al-Bukhāri: 615, and Muslim: 437.

<sup>67</sup> Narrated by Muslim: 440.() See: Majmū‘ Fatāwa Ibn Bāz: 12/196.

Lord?" He said: "They complete the first rows and stand close together in the row."<sup>(68)</sup> ).

4. He should follow the example of the Prophet (ﷺ) in his recitation of the Qur'an in prayer. The Prophet (ﷺ) would often recite from the long surahs of the Mufassal in the Fajr prayer, from the short surahs of the Mufassal in the Maghrib prayer, and the medium length surahs of the Mufassal in the 'Ishā', Zhuhr, and the 'Asr prayers. Sulaymān ibn Yasār reported that Abu Hurayrah (may Allah be pleased with him) said: "I never prayed behind anyone whose prayer more closely resembled that of Allah's Messenger (ﷺ) than so-and-so." Sulaymān said that he prayed behind him, and he was prolonging the first two rak'ahs of Zhuhr prayer, shortening the last two, shortening the 'Asr prayer, reciting short surahs from the Mufassal in the Maghrib prayer, medium surahs from the Mufassal in the 'Ishā' prayer, and long ones from the Mufassal in the Fajr prayer.<sup>(69)</sup> ).

The long surahs of the Mufassal are those starting from Al-Hujurāt up to Al-Burūj. The medium-length chapters are those starting from Al-Burūj up to Al-Bayyinah. The short surahs are those starting from Al-Bayyinah to the end of the Qur'an.<sup>70</sup>

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<sup>68</sup> See: Al-Minzhār Fi Bayān Kathīr Min Al-Akhtā' Ash-Shā'i'ah, by Sālih 'Āl Ash-Shaykh p. 53.

<sup>69</sup> Narrated by At-Tirmidhi: 230, he said: "The Hadīth of Wābisah is Hasan (sound)."

<sup>70</sup> Narrated by Al-Bukhāri: 90.

## **Tenth Topic: Qualities of the Imam:**

The Imam of the mosque is its pillar and strength. Through him, the mosque fulfills its mission of spreading the call to Islam, raising awareness within the community, and enlightening people about the matters of their religion. If the Imam is knowledgeable, wise, insightful, and familiar with the customs and conditions of the people, his influence will be positive and beneficial within the mosque's community and the residents of the neighborhood where the mosque is located. He instructs them, guides them, and leads them towards all that is good and virtuous.

Such was the example of the imams who fulfilled the conditions of Imāmah. In the early days of Islam, the Prophet (ﷺ) was the imam, followed by the rightly-guided caliphs, then the commanders, leaders, scholars, and prominent figures. This indicates that the person entrusted with this position must possess a high status in terms of religion, character, knowledge, and behavior.<sup>71</sup>

Here, the importance of this role in people's lives becomes evident. The strength or weakness of the imams is reflected in their communities. The mosque is where the community learns to implement words into actions. If the Imam lacks knowledge, intellect, good character and behavior, he will cause harm rather than benefit. It

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<sup>71</sup> Narrated by Al-Bukhāri: 717, and Muslim: 436. This is the wording of Muslim.



is challenging for an ignorant imam to fulfill this noble task of guiding the worshipers towards goodness and righteousness.<sup>72</sup>

Sometimes, the imam may meet the requirements of this role in terms of knowledge and personal capability, but he may be occupied with other tasks that affect his performance. He may arrive late for prayer, not having enough time to review the surahs or verses he will recite in the prayers, which results in him reciting specific surahs or verses repeatedly.<sup>73</sup>

The imam may be overcome by desires, ignorance, conflicts, or reprehensible extremism, causing him to deviate from objectivity, educational guidance, and calling to Allah with wisdom and good admonition.<sup>74</sup>

The mosque has a significant impact on this religion. It is a lighthouse of guidance where the slave connects with his Lord, strengthens his faith, and gathers with his brothers to cooperate in promoting virtue and combating vice. The mosque can only fulfill this role if Allah appoints an imam who possesses the qualities related to

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<sup>72</sup> Sharh Sahīh Muslim, by An-Nawawi: 4/157.

<sup>73</sup> Narrated by Muslim: 430, on the authority of Jābir ibn Samurah (may Allah be pleased with him).

<sup>74</sup> Narrated by An-Nasā'i: 982. Al-Hāfīz said in Bulūgh Al-Marām 286: Its chain of narration is authentic.

knowledge and character required for whoever assumes this great position and fulfills the duties of this noble role.<sup>75</sup>

Main knowledge-related qualities required in the imam:

1. Dedicating his actions sincerely to Allah in order for him to win the support, help, acceptance and love of Allah and the people.

2. To avoid showing off and boastfulness, as matters are assessed by their purposes, and deeds are judged based on their intentions. Everyone will be rewarded according to their intentions, and whoever claims a virtue that is not in him, Allah will disgrace him.

3. Memorizing the Qur'an, or at least a portion of it, reviewing it regularly, and having a daily portion of the Qur'an recitation.

4. Memorizing several prophetic Hadīths from books such as Riyādh As-Sālihīn, Al-Arba'īn An-Nawawiyah, Bulūgh Al-Marām, or other reliable Hadīth books.

5. Learning the correct Islamic creed, which is the creed of the righteous predecessors.

6. Studying jurisprudence (Fiqh) of matters of religion, especially the Fiqh of acts of worship, including purification, prayer, Zakah, fasting, and the Fiqh of transactions. This enables the imam to

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<sup>75</sup> See: Mirqāt Al-Mafātīh: 2/700.

understand the rules of earning and spending and to warn people against cheating, deception, and unjust appropriation of others' wealth. He should warn them against extravagance, wastefulness, stinginess, and miserliness so that people's financial dealings are guided by the Qur'an and the Sunnah.

7. Mastering the Arabic language, so that he can understand the meanings of what Allah has revealed to His Messenger (ﷺ), since the Qur'an was revealed in the Arabic language.

8. Reading the biography of the Prophet (ﷺ), the characteristics and qualities of Muhammad (ﷺ), and the biographies of the righteous predecessors, for they include a good example, a exemplary role model, beneficial scholarly knowledge, and a high level of Islamic culture.

9. Knowing the scholars of his country and other scholars who are well-versed in knowledge and are known for the soundness of their creed, knowledge, and intellect. He should refer to them in all matters of religion and in solving the problems of his community.

10. Familiarity with Islamic sects, their doctrines, intellectual trends and their purposes, and their destructive ideologies and objectives. This enables the imam to discuss them in the light of the Qur'an, the Sunnah of the Prophet (ﷺ), and the writings of verifying Muslim scholars, exposing their falsehood and warning against their invalidity.

11. Being familiar with the various media means knowing their positive and negative aspects, and how to benefit from them in calling people to Allah. He should also know the dangers they pose to himself and his community.

When these qualities are found in the mosque's imam, it brings about uprightness and balance with the permission of Allah.

Main moral qualities:

He should be a preacher and a teacher for the mosque's congregation and those who attend the mosque from the people of the neighborhood and others. He should take the Messenger of Allah (ﷺ) as his role model, for he is the righteous role model, the excellent example, and the transcendent ideal for the Ummah and the leaders. Allah Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

[الأحزاب: 21] ﴿٢١﴾

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 21]

He should distance himself and the mosque attendees from engaging in discussions about worldly or political matters, and he should limit the mosque activities to learning knowledge and acts of worship.

2. He should be clean and tidy and take care of the cleanliness of the mosque, the arrangement of its belongings, and the maintenance of its facilities. He should avoid extravagance and decorations in the mosque.

3. He should have good manners and appearance, following the Sunnah of the Prophet (ﷺ), such as growing a beard, trimming the mustache, and avoiding dragging his clothes. He should also maintain dignity and calmness and should follow the footsteps of the righteous predecessors (may Allah have mercy on them).

The Imam should be gentle, forbearing, and compassionate, for when gentleness is found in something, it enhances and beautifies it, and when it is removed from something, it becomes blemished. ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said: "Kindness is not found in anything except that it beautifies it, and it is not removed from anything except that it makes it defective."([93]).

Therefore, if one of the mosque attendees makes a mistake, the imam should not scold him but should advise him gently and teach him in a good way. Mu‘āwiyah ibn al-Hakam As-Sulami (may Allah be pleased with him) reported: "While I was praying with the

Messenger of Allah (ﷺ), a man in the congregation sneezed, and I responded with: 'Yarhamuk-Allah' (may Allah have mercy on you). The people stared at me with disapproving looks. So I said: 'May my mother lose me. Why are you staring at me?' Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I restrained myself. When the Messenger of Allah (ﷺ) concluded his prayer. I have never seen before him an instructor who gave better instruction than him. He neither scolded me, nor beat me, nor insulted me. He simply said: 'It is not permissible to talk during prayer because it consists of Tasbīh (glorifying Allah), Takbīr (declaring His Greatness) as well as recitation of the Qur'an.'"([94]).

5. The Imam should be lenient and soft-hearted in order to gather people around him so that they may benefit from his compassion, assistance, and knowledge. He should stand with them in their difficulties and needs. He should consult them regarding matters related to the mosque's message.

The Messenger of Allah (ﷺ) was at the highest level of all this, as Allah Almighty says about him:

﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾ [آل عمران:

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{It is by Allah’s mercy that you [O Prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from you. So pardon them, seek forgiveness for them, and consult them in important matters. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.} [Surat Āl-‘Imrān: 159].

6. He should adopt patience, certainty, and truthfulness in what he says, in order to deserve the honor of Imāmah (leadership) in his mosque and among his congregation. For patience and certainty will lead the servant to the rank of Imāmah in religion, as Allah Almighty says:

﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ [السجدة: 24]

{We made some of them leaders [10], guiding by Our command, because they observed patience and firmly believed in Our signs.} [Surat As-Sajdah: 24].

7. He must be truthful in what he says, whether in the Friday sermon, in teaching and preaching lessons, or in his speech with people, so that he may be among the truthful, the guided, and the victorious. The Prophet (ﷺ) said: "Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep telling the truth and strive to tell the truth until he is recorded as the

most truthful before Allah. Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man will keep telling lies and strive to tell lies until he is recorded with Allah as a persistent liar."([95]).

Lying is evil and calamity; the greatest lie is lying about Allah Almighty and to speak about Him without knowledge. Allah Almighty says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿۳۳﴾﴾ [الأعراف: 33]

{Say, “My Lord has forbidden shameful acts [9] done openly or in secret, sinfulness, unjustified aggression, associating partners with Allah for which. He has not sent down any authority, and saying about Allah that of which you have no knowledge.”} [Surat al-A‘rāf: 33]

This noble verse has summarized the greatest sins, beginning with the least ones and then ascending to the gravest, which is to speaking about Allah, His names, attributes, and laws that one has no knowledge of.<sup>76</sup>

Lying about the Prophet (ﷺ) is one of the gravest types of lies and the most heinous sins. It is a major sin whose perpetrator is threatened

<sup>76</sup> Narrated by Muslim: 2594.



with the Fire. Al-Mughīrah ibn Shu‘bah (may Allah be pleased with him) reported: "I heard the Prophet (ﷺ) say: 'Indeed, a lie about me is unlike a lie about anyone else. Whoever tells lies about me intentionally, let him occupy his seat in the Fire.'" (77).

Lying must be avoided even if it is done with good intentions for the purpose of encouraging good and warning against evil, as some preachers do, it is something ugly that is devoid of good and guidance. The one who says lies is blamed and not rewarded. He is sinful and a loser.

8. He must be honest in conveying statements, verify the soundness of the news, not rush to believe rumors, and only accept authentic sayings. Allah Almighty has commanded us to do this as He says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾ [الحجرات: 6]

{O you who believe, if an evildoer brings you some news, verify it, lest you harm a people unknowingly, then you become regretful for what you did.} [Surat al-Hujurāt: 6]

9. To try his best to conceal people's faults and keep their secrets. Whoever conceals a Muslim's faults, Allah will conceal his faults in

<sup>77</sup> Narrated by Muslim: 537.

this world and the Hereafter. And whoever pursues the faults of Muslims, Allah will pursue his faults until He exposes him even in the innermost of his house. ‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "Whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgment."<sup>(78)</sup> Abu Barzah Al-Aslami (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "O people who have believed with their tongues, but faith has not yet entered their hearts, do not backbite the Muslims, and do not pursue their faults. Indeed, whoever pursues their faults, Allah will pursue his faults, and whoever Allah pursues his faults, He will expose him inside his house."()



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<sup>78</sup> Narrated by Al-Bukhāri: 6094, and Muslim: 2607 on the authority of ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him).

## Third Chapter: The Friday Prayer and its Sermon

### First Topic: Friday Prayer

#### First Issue: The Concept of Friday Prayer and Its Time

First: The Concept of The Friday prayer<sup>79</sup>

Friday is a day of the week in which a special prayer is performed, i.e. Friday Prayer ([99]).

This is a great favor that Allah Almighty guided this nation to Friday. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "We are the last (to come) but will be the first on the Day of Judgment, except that they (other nations) were given the Book before us, and we were given it after them, and this was the day that was prescribed for them but they disagreed on it. Allah guided us to it, and they came after us with regard to it. Thus, the Jews observe the next day (Saturday) and the Christians the day following that (Sunday)."[100]).

Friday is the best day over which the sun has risen. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "The best day in which the sun rises is Friday. On it Adam

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<sup>79</sup> Narrated by Al-Bukhāri: 1291, and Muslim: 4.

was created, on it he was admitted into Paradise, and on it he was expelled therefrom.( <sup>80</sup>).

Offering two consecutive Friday prayers expiates the sins committed in the interval between them, as indicated by the Hadīth of Abu Hurayrah (may Allah be pleased with him) quoting the Messenger of Allah (ﷺ) as saying: "The five (daily) prayers, and Friday prayer to the next Friday prayer, and Ramadan to the next Ramadan, are expiations of the sins committed between them, so long as major sins are avoided."([102]).

Friday prayer is an independent prayer. It differs from Zhuhr prayer in terms of the number of Rak‘ahs, audible recitation, the sermon it includes, and the conditions of validity, but it accords it in terms of time.

### **Second: Time of offering Friday prayer:**

The time for offering the Friday prayer is the same as Zhuhr prayer. It starts after the sun passes its zenith and lasts until the shadow of an object becomes equal to its length after midday. This is based on the Hadīth of Anas ibn Mālīk (may Allah be pleased with him), who reported that the Prophet (ﷺ) used to pray Friday prayer when the sun

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<sup>80</sup> Narrated by Al-Bukhāri: 2442, and Muslim: 2580.() Narrated by Abu Dāwūd: 4880. For more about these qualities, see Kitāb Imām Al-Masjid Muqawwimātuhi Al-‘Ilmiyyah Wa Al-Khuluqiyah, by Shaykh Su‘ūd ibn Muhammad Al-Bishr.

declined (<sup>81</sup>), i.e. when it declines towards the west and disappears from the middle of the sky, that is the time of the Zhuhr prayer.

## **Second Issue: Ruling on the Friday prayer and those obligated to perform it.**

First: Ruling on the Friday prayer:

The Friday prayer is an individual obligation for men, as Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾ [الجمعة: 9]

{O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if only you knew.} [Surat al-Jumu‘ah: 9]

‘Abdullah ibn ‘Umar and Abu Hurayrah (may Allah be pleased with them both) reported that they heard the Messenger of Allah (ﷺ) say while standing on his pulpit: "Either some people stop neglecting the Friday prayers, or Allah will set a seal upon their hearts, and then they will be among the heedless."([104]).

<sup>81</sup> See: Mu‘jam Lughat Al-Fuqahā’, by Muhammad Rawwās Qal‘aji and others: p.166.

Muslims have unanimously agreed on the obligation of the Friday prayer. Ibn al-Mundhir (may Allah have mercy on him) said: "They have unanimously agreed that the Friday prayer is obligatory for free, adult, sane men who are residents who have no excuse." <sup>82</sup>

### Second: Who is obligated to perform it?<sup>83</sup>

Friday prayer is obligatory for every Muslim adult, sane and free male who is capable of attending it and is a resident. It is not mandatory for a slave, woman, child, insane or sick person. This is indicated by the Hadīth of Tāriq bin Shihāb (may Allah be pleased with him) reporting that the Prophet (ﷺ) said: "The Friday prayer in congregation is obligatory upon every Muslim, with the exception of four: a slave, a woman, a child and a sick person." (<sup>84</sup>).

Friday prayer is not obligatory in a journey because the Prophet (ﷺ) did not pray it in his travels. During his Hajj, the day of ‘Arafah occurred on Friday, yet he prayed it as Zhuhr and combined ‘Asr with it.

Ibn Al-Mundhir (may Allah have mercy on him) reported scholarly consensus on this matter, saying: "There is consensus that children and women do not have to attend the Friday prayer ... while there is

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<sup>82</sup> Narrated by Al-Bukhāri: 876, and Muslim: 855.

<sup>83</sup> Narrated by Muslim: 854.

<sup>84</sup> Narrated by Muslim: 233.

consensus that it is obligatory for free adult male residents who have no excuse to leave it"([107]).

If a slave, a woman, a child, a sick person, or a traveler attends Friday prayer, their prayer is valid, and it exempts them from performing Zhuhr prayer.<sup>85</sup>

Friday prayer is not obligatory for Bedouins who move around in search of pasture and water because during the time of the Prophet (ﷺ), the people of the desert dwelt around the city, and he (ﷺ) did not command them to observe Friday prayer. Imam Ahmad said: Friday prayer is not obligatory for the people of the desert because they are moving constantly. Thus, their constant moving is why they are exempt from this obligation. So, anyone who is settled and does not move willingly is considered a resident of a village"([108]).

Friday prayer requires a minimum of three people: one delivers the sermon, and two listen, as Allah Almighty says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾ [الجمعة: 9]

{then hasten to the remembrance of Allah} [Surat al-Jumu'ah: 9]

<sup>85</sup> Narrated by Al-Bukhāri: 904.

This is addressed to plural, and the minimum plural is three.<sup>86 \* 87</sup>

### **Third Issue: The manner of performing the Friday prayer:**

The Friday prayer consists of two Rak‘ahs audible recitation because the Prophet (ﷺ) used to do so, and the scholars have unanimously agreed on that. Ibn Hazm (may Allah have mercy on him) said: "There is consensus that when the conditions of Friday prayer are met, it consists of two Rak‘ahs with loud recitation" ([109]).

It is Sunnah to recite Surat al-Fātihah and Surat al-A‘la in the first Rak‘ah, and Surat al-Fātihah and Surat al-Ghāshiyah in the second Rak‘ah. An-Nu‘mān ibn Bashīr (may Allah be pleased with him) reported: "The Messenger of Allah (ﷺ) used to recite Surat al-A‘la and Surat Al-Ghāshiyah in the two Eids and in Friday prayer([110]).

Or he would recite Surat al-Fātihah and Surat al-Jumu‘ah in the first Rak‘ah and Surat al-Fātihah and Surat al-Munāfiqūn in the second. Ibn Abi Rāfi‘ reported: "Once, Marwān set out to Makkah and appointed Abu Hurayrah as the governor of Madīnah. Abu Hurayrah led us in Friday prayer, and after reciting Surat al-Jumu‘ah in the first Rak‘ah, he recited Surat al-Munāfiqūn in the second. I met Abu Hurayrah when he had finished the prayer and said to him: "You recited two Surahs that ‘Ali ibn Abi Tālib used to recite in Kūfah." Abu Hurayrah

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<sup>86</sup> Narrated by Muslim: 865.

<sup>87</sup> Al-Ijmā‘, p.40.



said:"Indeed, I heard the Messenger of Allah (ﷺ) reciting them in Friday prayers"(<sup>88</sup>).

**Fourth Issue: When Friday prayer is considered to be attended?**

A person is considered to have attended Friday prayer by catching at least one Rak‘ah with the imam. ‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) reported that the Prophet (ﷺ) said:"Whoever catches one Rak‘ah of Friday prayer or another prayer, his prayer is complete."(<sup>89</sup>).

If he catches up with less than one Rak‘ah, he should pray the Zhuhr prayer instead([113]).

If someone misses one Rak‘ah of Friday prayer and catches the imam in the second Rak‘ah while he is bowing or before that, then he only needs to make up for one Rak‘ah, based on the Hadīth:"Whoever catches a Rak‘ah has indeed caught up with the prayer."(<sup>90</sup>).<sup>91</sup>

### **Fifth Issue: Actions forbidden or disliked in Friday prayer:**

1. It is forbidden to speak while the imam is delivering the sermon. Abu Hurayrah (may Allah be pleased with him) authentically reported

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<sup>88</sup> Narrated by Abu Dāwūd: 1067.

<sup>89</sup> Al-Ijmā‘, p.40.

<sup>90</sup> Majmū‘ Al-Fatāwa: 24/166.

<sup>91</sup> Marātib Al-Ijmā‘ : p.33.

that the Messenger of Allah (ﷺ) said: "When you say to your companion on Friday: "Listen," while the Imam is delivering the sermon, you have indeed engaged in idle talk." ([115]) i.e., you have spoken invalid and unacceptable speech, and the virtue of your Friday prayer is invalidated thereby.

An-Nawawi (may Allah have mercy upon him) said: "This Hadīth indicates that all types of speech are forbidden during the sermon. Referring to this statement "Listen" in particular implies that any other statement is forbidden as well. That is because the Hadīth referred to a person's saying to another: "Listen," as idle talk (laghw), thus other simple statements are worthier to be forbidden" ([116]).

This forbiddance also extends to responding to someone who sneezed by saying: "Yarhamuka Allah" (may Allah have mercy on you) as well as returning the greeting of peace. Engaging in these actions is prohibited while the Khatīb (preacher) is delivering the sermon. However, it is permissible to speak before the imam starts the sermon and during the pause between the two sermons. <sup>92</sup>

As for the congregants speaking with the khatib, there is nothing wrong with that. Anas ibn Mālik (may Allah be pleased with him) reported: "A man entered the mosque on Friday from a door that led to the court of justice while the Messenger of Allah (ﷺ) was standing, delivering the sermon. The man faced the Messenger of Allah (ﷺ) and

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<sup>92</sup> Narrated by Muslim: 878.

said: O Messenger of Allah, our wealth has been destroyed and the ways have been cut off, so supplicate Allah to send down rain for us. So, the Messenger of Allah (ﷺ) raised his hands..." (93).

2. It is forbidden during the sermon to engage in frivolous acts such as touching the pebbles, using a Misbahah (Dhikr beads), or using a mobile phone. Abu Hurayrah (may Allah be pleased with him) authentically reported that the Messenger of Allah (ﷺ) said: "Whoever touches the pebbles has engaged in idle activity." ([118]). That is because engaging in frivolous acts prevents understanding and devotion.

3. It is forbidden to step over people's necks during the sermon. ‘Abdullah ibn Busr (may Allah be pleased with him) reported: "A man came and stepped over people's necks on Friday while the Prophet (ﷺ) was delivering the sermon, so the Prophet (ﷺ) said to him: "Sit down, for you have caused harm." (94).

That is because stepping over people's necks causes harm to the worshipers and distracts them from listening to the sermon. However, there is nothing wrong if the imam steps over people's necks to reach his place, and the same applies to those who have to do so due to

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<sup>93</sup> Narrated by Muslim: 877.

<sup>94</sup> Narrated by An-Nasā'i: 557.

necessity, such as performing ablution, filling a gap in a front row, or similar reasons. <sup>95</sup>

4. Making someone stand from where he sat to sit in his place is prohibited. Jābir ibn ‘Abdullah (may Allah be pleased with both of them) authentically reported that the Prophet (ﷺ) said: "None of you should make his brother stand on Friday (during the congregational prayer) and then occupy his place, but you should make room for one another" ( <sup>96</sup>).

5. It is disliked to separate between two people by sitting between them or passing through them. Salmān Al-Fārisi (may Allah be pleased with him) authentically reported that the Messenger of Allah (ﷺ) said: "Whoever takes a bath on Friday...and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and listens carefully when the imam comes out to deliver the sermon, all his sins in between the present and the next Friday will be forgiven." ( <sup>97</sup>), this indicates that whoever separates between two people will not attain this forgiveness. <sup>98</sup>

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<sup>95</sup> See: Al-Mughni, by Ibn Qudāmah: 2/231.

<sup>96</sup> Narrated by Abu Dāwūd: 893.

<sup>97</sup> Narrated by Al-Bukhāri: 934, and Muslim: 851.

<sup>98</sup> Sharh Muslim: 6/138.

## **Sixth Issue: Sunnah acts of Friday prayer:**

1. It is a Sunnah to recite Surat as-Sajdah and Surat al-Insān in Fajr prayer on Fridays because the Prophet's (ﷺ) used to do this on a regular basis. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) used to recite Surat as-Sajdah and Surat al-Insān in Fajr prayer on Friday.([122]).

2. Making Ghusl on Friday, which is a confirmed act of Sunnah based on the Hadīth of ‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) reporting the Messenger of Allah (ﷺ) as saying:"When one of you comes for Friday prayer, let him make Ghusl."([123]). Observing this practice and not neglecting it is important, especially for those with unpleasant odors.

The time for making Ghusl on Friday begins from the break of dawn. Making Ghusl to remove the state of Janābah (major ritual impurity) is a valid replacement for Friday Ghusl because the purpose of Friday Ghusl is to clean one's body and remove any unpleasant odors, which is fulfilled by the Ghusl of Janābah. However, it is prescribed to intend combining the Friday Ghusl with the Ghusl of Janābah to gain the reward<sup>99</sup>.

3. It is Sunnah to apply perfume and clean oneself, removing what needs to be removed from the body, such as clipping the nails, shaving

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<sup>99</sup> Narrated by Al-Bukhāri: 967, and Muslim: 897.

pubic hair, plucking armpit hair, and trimming the mustache. Salmān Al-Fārīsī (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever performs Ghusl on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself, then proceeds (for the Friday prayer) and does not separate between two persons (sitting beside each other), then prays as much as (Allah has) written for him, and listens carefully while the imam is delivering the Khutbah, his sins in-between the present and the next Friday will be forgiven." (100).

It is also confirmed to use the Siwāk (tooth-stick) on Friday. Abu Sa‘īd Al-Khudri (may Allah be pleased with him) said: "I testify that the Messenger of Allah (ﷺ) said: "Performing Ghusl on Friday is obligatory for every male (Muslim) who has attained the age of puberty, and (also) the cleaning of teeth with Siwāk, and using perfume if available." (101).

4. It is Sunnah to wear the best available clothes on Friday. ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that "He saw a cloak made of silk being sold at the gate of the mosque and said: O Messenger of Allah! Would you buy it and wear it on Fridays and when the delegates come to you..." ([126]).

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<sup>100</sup> Narrated by Muslim: 857.

<sup>101</sup> Narrated by Abu Dāwūd: 1118.

5. It is Sunnah to go early to the mosque on Friday because the Prophet (ﷺ) encouraged that. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever performs Ghusl of Janābah on Friday, i.e. in the same manner as Ghusl of Janābah is performed, and goes early to the mosque, it is as if he sacrificed a camel or a she-camel. Whoever goes in the second hour, it is as if he sacrificed a cow. Whoever goes in the third hour, it is as if he sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he sacrificed a hen. Whoever goes in the fifth hour, it is as if he offered an egg. When the imam comes out, the angels come to listen to the Dhikr." ( <sup>102</sup>).

6. It is Sunnah for those who entered the mosque on Friday while the imam is delivering the sermon not to sit down until they have performed two light Rak‘ahs. This is because the Prophet (ﷺ) commanded those entering during the sermon to do so. Jābir ibn ‘Abdullah (may Allah be pleased with him) reported that Sulayk Al-Ghatafāni came on Friday while the Messenger of Allah (ﷺ) was delivering the sermon, so he sat down. Thereupon the Messenger of Allah (ﷺ) said to him: "O Sulayk, stand up and perform two Rak‘ahs and make them brief." Then he said: "When one of you comes on Friday while the imam is delivering the sermon, let him perform two Rak‘ahs and make them brief." ( <sup>103</sup>).

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<sup>102</sup> Narrated by Muslim: 2178.

<sup>103</sup> Narrated by Al-Bukhāri: 910.

7. It is Sunnah to recite Surat al-Kahf on Friday. Abu Sa'īd Al-Khudri (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "Whoever recites Surat al-Kahf on Friday will have a light between the two Fridays."([129]).

8. It is Sunnah to invoke Allah's peace and blessings upon the Prophet (ﷺ) more frequently on Friday and its eve. Aws ibn Aws (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "One of the best of your days is Friday. So, send many blessings and peace upon me on that day, as your invocation of blessings and peace upon me will be offered to me."(<sup>104</sup>).

9. It is Sunnah to supplicate Allah Almighty often on Friday and seek the hour when supplications are likely to be answered. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) mentioned Friday and said: "There is an hour (on Friday) in which no Muslim asks Allah for something, but He will give it to him."(<sup>105</sup>).

Supplications are hoped to be answered in all hours of Friday, but they are most likely to be answered from the time when the imam sits to deliver the sermon until the prayer is concluded, and also the last hour of Friday for those who sit and wait for the Maghrib prayer, whether in the mosque or at home. Abu Mūsa Al-Ash'ari (may Allah

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<sup>104</sup> Narrated by Al-Bukhāri: 891, and Muslim: 880.

<sup>105</sup> Narrated by Al-Bukhāri: 877, and Muslim: 844.



be pleased with him) reported that the Prophet (ﷺ) said about that hour on Friday: "It is between the time when the imam sits until the prayer is concluded."<sup>(106)</sup>. <sup>107\*</sup> 108

### **Seventh Issue: Supererogatory prayer related to Friday prayer**

There is no confirmed Sunnah prayer before the Friday prayer. However, according to the Sunnah, those who come to attend the Friday prayer may pray as much as they wish, two, four, six, or more Rak‘ahs, making Taslīm after every two Rak‘ahs. The Prophet (ﷺ) encouraged this as indicated by the Hadīth of Salmān al-Fārisi (may Allah be pleased with him) , who reported that the Prophet (ﷺ) said: "Whoever takes a bath on Friday...and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and listens carefully when the imam comes out to deliver the sermon, all his sins between the present and the next Friday will be forgiven."([133]). This practice also corresponds to the action of the Companions (may Allah be pleased with them) and is substantiated by the overall virtue reported regarding performing supererogatory acts of worship in general.

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<sup>106</sup> Narrated by Al-Bukhāri: 910.

<sup>107</sup> Narrated by Al-Bukhāri: 880.

<sup>108</sup> Narrated by Al-Bukhāri: 886, and Muslim: 2068.

As for the confirmed Sunnah prayer, it is performed after the Friday prayer. One can pray two Rak‘ahs at home or four Rak‘ahs in the mosque. The Prophet (ﷺ) used to pray two Rak‘ahs at home after Friday prayer ([134]). Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "When any of you has offered the Friday prayer, let him offer four Rak‘ahs afterward." ([135]).

Thus, if the Sunnah prayer of Friday prayer is performed at the mosque, it consists of four Rak‘ahs, and if it is performed at home, it consists of two Rak‘ahs.<sup>109 \* 110\*111 \* 112</sup>

## **Second Topic: Friday Sermon:<sup>113</sup>**

### **First Issue: Friday Sermon**

It is a speech delivered to a gathering of people shortly before performing the Friday prayer. It includes praising and glorifying Allah, sending peace and blessings upon the Prophet (ﷺ), and giving admonitions and reminders ([136]).

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<sup>109</sup> Narrated by Al-Bukhāri: 881, and Muslim: 850.

<sup>110</sup> Narrated by Al-Bukhāri: 930, and Muslim: 875.

<sup>111</sup> Narrated by Al-Hākim in Al-Mustadrak: 3392, the Hadīth is Ma‘lūl (defective) due to being Mawqūf (attributed to Abu Sa‘īd).

<sup>112</sup> Narrated by Abu Dāwūd: 1531.

<sup>113</sup> Narrated by Al-Bukhāri: 935, and Muslim: 852.

## **Second Issue: Ruling on Friday sermon:**

The sermon is a condition for the validity of Friday prayer, given the saying of Allah Almighty:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾ [الجمعة: 9]

{O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah.} [Surat al-Jumu‘ah: 9]

The "remembrance of Allah" in this verse is interpreted to mean the sermon (<sup>114</sup>). If the sermon were optional, there would be no obligation to hasten to it. Also, the Prophet (ﷺ) was keen to observe it and never abandoned it.

Imam Ibn Qudāmah Al-Hanbali (may Allah have mercy upon him) said:"The summary of this is that the sermon is a condition for the validity of Friday prayer, without which it is not valid." (<sup>115</sup>). <sup>116</sup>

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<sup>114</sup> Narrated by Muslim: 853.

<sup>115</sup> Narrated by Al-Bukhāri: 910.

<sup>116</sup> Narrated by Al-Bukhāri: 937, and Muslim: 729, on the authority of Ibn ‘Umar (may Allah be pleased with both of them).() Narrated by Muslim: 881

### **Third Issue: Conditions of Friday Sermon:**

1. There should be two sermons. ‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) reported:"The Prophet (ﷺ) used to deliver two sermons with a sitting in between ([139])."

2. The sermon should be delivered when the time of the Friday prayer becomes due. If it occurs or a part of it occurs before that time, it does not fulfill the requirement.

3. The two sermons should precede the prayer, as mentioned in the Hadīth of Sā’ib ibn Yazīd (may Allah be pleased with him) who said:"The first call to prayer on Fridays during the time of the Messenger of Allah (ﷺ), Abu Bakr, and ‘Umar (may Allah be pleased with them) was when the imam sat on the pulpit on Friday."It is an explicit indication that the two sermons should precede the prayer.

The Messenger of Allah (ﷺ) also said:"Pray as you have seen me praying."([141]), and he (ﷺ) did not pray except after delivering the two sermons. Al-Mārdawi said:"It is a condition that they (the two sermons) precede the prayer without any dispute" ([142]).

4. The parts of the sermon should be in succession. Imam Ibn Qudāmah (may Allah have mercy on him) said:"Succession is a condition for the validity of the sermon. If some parts thereof are separated by long speech, long silence, or anything else that breaks the succession, it should be started over. The length or shortness of the

break is determined according to custom. Succession is also required between the sermon and the prayer. If the imam needs to perform ablution, he should do, then resume the sermon, as long as the break is not long" ( <sup>117</sup>).

5. The sermon should be delivered aloud because it is obligatory and a condition for the validity of Friday prayer. Speaking aloud is a means to perform it and achieve its purpose, which is admonition and reminder, and whatever is essential for achieving an obligation is an obligation per se.

6. The presence of the required number of people is necessary for the validity of Friday prayer because the sermon is a remembrance that is obligatory to hasten to. Therefore, the mentioned number of people should listen to it. <sup>118 \* 119\*120</sup>

#### **Fourth Issue: Pillars of the sermon:**

1. It should start with praising and glorifying Allah Almighty, based on the Hadīth of Jābir ibn ‘Abdullah (may Allah be pleased with both of them), who said: "The Friday sermon of the Prophet (ﷺ) used to

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<sup>117</sup> See: Mu‘jam Lughat Al-Fuqahā’: p.197, and Khutbat Al-Jumu‘ah Wa Ahkāmuhā Al-Fiqhiyyah, by Al-Hujaylān: p.22.

<sup>118</sup> See: Tafṣīr At-Tabari: 22/642.

<sup>119</sup> Al-Mughni: 2/224.

<sup>120</sup> Narrated by Al-Bukhāri: 928.

begin with praising Allah and lauding Him, then after that he (ﷺ) would say...([144]).

2. It should include sending peace and blessings upon the Prophet (ﷺ), which was a regular practice by the Companions (may Allah be pleased with them) ([145]).

2. It should include admonition and commanding people to fear Allah Almighty. Jābir ibn Samurah (may Allah be pleased with him) said:"The Prophet (ﷺ) used to give two sermons, sitting in between, where he would recite the Qur'an and remind the people ([146]);since that is the purpose of the sermon.

4. Reciting verses from the noble Qur'an, given the Hadīth of Jābir ibn Samurah (may Allah be pleased with him):"The Prophet (ﷺ) used to give two sermons, sitting in between, where he would recite the Qur'an and remind the people." <sup>121\*</sup> <sup>122\*</sup> <sup>123</sup>

### **Fifth Issue: Sunnah acts of the sermon:**

1. To deliver the sermon from a pulpit or a raised platform,a pulpit was made for the Prophet (ﷺ), and he delivered the sermon upon it on Friday ([147]),It is reported from a large group of the Companions

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<sup>121</sup> Narrated by Al-Bukhāri: 916.

<sup>122</sup> Narrated by Al-Bukhāri: 631, on the authority of Mālik ibn al-Huwayrith (may Allah be pleased with him).() Al-Insāf: 2/389.

<sup>123</sup> Al-Mughni 2/230.

(may Allah be pleased with them) that the Prophet (ﷺ) used to deliver the sermon while on a pulpit. An-Nawawi (may Allah have mercy on him) reported scholarly consensus on the desirability of this, saying: "Scholars unanimously agree that it is recommended for the sermon to be delivered from a pulpit" ([149]), because it is more effective in conveying information and also because seeing the Khatīb has a more significant impact on giving admonition.

2. The preacher should stand during the sermon, since Allah Almighty says:

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ

وَاللَّهُ خَيْرٌ الرَّازِقِينَ ﴿١١﴾ [الجمعة: 11]

{When they see some merchandise or amusement, they rush towards it and leave you standing.} [Surat al-Jumu‘ah: 11]

‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) reported: "The Prophet (ﷺ) used to deliver the sermon while standing, then he would sit down, then stand up as you do now ([150])."

3. It is Sunnah for the Khatīb to face the congregants; ‘Abdullah ibn ‘Umar (may Allah be pleased with both of them) reported that when the Prophet (ﷺ) approached his pulpit on Friday, he would greet those who were sitting, and when he ascended the pulpit, he would face the people with his face and greet them" ([151]).

Al-Hāfīz Ibn Rajab said: "The imam facing the people with his back to the Qiblah is agreed upon, and the religious texts also indicate it. He addresses them so that they may understand him, and all of that is in accordance with the Sunnah. If the imam acts differently, he would be contradicting the Sunnah, yet his Friday prayer would still be valid" ([152]).

4. It is Sunnah for the Khatīb to greet the congregants when he faces them. This is based on the Hadīth of Jābir (may Allah be pleased with him) reporting that the Prophet (ﷺ) used to greet (the congregation) when he ascended the pulpit (<sup>124</sup>).

5. It is Sunnah for the Khatīb to sit on the pulpit until the muezzin is done with calling the Adhān, given the statement of Ibn ‘Umar (may Allah be pleased with him): "The Prophet (ﷺ) used to deliver two sermons. He would sit when he ascended the pulpit until the muezzin finished the Adhān, then he would stand and deliver the sermon. After that, he would sit and not speak, then he would stand again and deliver the sermon" (<sup>125</sup>). This is supported by the Hadīth of As-Sā’ib ibn Yazīd (may Allah be pleased with him) who said: "In the lifetime of Allah's Messenger (ﷺ), Abu Bakr and ‘Umar (may Allah be pleased with them), the Adhān for the Friday prayer used to be called after the imam had taken his seat on the pulpit ()".

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<sup>124</sup> Narrated by Muslim: 867.

<sup>125</sup> See: Jalā’ Al-Afhām, by Ibn Al-Qayyim: p.371.



6. It is Sunnah for the Khatīb to raise his voice during the sermon according to his capacity. Jābir ibn ‘Abdullah (may Allah be pleased with both of them) reported that when the Prophet (ﷺ) delivered a sermon, his eyes would become red, his voice would become louder, and his anger would intensify as if he were warning of an approaching army, saying: "An army has come to attack you in the morning or in the evening!"<sup>(126)</sup>, this is a statement said for the purpose of intimidating others.

7. It is Sunnah for the Khatīb to sit briefly between the two sermons. This is based on the Hadīth of Ibn ‘Umar (may Allah be pleased with him): "The Prophet (ﷺ) used to deliver two sermons, and he would sit between them.([157]).

8. It is Sunnah to keep the sermons short, with the second sermon shorter than the first while prolonging the prayer. This is based on the Hadīth of ‘Ammār (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Verily, the length of a man's prayer and the shortness of his sermon are signs of his understanding. So, lengthen the prayer and shorten the sermon."([158]).

9. It is Sunnah to supplicate for the Muslims to be granted what is good for their religion and worldly affairs and to supplicate for the Muslim rulers to attain righteousness and success. An-Nawawi (may Allah have mercy upon him) said: "As for supplicating for the Muslim

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<sup>126</sup> Narrated by Muslim: 862.

leaders and rulers, asking for their righteousness, assistance in adhering to the truth, and establishing justice and similar matters, it is recommended unanimously.<sup>127</sup>

It is not legislated for the imam to raise his hands during the supplication in the Friday sermon, except during the prayer for rain seeking (Istisqā'). It is recommended for him to point with the index finger. 'Umārah ibn Ru'aybah (may Allah be pleased with him) reported that he saw Bishr ibn Marwān raising his hands on the pulpit, so he said: "May Allah disfigure these two hands! I have seen the Messenger of Allah (ﷺ) doing nothing more than this with his hand (and he pointed with his index finger) (<sup>128</sup>).

10. The one who delivers the sermon should lead the prayer. This is because the Prophet (ﷺ) used to do both himself, as did his successors after him. It is valid if a man delivers the sermon and another person leads the prayer due to an excuse (<sup>129</sup>).<sup>130 \*131 \* 132</sup>

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<sup>127</sup> Narrated by Al-Bukhāri: 2095 on the authority of Jābir (may Allah be pleased with him).() See: Irwā' Al-Ghalīl Fi Takhrīj Ahādīth Manār As-Sabīl: 3/75 and what follows.() Al-Majmū' Sharh Al-Muhadhdhab: 4/527.

<sup>128</sup> Narrated by Al-Bukhāri: 920, and Muslim: 861.

<sup>129</sup> Narrated by Al-Bayhaqi in As-Sunan Al-Kubra: 5742.

<sup>130</sup> Fat'h Al-Bāri, by Ibn Rajab: 8/250.

<sup>131</sup> Narrated by Ibn Mājah: 1109.

<sup>132</sup> Narrated by Abu Dāwūd: 1092.() Narrated by Al-Bukhāri: 916.

## **Sixth Issue: Translation of the Friday sermon:**

It is permissible for the Khatīb in a country whose people, or the majority of them, do not understand Arabic to deliver the sermon in their language so that they can understand the sermon, its intended purpose is achieved, and they may benefit from the knowledge, admonition, and reminders it contains. This is also supported by the fact that there is no authentic evidence attributed to the Prophet (ﷺ) indicating that it is a condition for the Friday sermon to be in Arabic. Rather, he (ﷺ) delivered it in Arabic because it was his language and the language of his people.

It is preferable for the Khatīb to deliver the sermon in Arabic and then translate it into the language of the country where he resides, following the example of the Prophet (ﷺ) in his sermons, and to avoid any controversy in opinion regarding this matter.

The translation should be provided in the manner that is most suitable for the audience, i.e. either to provide it in segments, each following the Arabic corresponding segment or to delay the translation to be delivered after the completion of the sermon in Arabic but before the prayer.<sup>133</sup>

It is also permissible to provide instant translation of the sermon and broadcast it via a transmission station, using screens to display the

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<sup>133</sup> Narrated by Muslim: 867.

translation for those worshipers who do not understand Arabic. This does not fall under the prohibited engagement in idle activity, neither on the part of the translator nor the recipient, due to the general benefit involved and the achievement of the sermon's purpose<sup>134</sup>.<sup>135\*</sup> <sup>136\*</sup> <sup>137\*</sup>

### **Seventh Issue: Qualities required for the position of Khatīb:**

The Khatīb of the mosque is its cornerstone and strength. Through him, the mosque fulfills its mission of spreading the call to Islam, raising awareness in the community, and enlightening people about the affairs of their religion. If the Khatīb is knowledgeable, rational, insightful, and aware of the customs and conditions of the people, his influence will be good and beneficial to the mosque congregation and the residents of the neighborhood where the mosque is located. He will teach, guide, and lead them towards all that is good and virtuous.

This was the case with the Khatībs, who met the conditions of shouldering this responsibility. In the early days of Islam, the Prophet (ﷺ) was the Khatīb, followed by the rightly-guided caliphs, then the Muslim rulers, leaders, scholars, and prominent figures. This indicates

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<sup>134</sup> Narrated by Al-Bukhāri: 928.

<sup>135</sup> Narrated by Muslim: 869.

<sup>136</sup> Al-Majmū‘ Sharh Al-Muhadhdhab: 4/521.

<sup>137</sup> Narrated by Muslim: 874.

that the person holding this position should possess a high status in terms of religiosity, moral character, knowledge, and behavior.

Thus, the importance of this role in people's lives becomes evident, as the strength of Khatībs reflects on their communities, and so does their weakness. The mosque is where the community learns to connect words with actions. If the Khatīb lacks knowledge, intellect, good personality or good character and behavior, his effect will be harmful rather than beneficial to others. It is difficult for an ignorant Khatīb to achieve this noble task of guiding people towards goodness and righteousness.<sup>138</sup>

The Khatīb may meet the requirements of this position in terms of knowledge and personal ability, but he may be busy with other tasks that affect his performance.

Moreover, he may need more time to prepare a sermon that suits the occasion. As Ibn Qayyim al-Jawziyyah (may Allah have mercy on him) said, they may deliver a sermon that fails to instill faith in Allah in the hearts, emphasize monotheism, provide specific knowledge of Allah, remind people of His days, or inspire souls to love Allah and yearn for meeting Him ([162]).

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<sup>138</sup> Al-Mughni by Ibn Qudāmah: 2/228.

He may be overwhelmed by desires, ignorance, conflicts, or dispraised extremism, causing him to deviate from objectivity, educational guidance, and wise and good admonition.

The mosque has a significant impact on this religion. It is a beacon of guidance where the servant of Allah connects with his Lord, strengthens his faith, and gathers with his brothers to collaborate in promoting virtue and combating vice. The mosque can only fulfill this role if Allah blesses it with an imam who possesses the scholarly and moral qualities required for the one who occupies this great position and fulfills the duties of this noble role.

Main scholarly qualities a Khatīb must possess:

1. Dedicating his actions sincerely to Allah to win the support, help, acceptance and love of Allah and that of people.
2. To avoid showing off and boastfulness; for matters are assessed by their purposes, and deeds are judged based on their intentions. Everyone will be rewarded according to their intentions, and whoever claims a virtue that is not in him, Allah will degrade him.
3. Memorizing the whole Qur'an or some of it, reviewing it regularly, and reciting a portion of the Qur'an daily.

4. Memorizing several prophetic Hadīths from books such as Riyādh As-Sālihīn, Al-Arba‘īn An-Nawawiyah, Bulūgh Al-Marām, or other reliable Hadīth books.

5. Learning the correct Islamic creed, which is the creed of the righteous predecessors.

6. Studying jurisprudence (Fiqh) of matters of religion, especially the Fiqh of acts of worship, including purification, prayer, Zakah, fasting, and the Fiqh of transactions. This enables the imam to understand the rules of earning and spending and to warn people against cheating, deception, and unjust appropriation of others' wealth. He should warn them against extravagance, wastefulness, stinginess, and miserliness so that the Qur'an and the Sunnah guide people's financial dealings<sup>139</sup>.

7. Mastering the Arabic language so that he can understand the meanings of what Allah has revealed to His Messenger (ﷺ) since the Qur'an was revealed in the Arabic language.

8. Reading the biography of the Prophet (ﷺ), the characteristics and qualities of Muhammad (ﷺ), and the biographies of the righteous predecessors, for they include a good example, an exemplary role model, beneficial scholarly knowledge, and a high level of Islamic culture.

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<sup>139</sup> Zād Al-Ma‘ād Fi Hady Khayr Al-‘Ibād: 1/409.

9. Knowing the scholars of his country and other scholars who are well-versed in knowledge and are known for the soundness of their creed, knowledge, and intellect. He should refer to them in all matters of religion and in solving the problems of his community.

10. Familiarity with Islamic sects, their doctrines, intellectual trends and purposes, and their destructive ideologies and objectives. This enables the imam to discuss them in the light of the Qur'an, the Sunnah of the Prophet (ﷺ), and the writings of verifying Muslim scholars, exposing their falsehood and warning against their invalidity.

11. Being concerned with the situation of Muslims, their weakness, as well as their enemies's dominance over them, being aware that this is all caused by their deviation from the straight path, their weak faith in Allah, and deficient adherence to His Law. Therefore, the Khatīb strives to instruct them on what benefits them in their religion and worldly affairs.

11. Being familiar with the various media outlets, knowing their positive and negative aspects, and how to benefit from them in calling people to Allah. He should also know the dangers they pose to himself and his community.

When these qualities are found in the Khatīb, it brings about uprightness and balance, with the permission of Allah.

Main Moral qualities:



1. He should be a preacher and a teacher for the mosque's congregation and those who attend the mosque from the people of the neighborhood and others. He should take the Messenger of Allah (ﷺ) as his role model, for he is the righteous role model, the excellent example, and the transcendent ideal for the Ummah and the leaders. Allah Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

﴿[الأحزاب: 21]

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 21]

He should distance himself and the mosque attendees from engaging in discussions about worldly or political matters, and he should limit the mosque activities to learning knowledge and acts of worship.

2. He should be clean and tidy and take care of the cleanliness of the mosque, the arrangement of its belongings, and the maintenance of its facilities. He should avoid extravagance and decorations in the mosque.

3. He should have good manners and appearance, following the Sunnah of the Prophet (ﷺ), such as growing a beard, trimming the mustache, and avoiding dragging his clothes. He should also maintain

dignity and calmness and should follow in the footsteps of the righteous predecessors (may Allah have mercy on them).

The Khatīb should be gentle, forbearing, and compassionate, for when gentleness is found in something, it enhances and beautifies it, and when it is removed from something, it becomes blemished. ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said: "Kindness is not found in anything except that it beautifies it, and it is not removed from anything except that it makes it defective."([163]).

Therefore, if one of the mosque attendees makes a mistake, the Khatīb should not scold him but advise him gently and teach him well. Mu‘āwiyah ibn al-Hakam As-Sulami (may Allah be pleased with him) reported: "While I was praying with the Messenger of Allah (ﷺ), a man in the congregation sneezed, and I responded with: 'Yarhamuk-Allah' (may Allah have mercy on you). The people stared at me with disapproving looks. I said: 'May my mother lose me. Why are you staring at me?' Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I restrained myself. When the Messenger of Allah (ﷺ) concluded his prayer. I have never seen before him or after him an instructor who gave better instruction than him. He neither scolded me nor beat me nor insulted me. He said: 'It is not permissible to talk during prayer because it consists of Tasbīh (glorifying Allah), Takbīr (declaring His Greatness) as well as recitation of the Qur'an.'"([164]).

5. The Khatīb should be lenient and soft-hearted to gather people around him to benefit from his compassion, assistance, and knowledge. He should stand with them in their difficulties and needs. He should consult them regarding matters related to the mosque's message.

The Messenger of Allah (ﷺ) was at the highest level of all this, as Allah Almighty says about him:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾ [آل عمران:

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{It is by Allah's mercy that you [O Prophet] became lenient to them. They would have dispersed from you if you had been harsh and hard-hearted. So pardon them, seek forgiveness, and consult them in important matters. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.} [Surat Āl-Imrān: 159].

6. He should adopt patience and certainty in order to deserve the honor of Imāmah (leadership) in his mosque and among his congregation. For patience and certainty will lead the servant to the rank of Imāmah in religion, as Allah Almighty says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ [السجدة: 24]

{We made some of them leaders, guiding by Our command, because they observed patience and firmly believed in Our signs.} [Surat as-Sajdah: 24].

7. He must be truthful in what he says, whether in the Friday sermon, in teaching and preaching lessons, or his speech with people, so that he may be among the truthful, the guided, and the successful. The Prophet (ﷺ) said: "Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep telling the truth and strive to tell the truth until he is recorded as the most truthful before Allah. Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man will keep telling lies and strive to tell lies until he is recorded with Allah as a persistent liar."([165]).

Lying is evil and calamity; the greatest lie is lying about Allah Almighty and speaking about Him without knowledge. Allah Almighty says :

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف: 33]

{Say, “My Lord has forbidden shameful acts done openly or in secret, sinfulness, unjustified aggression, associating partners with Allah for which He has not sent down any authority, and saying about Allah that of which you have no knowledge.”} [Surat al-A‘rāf: 33]

This noble verse summarizes the greatest sins, beginning with the one least in severity and then ascending to the gravest, which is to speak about Allah, His names, attributes, and laws without knowledge.

Lying about the Prophet (ﷺ) is one of the gravest types of lies and the most heinous sins. It is a major sin whose perpetrator is threatened with the Fire. Al-Mughīrah ibn Shu‘bah (may Allah be pleased with him) reported: "I heard the Prophet (ﷺ) say: 'Indeed, a lie about me is unlike a lie about anyone else. Whoever tells lies about me intentionally, let him occupy his seat in the Fire.'"([166]).

Lying must be avoided even if it is done with good intentions for the purpose of encouraging good and warning against evil, as some preachers do; for it is something ugly that is devoid of good and guidance. The one who tells lies is blamed and not rewarded. He is sinful and a loser.<sup>140</sup>

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<sup>140</sup> Narrated by Muslim: 2594.

8. He must be honest in conveying words, verify the soundness of the news, not rush to believe rumors, and only accept authentic sayings. Allah Almighty has commanded us to do this as He says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَدْمِيمًا﴾ [الحجرات: 6]

{O you who believe, if an evildoer brings you some news, verify it, lest you harm a people unknowingly, then you become regretful for what you did.} [Surat al-Hujurāt: 6] <sup>141</sup>

9. He should try his best to conceal people's faults and keep their secrets. Whoever conceals a Muslim's fault, Allah will conceal his faults in this world and the Hereafter. And whoever pursues the faults of Muslims, Allah will pursue his faults until He exposes him even in the innermost of his house. ‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "Whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgment." ([167]). Abu Barzah Al-Aslami (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "O people who have believed with their tongues, but faith has not yet entered their hearts, do not backbite the Muslims, and do not pursue their faults. Indeed, whoever pursues their faults, Allah will pursue his

<sup>141</sup> Narrated by Muslim: 537..

faults, and whoever Allah pursues his faults, He will expose him inside his house."([168]).

### **Eighth Issue: Etiquettes of the Sermon and the Khatīb:**

1. The Friday sermon should not be used as a means of promoting an individual, party, institution, or anything else. It should be dedicated sincerely for the sake of Allah and His religion, conveying His call and upholding His word. Allah Almighty says

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: 18]

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18]

2. The Khatīb should not prolong the sermon to the extent that it burdens the listeners and discourages them from listening. Nor should he shorten it so it fails to discuss the topic properly.<sup>142</sup>

3. The Khatīb should consider the readiness of the listeners when delivering the sermon, using expressions they can comprehend and avoiding linguistic words that are beyond their understanding. He should use average language with average listeners and elegant language with the elite, thus adapting wisely to each group and placing

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<sup>142</sup> Narrated by Al-Bukhāri: 6094, and Muslim: 2607, on the authority of ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him).

things in their proper place. The Khatīb should avoid unnecessary ornamented speech.

4. The Khatīb should avoid controversial matters that fuel animosity and hatred, for his primary task is to educate people, attract their hearts towards the truth, and remove the causes of discord among them.

5. The Khatīb should not indulge in unnecessary rhyming or sophistication. Instead, the primary purpose should be to convey beneficial meanings using clear and concise expressions.<sup>143</sup>

6. He should refrain from detestable and overacted imitation and avoid copying the styles of famous Khatībs. Such behavior creates discontentment and dissatisfaction in people's hearts ([169]).

### **Ninth Issue: Purpose and Objectives of the Sermon:**

The Friday sermon should aim at achieving the following purposes:  
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1. Highlighting the principles of monotheism, its importance, and its merits, and warning against polytheism in all its categories, forms, and means.

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<sup>143</sup> Narrated by Al-Bukhāri: 1291, and Muslim: 4.

<sup>144</sup> Narrated by Al-Bukhāri: 2442, and Muslim: 2580.() Narrated by Abu Dāwūd: 4880.



2. Preaching and reminding people of Allah, His reckoning, His recompense in the Hereafter, and of the divine meanings that revive hearts, and calling people to do good, to enjoin what is right, and to forbid what is wrong.

3. Teaching Muslims Fiqh and enlightening them about the facts of their religion from the Book of Allah and the Sunnah of His Messenger (ﷺ) while caring for keeping morals and etiquette safe from both extremism and negligence.

4. Correcting the misconceptions about Islam, and refuting the doubts and fallacies, that its enemies raise to confuse minds, in a convincing and wise manner far from quarrels and insults.

5. Facing destructive and misleading ideas by presenting the correct Islam as the authentic methodology of the nation that Allah has approved for it and that it has chosen for itself as a religion, along with highlighting its characteristics of comprehensiveness, balance, depth, and positivity.

6. Connecting the sermon to life and the reality that people live in, by focusing on treating the diseases of society and providing solutions to its problems, derived from the Islamic Shariah, besides paying attention to the creed and its rectification, the pillars of Islam and faith, women's affairs and the Muslim family, and other topics that touch the needs of people.

7. Considering the different recurring occasions throughout the year, such as Ramadan, Hajj, and others, which occupy the listeners' minds and arouse their interest in the knowledge that enlightens their path.<sup>145</sup>

8. Establishing the meaning of Islamic brotherhood among Muslims and resisting the tendencies and biases of racism, sectarianism, regionalism, and other divisive factors among Muslims.

### **Tenth Issue: How to Prepare the Sermon:**

It behooves the Khatīb to prepare his sermon carefully and take the following points into account:

A sermon usually consists of three parts: introduction, topic, and conclusion. These elements are not explicitly stated during the writing or delivery of the sermon, and they should be interrelated and consistent. The degree of the sermon's consistency depends on the efficiency of the Khatīb, the abundance of his knowledge, and his expertise. As a result, the parts of the sermon will be well-organized, and its composition will be well-defined.

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<sup>145</sup> See: 'Uslūb Khutbat Al-Jumu'ah, by 'Abdullah ibn Dayfullah Ar-Ruhayli: p.12, 20, 22, and Khamsūn Wasiyyah Wa Wasiyyah Litakūna Khatīban Nājiḥan, by Amīr ibn Muhammad Al-Madari, p.33, 73, 87.

This organization and good composition make the meanings clear and the purposes evident; ensuring for the speaker careful listening from his listeners and full attention from his attendants.

**Introduction:** The Khatīb should pay attention to his introduction and opening remarks by commencing with phrases that convey the sermon's purpose, capturing the listeners' attention and preparing their minds. This can be achieved by citing such Quranic verses that involve either deterrence or encouragement or some eloquent Prophetic pieces of wisdom. The opening remarks are the first thing the Khatīb addresses to the audience. If he surprises them with a good introduction, they will follow his sermon with interest and active minds.

The speech should start with what indicates the goal of the speaker, although it is known that the Friday sermon begins with praising Allah and thanking Him, along with proclaiming the two testimonies of faith and invoking peace and blessings upon the Messenger of Allah (ﷺ). His words should be well chosen to convey the sermon's topic and purpose.

**The topic:** It is the primary purpose of the sermon. It may be appropriate to explicitly state it at the beginning of the speech, such as saying: I want to talk to you about such-and-such topic if it is a current issue that the society is engaged in and is looking for insightful words related to it.

It may not be suitable to declare it in some cases because it is complex or entails division among people. In this case, the Khatīb should approach it gradually and deal with it indirectly, taking the listeners in a logical sequence to reach his goal with moderation and balance, avoiding incitement and division. Thus, he will achieve his goal of evoking the minds' attention if they are not interested in his speech or if it is about something other than what they are used to.

The topic of the sermon usually rests on two basic pillars: clarification and reasoning.

As for clarification: it is achieved by defining the topic he is talking about, and mentioning its characteristics, features, and advantages.

As for reasoning: the topic often needs to be supported by evidence, arguments, proofs, and evidence. These are usually derived from the Qur'an, the Sunnah, and the sayings of the righteous predecessors. It is also useful to present some facts and events as a way of analogy and drawing lessons. In this regard, it is beneficial to report the statements of the renowned and wise scholars known for their righteousness, leadership, integrity, generosity, asceticism, courage, and religious prudence, as entailed by the situation and is suitable to the context.

Conclusion of the sermon: After the Khatīb has presented his topic, it is good for him to conclude the sermon with a suitable conclusion that combines his ideas and summarizes the topic in different concise

statements since prolonging the conclusion, in this case, may lead to boredom and scattered thoughts.

It should not contain new ideas or new evidence because, in this case, it would be part or extension of the sermon rather than a conclusion.

The conclusion should have a strong expression and impact because it is the last thing that resonates in the listener's ears and remains in their mind. If the conclusion is weak in its structure, it will undermine the overall benefit of the sermon.

The conclusion can consist of Qur'anic verses that have not been mentioned before, gathering the topic through encouragement, admonition, or evidence and proofs. It can also be a prophetic saying that provides further indications, or a recapitulation of the sermon's elements in a different style and in a comprehensive and clear manner with a strong impact.

There are two points that the Khatīb should take care of: unity of the topic and renewal and variation.

Unity of the topic: It is essential to focus on one subject only, complete its elements, embellish its words, and treat it profoundly, for discussing divergent topics and multiple issues in one context scatters minds, causes forgetfulness, and leads to tedious prolongation, vagueness, and superficial treatment.

**Renewal and variation:** The entire sermon should not revolve around repeated topics without going beyond them. Instead, there should be variations in the topics to encompass all aspects of Shariah, including monotheism, acts of worship, transactions, ethics, and others.

The Khatīb should not stick to a monotonous mode in his tone and delivery of the sermon but rather be interrogative at times, declarative at other times, sharing proverbs, and exploring wisdom and secrets while considering the actual situation of the society, understanding the needs of the people, as well as guiding and enlightening them, in line with the impact of these changes on them.



## Fourth Chapter : Rulings pertaining to the Mosques

### First Topic: Definition of the Mosque

According to Shariah, a mosque is where the five daily obligatory prayers, Friday prayer, and other prayers are performed and where the Adhān is called. It is called a "masjid" in Arabic because it is a place for Sujūd (prostration) to Allah Almighty.

The difference between a mosque and a Musalla (prayer area)

A mosque is a place designated for performing obligatory prayers on a permanent basis and is specifically dedicated for that purpose. On the other hand, a Musalla (prayer area) is a place used for performing prayers on an occasional basis, such as prayer areas in schools, institutions, companies, highways, and others. It is not specifically designated for performing the five daily prayers. The Tahiyat al-Masjid (mosque greeting) prayer is not enjoined by the Sunnah upon entering the Musalla; but only upon entering the mosque.

### Second Topic: The merits of building a mosque

Mosques are the best and noblest places. The best act of worship is performed in them, namely the prayer. Allah Almighty says:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبَّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴾ (٣٦) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿ (النور: 36-37)

{[Such niches are lit] in the houses [of worship] which Allah has ordered to raise up, and where His Name is mentioned, and He is glorified therein morning and evening \* by men who are not distracted by buying or selling from the remembrance of Allah, or from performing prayer or giving zakah. They fear a Day when hearts and eyes will be petrified.} [Surat an-Nūr: 36-37]

Allah Almighty attributed mosques to Himself in honor of them as He says:

﴿ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا أَسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾ (البقرة: 114)

{Who does greater wrong than the one who prevents Allah's name being mentioned in His mosques} [Surat al-Baqarah: 114]

He also says:

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ (الجن: 18)



{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18]

For this reason, the Shariah has encouraged the building of mosque and maintaining them physically and spiritually. Allah Almighty says:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة: 18]

{The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah and fear none but Allah. It is they who are expected to be rightly guided.} [Surat at-Tawbah: 18]<sup>146</sup>

‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever builds a mosque seeking the countenance of Allah Almighty, Allah will build a house in Paradise for him." ([171]).

Jābir ibn ‘Abdullah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Whoever builds a mosque for the

<sup>146</sup> See: Manhaj Fi ‘i‘dād Khutbat Al-Jumu‘ah, by Dr. Sālih ibn ‘Abdullah ibn Humayd: p.22 and pages following it.

sake of Allah, like a sparrow's nest or even smaller, Allah will build for him a house in Paradise."([172]).

The meaning of:"like a sparrow's nest"is the place where the female sparrow prepares to lay her eggs. It is used here metaphorically to emphasize the small size of the mosque, so that no one belittles the significance of building a mosque, even if it is very small.

This may also apply to anyone who contributes to its construction, even by providing bricks or mud, or by working on it with their own hands, or by paying the wages of the workers, and similar acts that imply the person's assistance in the construction of the mosque with their effort or wealth, to seek the consequent reward, which is that Allah will build for them a similar or even more splendid mosque in Paradise, where a house is not comparable to that of this worldly life, nor is there any proportion between them. This should motivate those whom Allah has given affluence to hasten to do good deeds and seize the opportunity in this life, sending forth deeds that will earn them in the Hereafter rewards from their Lord multiplied many times over([173]).

### **Third Topic:The merits of maintaining mosques**

The construction of mosques, in its general sense, includes both the physical and the spiritual aspects. It encompasses building mosques, renovating them, providing lighting and furnishings, maintaining and cleaning them, worshiping Allah in them, appointing imams and muezzins for them, and establishing circles of remembrance in them.

These circles involve teaching the Qur'an, Islamic jurisprudence, Qur'an interpretation, Hadīth, and other beneficial branches of knowledge. It also includes providing sustenance for those who work in the mosque and endowing it with resources that serve its interests. For example, endowments can be made for housing the imam, muezzin, teachers, and students of Islamic knowledge in the mosque, as well as providing ablution utilities and other similar benefits.

Allah Almighty says:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾ [التوبة: 18]

{The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah and fear none but Allah. It is they who are expected to be rightly guided.} [Surat at-Tawbah: 18].

The noble verse affirms faith for those who maintain the mosques by praying, cleaning them, and fixing whatever is damaged ([174]).

#### **Fourth Topic: Keeping mosques clean of impurity and filth:**

Mosques are places designated for worship and seeking closeness to Allah Almighty through obedience. That is why it is imperative under

the Shariah to maintain them and keep them clean of filth, impurities, and waste so they remain clean, pleasant, and beautiful.

In his interpretation of Allah Almighty's saying:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾ [النور:

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{[Such niches are lit] in the houses [of worship] which Allah has ordered to raise up, and where His Name is mentioned, and He is glorified therein morning and evening [Surat an-Nūr: 36]

Shaykh Ibn Sa‘di said: "{Allah has ordered to raise up (mosques), where His Name is mentioned,}These two sum up the rulings pertaining to mosques. Raising up mosques includes: their construction, sweeping and cleaning them from impurities and filth, keeping them safe from those who are mentally ill and children who do not guard against impurities, as well as disbelievers. This also extends to protecting them from idle talk and raising voices with speech other than mentioning the name of Allah.

Abu Hurayrah (may Allah be pleased with him) reported that a black woman used to clean (sweep) the mosque. The Messenger of Allah (ﷺ) noticed her absence, so he inquired about her, and he was informed that she had passed away. He said:"Why did not you inform me?" The narrator said: It seemed that they thought her death was an

insignificant matter. He (ﷺ) then said: "Show me her grave." They showed him the grave, and he offered the funeral prayer for her and then said: "Verily, these graves are full of darkness for their dwellers, but Allah Almighty illuminates them for those dwellers through my prayers for them."<sup>(147)</sup> ).

It is also established that Anas (may Allah be pleased with him) reported: "While we were in the mosque with the Messenger of Allah (ﷺ), a Bedouin came and started to urinate in the mosque. The Companions of the Messenger of Allah (ﷺ) said: "Stop it, stop it!" The Messenger of Allah (ﷺ) said: "Do not interrupt his urination." They left him until he urinated, and then the Messenger of Allah (ﷺ) called him and said to him: "These mosques are not suitable for such things as urine and filth. They are only for the remembrance of Allah Almighty, prayer, and recitation of the Qur'an." Then, he ordered someone to bring a bucket of water and poured it over the urine (<sup>148</sup> ).

There is no disagreement that urine and similar things are impurities and that somebody should keep the mosques clean of them since purity is essential for mosques. This also applies to the mosque's carpets, mats, and anything else annexed, including halls and roofs. They

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<sup>147</sup> Narrated by Al-Bukhāri: 450, and Muslim: 533.

<sup>148</sup> Narrated by Ibn Mājah: 738. Al-Būsīri said in *Az-Zawā'id* (1/94): This is an authentic chain of transmission.

should be purified whenever these impurities come into contact with them.

It is also reported that mosques must be cleansed of all types of filth, such as nasal mucus, phlegm, saliva, blood, pus, and similar substances. Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (ﷺ) saw nasal mucus on the Qiblah wall, so it distressed him so much that it was visible on his face. He got up and scraped it with his hand and said: "When one of you stands in his prayer, he is conversing with his Lord, or his Lord is between him and the Qiblah. Therefore, none of you should spit in the direction of his Qiblah but rather to his left or under his feet." Then he took an end of his garment, spat on it, and folded it upon itself, saying, "Or he can do this way." ( 149).

Many Hadīths indicate the prohibition of spitting and blowing one's nose in the mosque. Some specify that spitting should not be done in the direction of the Qiblah or to the right, while it is permissible to spit to the left or under the left foot and then to be rubbed by the foot. There is no doubt that spitting and nasal mucus are disgusting. That is why the Prophet (ﷺ) became angry when he saw spittle on the wall of the Qiblah of the mosque, to the point that his face turned red. He quickly wiped it off and rubbed its place with the scent of saffron.

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<sup>149</sup> See: *Fusūl Wa Masā'il Tata'allaq Bil Masājīd*, by Shaykh Ibn Jibrīn (may Allah have mercy upon him) p.14.

If a mosque is built of mud, scraping impurities is easy, and if its floor is soil, as to what falls on it can be buried, or the contaminated soil can be removed.

Since mosques nowadays are tiled and furnished with clean carpets, they are susceptible to dirt and filth. Stains from nasal mucus, blood, pus, and similar substances may be more visible. Therefore, it is strictly prohibited to spit on the floor, whether on the carpets, walls, or tiles. Whoever feels the urge to spit or has nasal mucus should go outside to do so, or they can spit in a tissue and discard it. Also, they may spit on an end of their garment and fold it upon itself, as mentioned in the Hadīth, to keep the mosque clean and pleasant.

‘Ā’ ishah (may Allah be pleased with her) said : "Allah's Messenger (ﷺ) ordered that the mosques be built in residential dwellings and that they should be cleaned and perfumed." Sufyān said : Residential areas mean tribal dwellings <sup>(150)</sup>.

### **Fifth Topic: Ruling on building a mosque on a grave, or inserting a grave within a mosque.**

It is impermissible to build a mosque on the grave of any person whatsoever, as this is prohibited. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: "The Muslim imams have agreed that a mosque must not be built over a grave, given the statement of the Prophet (ﷺ): "Verily, those who were before you used to take the

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<sup>150</sup> See: Al-Mashrū‘ Wa Al-Mamnū‘ Fi Al-Masjid, by Muhammad Al-‘Arfaj, p.9.

graves as places of worship. Do not take graves as places of worship, for I forbid you from that.'

It is not permissible either to bury a deceased inside a mosque. If the mosque was built before the burial, then the grave should be leveled or exhumed and the body relocated if the burial is recent<sup>151</sup>.

If the mosque was built after the grave, then either the mosque should be removed or the grave's structure should be removed. The mosque that is built on a grave is not to be used for obligatory or voluntary prayers, as this is prohibited (<sup>152</sup>).

Among the evidence for this, in addition to what Shaykh al-Islam (may Allah have mercy upon him) mentioned, is that 'Ā'ishah and 'Abdullah ibn 'Abbās both reported: "When the Messenger of Allah (ﷺ) was on his deathbed, he covered his face with khamīсах (a garment). Whenever he felt discomfort, he would remove it from his face. In that state, he said: "May the curse of Allah be upon the Jews and Christians. They took the graves of their prophets as places of worship." He warned against doing what they did (<sup>153</sup>).

The Messenger of Allah (ﷺ), while in the throes of death, clarified that Allah Almighty cursed the Jews and Christians for taking the

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<sup>151</sup> Tafṣīr As-Sa'di, p.569.

<sup>152</sup> Narrated by Al-Bukhāri: 460, and Muslim: 956.

<sup>153</sup> Narrated by Al-Bukhāri: 219 in brief, and Muslim: 285.



graves of their prophets as places of worship. He explained that this was a practice of the earlier disbelievers. This was intended to caution his Ummah against imitating them and to block for them the means of associating partners with Allah and worshiping other than Him.

‘Ā’ ishah, the Mother of the Believers, narrated that ‘Umm Habībah and ‘Umm Salamah mentioned seeing a church in Abyssinia with images inside it. They mentioned this to the Prophet (ﷺ), and he said : "Those people, when a righteous man among them died, they would build a mosque over his grave and make those images inside it. They will be the worst of creation in the sight of Allah on the Day of Resurrection." (154).

‘Ā’ ishah (may Allah be pleased with her) further reported : "The Messenger of Allah (ﷺ) said during his last illness : "Allah cursed the Jews and Christians for they took the graves of their prophets as places of worship." Had it not been for his fear that his grave would be taken as a place of worship, the Prophet's grave would have been made prominent ([183]).

### **Sixth Topic: Ruling on decorating mosques**

It is not appropriate to decorate mosques to take pride in them. In this regard, Al-Bukhāri mentioned that ‘Abdullah ibn ‘Abbās (may

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<sup>154</sup> Narrated by Al-Bukhāri: 405, and Muslim: 551.

Allah be pleased with him) said: "Verily, you will decorate them just as the Jews and Christians did."

Anas ibn Mālik (may Allah be pleased with him) further said: "They boast about them but do not frequent them except a little."<sup>155</sup>

It is also reported that ‘Umar commanded the building of mosques and said: "Just seek to shelter the people from rain, but beware of colorful decorations that may cause temptation to them ([184]).

Nowadays, People have become boastfully extravagant in decorating mosques and spending a lot of money on them. Scholars have issued fatwas allowing mosques to be elegantly established in case houses and residences are so established, so that mosques do not appear as lacking beauty or inferior compared to houses and residences. However, this should be done without extravagance and exaggeration in decoration, colors, and dyes, and without broadening the scale of used materials such as ceramics, tiles, and carpets that are not necessary. In fact, there are mosques that are in need of minimum limit maintenance. So, the money should be spent on the maintenance of such mosques.

‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported that during the time of the Messenger of Allah (ﷺ), the mosque was

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<sup>155</sup> Narrated by At-Tirmidhi: 594. Also see: *Fusūl Wa Masā'il Tata'laq Bil Masājid*, p.27.

built with bricks, its roof was made of palm leaves and its pillars were made of palm wood. Abu Bakr (may Allah be pleased with him) did not add anything to it. Then, ‘Umar (may Allah be pleased with him) made additions to it and rebuilt it on the same foundation as it was during the time of the Prophet (ﷺ) with bricks and palm leaves. He made its pillars from wood. Then, ‘Uthman (may Allah be pleased with him) changed it and made a lot of additions. He built its walls with carved stones and plaster and made its pillars of carved stones and its roof of teak ([185]).

Shaykh ‘Abdul ‘Azīz ibn Bāz (may Allah have mercy upon him) said: "What 'Uthmān (may Allah be pleased with him) did indicates that it is permissible to improve the mosque with carved stones, good wood, plaster and painting of walls. However, the practice of the Salaf (righteous predecessors) is better and preferable. But, if people improve their homes and no longer accept old buildings, leaving the mosque in its old condition may discourage them from praying and gathering in the mosques. There is no harm in doing what 'Uthmān (may Allah be pleased with him) did to encourage people to visit the mosques. As for bragging, it is not permissible. It is also disliked to write in the mosque. It should be plain without any writings." <sup>156</sup>

### **Seventh Topic: Ruling on a disbeliever entering the mosque.**

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<sup>156</sup> Majmū‘ Al-Fatāwa (22/194).

It is forbidden for Muslims to allow any disbeliever to enter the Sacred Mosque and its surroundings. The principle here is the statement of Allah Almighty:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾﴾ [التوبة: 28]

{O you who believe, the polytheists are impure, so do not let them come near the Sacred Mosque after this year.} [Surat at-Tawbah: 28]

As for other mosques, if their entry is for a legitimate purpose, then there is nothing wrong with that, such as asking about Islam, doing work related to the mosque or the interests of Muslims, listening to admonition, or entering for a permissible matter such as drinking from the water inside the mosque. In such cases, it is permissible because the Prophet (ﷺ) tied Thumāmah ibn 'Uthāl to a pillar of the mosque. Abu Hurayrah (may Allah be pleased with him) reported: "The Prophet (ﷺ) sent cavalry towards Najd, and they brought a man from Banu Hanīfah named Thumāmah ibn 'Uthāl. They tied him to a pillar of the mosque. The Prophet (ﷺ) came out to him and said, "What do you expect, O Thumāmah?" He said, "I expect good, O Muhammad. If you kill me, you kill a man whose blood will be avenged, and if you show me favor, you show favor to a grateful man. If you want money, ask for as much as you want." So he left him until the next day..." ([187]).

The delegation from Najrān, who were Christians, also entered the mosque, and so did Dimām ibn Tha‘labah, who entered upon the Prophet (ﷺ) when he was in the mosque. Anas ibn Mālīk (may Allah be pleased with him) said: "While we were sitting with the Prophet (ﷺ) in the mosque, a man came riding on a camel. He made his camel kneel in the mosque, tied its foreleg and then said: "Who among you is Muhammad?" At that time, the Prophet (ﷺ) was sitting among us (his companions), leaning on his arm. We replied: "This white man reclining on his arm." The man addressed him, "O son of 'Abdul Muttalib." The Prophet (ﷺ) said, "I am here to answer your questions." The man said to the Prophet: "I will ask you something and will be hard in questioning. So do not get angry." The Prophet (ﷺ) said: "Ask whatever you wish..." The narrator listed the incident fully until the man said: "I have believed in all that you have come with, and I am the messenger of my people to you; I am Dimām ibn Tha'labah from the Banu Said ibn Bakr." (157).

This is all we have been able to provide on what the muezzin, imam, and Khatīb may need to know, along with the rulings on mosques. We advise the muezzin, imam, and Khatīb to fear Allah Almighty, strive to seek knowledge and spread it, and take care of that. <sup>158</sup>

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<sup>157</sup> Narrated by Al-Bukhāri: 427, and Muslim: 528.

<sup>158</sup> Narrated by Al-Bukhāri: 1390, and Muslim: 529.

Success is sought from Allah alone. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions. Our final supplication is: All praise is due to Allah, Lord of the worlds.

Some useful sources for the muezzin, imam, and Khatīb.

Books on Sunnah and Fiqh, chapters related to the sermon, imāmah, Adhān and mosques.

Al-Adhān Wa Al-Iqāmah, by Dr. Sa‘īd ibn ‘Ali ibn Wahf Al-Qahtāni. Publisher: Safīr Press, Riyadh. <sup>159</sup>

Ahkām Al-Imāmah Wa Al-i’timām Fi As-Salāh, by Dr. Abdul Muhsin Al-Munīf.

Al-Imāmah Fi As-Salāh Fi Daw’ Al-Kitāb Wa As-Sunnah, by Sa‘īd ibn ‘Ali ibn Wahf Al-Qahtāni. <sup>160</sup>

’ Uslūb Khutbat Al-Jumu‘ah, by ‘Abdullah ibn Daifullah Ar-Ruhayli. Publisher: Ministry of Islamic Affairs, Da‘wah, and Guidance, Kingdom of Saudi Arabia<sup>161</sup>.

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<sup>159</sup> Al-Bukhāri mentioned these traditions in his Sahīh in a Mu‘allaq form, with wording indicating definite attribution to the source (1/96–97).

<sup>160</sup> Narrated by Al-Bukhāri: 446..

<sup>161</sup> Quoted from: Al-Masājīd, by Al-Qahtāni (p:71).

Al-Imāmah Fi As-Salāh-Mafhūm Wa Fadā'il Wa Anwā' Wa Ādāb Wa Ahkām Fi Daw' Al-Kitāb Wa As-Sunnah, by Dr. Sa'īd ibn 'Ali ibn Wahf Al-Qahtāni. Publisher: Safīr Press, Riyadh.

Khutab Al-Jumu'ah Wa Mas'ūliyyāt Al-Khutabā', prepared by: The Council for Daw'ah and Guidance, Ministry of Islamic Affairs, Daw'ah, and Guidance, Kingdom of Saudi Arabia<sup>162</sup>.

Khutbat Al-Jumu'ah Fi Al-Kitāb Wa As-Sunnah, by 'Abdur-Rahmān ibn Muhammad Al-Hamad. Publisher: Ministry of Islamic Affairs, Dawah, and Guidance, Kingdom of Saudi Arabia. <sup>163</sup>

Khutbat Al-Jumu'ah Wa Ahkāmuha Al-Fiqhiyyah, by 'Abdul-Azīz ibn Muhammad ibn 'Abdullah Al-Hujaylān. Publisher: Ministry of Islamic Affairs, Da'wah, and Guidance, Islamic Research and Studies Center. Khutbat Al-Jumu'ah Wa Dawruha Fi Tarbiyat Al-Ummah, by 'Abdul-Ghani Ahmad Jabr Muzhir. Publisher: Ministry of Islamic Affairs, Da'wah, and Guidance, Kingdom of Saudi Arabia. Khamsūn Wasiyyah Litakūna Khatīban Nājihan, by Amīr ibn Muhammad Al-Madari. Published on the website of the Ministry of Islamic Affairs, Da'wah, and Guidance, Kingdom of Saudi Arabia. Salāt Al-Jumu'ah-Mafhūm Wa Shurūt Wa Khasā'is Wa Ādāb Wa Ahkām Fi Daw' Al-

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<sup>162</sup> Narrated by Al-Bukhāri and Muslim.

<sup>163</sup> Narrated by Al-Bukhāri and Muslim. () Narrated by Al-Bukhāri. See: Majmū' Fatāwa Wa Maqālāt Ibn Bāz, Volume Eight, Ruling On Disbelievers Entering The Mosque, see also: The Fatāwa of the Standing Committee 6/276.

Kitāb Wa As-Sunnah, by Dr. Sa‘īd ibn ‘Ali ibn Wahf Al-Qahtāni. Publisher: Safīr Press, Riyadh. Al-Mufīd Fi Taqrīb Ahkām Al-Adhān, by Dr. Muhammad ibn ‘Abdur-Rahmān ibn Milhi Al-‘Arīfī. Publisher: Ministry of Islamic Affairs, Da‘wah, and Guidance, Kingdom of Saudi Arabia. Minbar Al-Jumu‘ah Amānah Wa Mas’ūliyyah, by ‘Abdullah ibn Muhammad ibn Humayd. Publisher: Ministry of Islamic Affairs, Da‘wah, and Guidance, Kingdom of Saudi Arabia. Manhaj Fi I‘dād Khutbat Al-Jumu‘ah, by Dr. Sālih ibn ‘Abdullah ibn Humayd. Publisher: Ministry of Islamic Affairs, Da‘wah, and Guidance, Kingdom of Saudi Arabia. Mawdū‘at Khutbat Al-Jumu‘ah, by ‘Abdur-Rahmān ibn Mu‘alla Al-Luwayhiq. Publisher: Ministry of Islamic Affairs, Da‘wah, and Guidance, Kingdom of Saudi Arabia. Rasā’il li Al-A‘immah Wa Al-Mu’adhdhinīn, by Shaykh ‘Abdullah ibn Sālih Al-Fawzān. Dār Ibn Al-Jawzi Publications. Risālah ila A‘immat Al-Masājid Wa Al-Mu’adhdhinīn Wa Al-Ma’mūmīn, by Shaykh ‘Abdullah ibn Jārallah Al-Jārallah.

The Kuwaiti Fiqh Encyclopedia, and the Encyclopedia of Ad-Durar As-Saniyyah, Chapters on the Sermon, Imamate, Adhān, and Mosques.



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