



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:.

مفتي محمد يوسف دنكا
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It Is Not Permissible To Talk Or Pray Salah During The Jum'ah Khutbah

أن المسلم إذا اغتسل يوم الجمعة ثم أقبل إلى المسجد لا يؤذي أحداً، فإن لم يجد الإمام خرج، صلي مابдалه، وإن وجد الإمام قد خرج جلس فاستمع وأنصت حتى يقضى الإمام جمعة... الحديث رواه الصحيحين ...

Allah ﷻ has stated in the Holy Qur'an: So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. (s7,v204)

It is stated in respect of this verse above, which was revealed in Makkah Mukarramah, it was made clear that the recitation of the Qur'an should be listened to attentively whilst remaining silent in Salah. Many Mufasssireen also state that this verse also relates to the recitation of the Khutbah of Jum'ah, wherein the same injunctions will apply. (Tasfir Tabari)

Imam Shafi رحمه الله took the above mentioned verse to be specifically for the Khutbah of Jum'ah. However, it was the opinion of the Khulafa Rashideen, the majority of the Sahabah, Tabi'i رضي الله عنهم، Imam Malik and Imam Abu Hanifa رحمه الله... that it was not permissible to talk or pray Salah during the Jum'ah Khutbah. (An Nawawi, Shara Muslim, vol 1, p287 / Al Mughni, vol 1, p165)

It is made clear from narrations that the recitation of the Holy Qur'an in the Khutbah is an integral part of it, together with advice which is given to the people. The Khutbah of Jum'ah is a unique feature of the day of Jum'ah. It is a means of advising people on a large scale in a stipulated location. For this reason, it has been made wajib to listen to it attentively.

To listen to the Khutbah absolutely attentively and silently

Sayidina Abu Hurairah رضي الله عنه narrated that RasulAllah ﷺ stated: 'When the day of Jum'ah commences, the angels stand at the door of the Masjid and write the names of those who attend. When the Imam comes out to deliver the Khutbah, they close their registers and sit to listen to the Khutbah.' (Sahih Bukhari #778)

The angels themselves cease their task of taking a register to sit and attentively listen to the Khutbah of the Imam. Sayyidina Abu Hurairah relates that the Prophet stated: 'Whosoever purifies himself in a good manner then leaves for Jum'ah and listens to the Khutbah attentively, their sins committed between that and the previous Jum'ah will be forgiven.' (Sahih Muslim #1429, Jami Tirmidhi #485, Abu Dawood #886)

Sayyidina Abu Hurairah رضي الله عنه relates that the Prophet ﷺ stated: 'On the day of Friday, when the Imam delivers the Khutbah, you should tell your companion: 'Be silent, or your reward will be wasted.' (Sahih Bukhari #882, Sahih Muslim #1405, Sunnan Nasai #1385, Muwatta #214)

Sayidina Abu Hurairah رضي الله عنه narrated that RasulAllah ﷺ stated: 'The one who witnesses another speaking during the Khutbah of Jum'ah and he says to him: 'be quiet,' he has spoken in vain.' (Sunan Tirmidhi, vol 1, p94)

In this narration, the preaching towards good, which is a deed of virtue, has been referred to as vain and advised against. The prayer for entering the Masjid is a preferable Nawafil. When that which is compulsory has been advised against during the Khutbah then the Nawafil will be even less emphasised.

Praying during the Khutbah of Jum'ah in the opinions of the Salaf Us-Saliheen

If a person enters the Masjid during the delivery of Khutbah by the Imam, does he perform the Sunnah or Tahiyatul Masjid Salah?

Allamah Nawawi رحمه الله writes in his Shara of Sahih Muslim (Al Nawawi, vol 1, p287): 'It is known from the statements of Sayidina Umar, Uthman and Ali رضي الله عنهم that they would prevent people from performing Salah during the Jum'ah Khutbah.'

Qazi Ayaaz رحمه الله has also related the same practice from Abu Bakr As-Siddique رضي الله عنه.

Allamah Ibn Qadamah رحمه الله has written in his book (Al Mughni, vol 1, p165): 'this is the same statement from Qazi Share Imam Muhammad Bin Sireen, Imam Ibrahim Nakhi and Qatada رضي الله عنهم.'

Ibn Abi Shayba رحمه الله has related this also from; Sayidina Ali, Abdullah Ibn Umar, Saeed Ibn Musayib, Mujahid, Ata', Urwa bin Zubayr رضي الله عنه. In conclusion it is clear that the Khulafa Rashideen, Senior Sahaba, Tabieen and Aima Mujtahideen رضي الله عنهم are of the opinion that it is not permissible to perform Salah during the Jum'ah Khutbah. The opinion of Imam Malik رحمه الله, who used to regard the actions of the people of Madinah as evidence in its own right, also regarded performing Salah during the Khutbah as impermissible. It is therefore known from this that people would not be accustomed to praying Salah during the delivery of the Jum'ah Khutbah.

Why did RasulAllah ﷺ grant this Companion specific permission to perform Salah?

The reality of the Ahadith mentioning this incident is that on this occasion RasulAllah ﷺ was seated on the Mimbar on Jum'ah. An individual by the name of Sareek Al Gadhfani رضي الله عنه entered the Masjid, his clothing was very poorly and in tatters. On seeing his severe poverty, RasulAllah ﷺ wished that the Companions رضي الله عنهم present understood the condition of this individual. For this reason, he was ordered to stand and pray two rakats. (Sunan Nasai, vol1, p208)

In this time that he performed Salah, RasulAllah ﷺ remained silent. (Musnad Ibn Abi Shaybah, vol2, p110) The Khutbah had not commenced, after Jum'ah Salah RasulAllah ﷺ encouraged the Companions رضي الله عنهم to give this individual charity. (Sunan Nasai, vol1, p208)

Did RasulAllah ﷺ grant permission to the Sahabi رضي الله عنه to perform Salah during the Khutbah?

كما يفهم من رواية مسلم "جاء سليك الغطفاني يوم الجمعة ورسول الله صلى الله عليه وسلم قاعدا على المنبر"

RasulAllah ﷺ only permitted one Companion to pray during the Jum'ah Khutbah, uniquely for him, Sareek Gadhfani رضي الله عنه. There is a narration from Sahih Muslim in this respect. Sayidina Jabir رضي الله عنه narrates that Sareek Gadhfani رضي الله عنه entered the Masjid on Jum'ah while RasulAllah ﷺ was seated on the Mimbar. Sareek رضي الله عنه sat down without performing Salah. RasulAllah ﷺ said to him: 'did you pray two rakats?' He responded in the negative. RasulAllah ﷺ: 'stand and perform two units of prayer.' (Sahih Muslim #1448)

It is found with further detail in Jami Tirmidhi, Sareek Gadhfani رضي الله عنه was dressed in very humble and simple clothing, torn and worn in many places (due to his poverty). For this reason, it is the statement in Sunan Nasai that RasulAllah ﷺ made the point of getting him to stand and pray, so that people would see his state and encourage them to give charity to him without instructing it directly. (Jami Tirmidhi v1, p93/ Sunan Nasai v1, p208)

It is clear from the above mentioned Hadith that RasulAllah ﷺ was seated on the Mimbar and the Khutbah had not yet commenced. Jabir bin Samara رضي الله عنه narrated RasulAllah ﷺ would deliver two Khutbahs in Jum'ah whilst standing and would sit for a short time between the two, wherein he would not speak. He ﷺ would recite the Qur'an in the Khutbah as well as giving people advice. The prayer and Khutbah of RasulAllah ﷺ would be moderate in length. (Saheeh Muslim vol 1, p287/Nasai #1565/ Abu Dawood #923). In Sunan Kubra it is also further related from Jabir bin Samara رضي الله عنه: 'who said that RasulAllah ﷺ delivered the khutbah whilst seated, they have lied.' (Sunan Kubra, vol3, p197)

It is clear from the description of the Khutbah of RasulAllah ﷺ that the performing of Salah by Sareek Gadhfani رضي الله عنه was not made during the Khutbah of Jum'ah. Rather, RasulAllah ﷺ remained silent throughout his prayer. This is not the opinion of modern day scholars themselves, there is clear Ahadith which describe this.

Sayidina Anas رضي الله عنه relates: 'A person from the tribe of Qays entered the Masjid while RasulAllah ﷺ was delivering the Jum'ah Khutbah. RasulAllah ﷺ said to him: 'stand and pray two rakats.' RasulAllah ﷺ paused the Khutbah until he completed his Salah (prayer). (Nasbur Rayah, vol2, p203/ Musnad Ibn Abi Shaybah, vol2, p110)

Mu'tamar رحمه الله relates from his father: 'An individual entered the Masjid during the Khutbah of Jum'ah. RasulAllah ﷺ asked him if he had prayed, to which he responded in the negative. RasulAllah ﷺ told him to then pray. Then RasulAllah ﷺ waited for him to complete his prayer (before commencing again).' (Dari Qutani, vol2, p16)

It is clear from this that the Companion رضي الله عنه did not perform Salah during the Khutbah, but RasulAllah ﷺ paused his Khutbah, remained silent and waited for him to complete his prayer before continuing.

It is also understood from the above mentioned hadith that the Sahabi entered the Masjid and sat down without performing salah. He was then ordered to pray by RasulAllah ﷺ. Upon his sitting, the issues of praying Tahayatul Masjid becomes void. Therefore this instruction to pray was not to enforce that but specific to this incident and Sahabi.

Salah is permissible only before the Imam enters for the Khutbah

Sayiddina Nabisha Hathali رضي الله عنه narrated that RasulAllah ﷺ stated: 'Verily the Muslims should bathe on the day of Jum'ah and proceed towards the Masjid. When the Imam is not seen, they should pray. If the Imam enters for the Khutbah, they should sit and listen attentively and quietly to the Khutbah until the Imam completes the prayer.' (Majmauz Zawahid, vol2, p171)

In this Hadith, it is clearly stated that prayer is permissible until the time when the Imam enters for delivering the Khutbah. Allamah Haithami رحمه الله writes, after narrating this Hadith; 'this narration is of a sound chain.'

It is narrated from Sayidina Abdullah ibn Umar رضي الله عنه. I heard RasulAllah ﷺ state: 'When a person enters the Masjid on the day of Jum'ah and he finds the Imam at the Mimbar, there is no prayer or speech permitted until the Imam completes the prayer.' (Majmauz Zawahid, vol2, p184)

The practice and ruling of the Sayidina Ibn Umar رضي الله عنه was in accordance with this narration. (Ibn Abi Shaiba, vol2, p124)

The delivering of the Khutbah and advice by the imam is for the benefit of the musallis. Therefore to perform prayer during the khutbah is not permissible even if it were Tahayatul Masjid. To listen to the khutbah is Wajib, whereas Tahayatul Masjid is Mustahab. The prayer can therefore not be given priority over listening to the Khutbah.

The Khutbah of Jum'ah is Equivalent to 2 Rakaats of Salah

The manner of standing and sitting twice in the Khutbah has been compared to the 2 rakaats of Salah by the Fuqaha of Islam, the Khutbah of Jum'ah is equivalent to 2 rakaats of Salah. (Bahrur Ra'iq, 2:108)

Therefore, were a person to perform any other action during the delivery of the Khutbah; Salah, Tawaaf, Tilawat of Qur'an or Dhikr, they would be deemed to have made the performing of Jum'ah salah deficient by not listening to the Khutbah attentively. The instructions from the Qur'an, Sahih Ahadith, actions and statements of the Companions رضي الله عنهم and Salaf us Saliheen رضي الله عنهم make it clear that it is not permissible to perform any voluntary act of worship during the Khutbah of Jum'ah. It is fundamental requirement for the musallis to listen to the Khutbah attentively and silently once it commences to prevent wasting their reward.

A modern innovation (Bid'ah)

In the present age, there is a procedure in place at the Haramain Sharifain that when the Imam is giving the Jum'ah Khutbah, there is a facility available online to have the translation received in real time in many languages. People are therefore busy in listening to this translation via headphones instead of listening to the Imam's speech in Arabic themselves.

This innovation is completely impermissible and against the teachings and actions of the Salaf us Saliheen, the example of which cannot be found before this current time.

It is a possibility that due to the Saudi government and Scholars initiating this practise within their country, it is taken as an evidence by other nations to adopt the same practise. By means of this, there is support and propagation to the way of innovation and the manners and actions of the Holy Qur'an and Sunnah are subjugated.

They claim that this is for the means of educating the masses and allowing them to understand what is being highlighted. This is understandable, but this should not take place during the actual delivery of the Khutbah. It should be an option presented after the Jum'ah Khutbah and Salah has been completed.

May Allah ﷻ grant the Muslim Ummah the guidance and ability to understand the orders of Islam and follow the example of the Salaf us Saliheen. آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .
مفتى محمد يوسف دنكا (عفا الله عنه)

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