

The Tafsīr of Sūrat Al-Jumu'ah (Chapter - 62)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Jumu'ah

Ibn 'Abbās and Abu Hurayrah narrated that Allāh's Messenger ﷺ used to recite Sūrat Al-Jumu'ah and Sūrat Al-Munafiqin during the Friday Prayer. Muslim collected this Ḥadīth in his Ṣaḥīḥ.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَزَكَّيَهُمْ وَيُفَكِّكُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَنَّا بَلَّغُوا إِلَيْهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

﴿1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh – the King, the Holy, the Almighty, the All-Wise.﴾

﴿2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.﴾

﴿3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾

﴿4. That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.﴾

Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another Āyah,

^[1] Muslim 2:597,599.

﴿وَلَا يَنْفَعُ إِلَّا بِسْمِ اللَّهِ﴾

﴿Glorify Him and there is not a thing but glorifies His praise﴾
(17:44)

Allāh said,

﴿الْمَلِكُ الْقَدُّوسُ﴾

﴿the King, the Holy,﴾ meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

﴿الْعَزِيزُ الْحَكِيمُ﴾

﴿the Almighty, the All-Wise.﴾ whose explanation is already discussed in many places.

The Favor that Allāh granted by sending Muḥammad ﷺ

Allāh the Exalted said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِنْهُمْ﴾

﴿He it is Who sent among the unlettered ones a Messenger from among themselves,﴾

the word 'unlettered' here refers to the Arabs. Allāh the Exalted said in another Āyah,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةِ: أَسْلَمُوا فَقَدْ أَفْهَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

﴿And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allāh is All-Seer of (His) servants.﴾
(3:20)

Mentioning the unlettered ones in specific here does not mean that Muḥammad ﷺ was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Āyah, Allāh said,

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴿And verily, this is indeed a Reminder for you and your

people» (43:44).

Surely, the Qur'ān is also a reminder for those other than Arabs to take heed. Allāh the Exalted said,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

﴿And warn your tribe of near kindred.﴾ (26:214)

These Āyāt do not negate Allāh's statements,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! verily, I am sent to you all as the Messenger of Allāh.﴾ (7:158), and,

﴿لَا تُدْرِكُهُ يَدٌ وَمَنْ يَلْعَلْ﴾

﴿that I may therewith warn you and whomsoever it may reach.﴾ (6:19)

and in His statement about the Qur'ān,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿But those of the groups that reject it, the Fire will be their promised meeting place.﴾ (11:17)

There are other Āyāt that indicate that his Message is universal. He, may Allāh's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Sūrat Al-An'ām producing various Āyāt and Ḥadīths. All praise and thanks are to due to Allāh.

This Āyah testifies that Allāh has indeed accepted the invocation of His friend Ibrāhīm when he supplicated Allāh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allāh's statements, purify them and teach them the Book and the Hikmah. So, Allāh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allāh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allāh the Exalted sent to 'Īsā bin Maryam, peace be upon him. This is why Allāh said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةَيْنِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَمْ يَكُنْ مِنْهُمْ نَبِيٌّ ﴿١٠٠﴾

«He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.»

In ancient times, the Arabs used to adhere by the religion of Ibrāhīm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of *Tawhīd* and doubts instead of certainty. They invented a religion that Allāh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allāh sent Muḥammad ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and *Jinns*. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allāh's pleasure and takes them away from the Fire and earning Allāh's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muḥammad ﷺ, Allāh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allāh's peace and blessings be on Muḥammad until the Day of Judgement.

Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike

Allāh said,

﴿وَالْآخَرِينَ مِنْهُمْ لَنَا بِالْحَقِّ وَإِلَهُهُمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

«And others among them who have not yet joined them. And He is the Almighty, the All-Wise.»

Imām Abu 'Abdullāh Al-Bukhārī, may Allāh have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet ﷺ, when Sūrat Al-Jumu'ah was revealed to him;

﴿وَالْآخَرِينَ مِنْهُمْ لَنَا بِالْحَقِّ وَإِلَهُهُمْ﴾

«And others among them who have not yet joined them.»

They said, 'Who are they, O Allāh's Messenger?' The Prophet

ﷺ did not reply until they repeated the question thrice. At that time, Salmān Al-Farisi was with us. So Allāh's Messenger ﷺ placed his hand on Salmān, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلَاءِ»

«If faith were on Ath-Thurayyā (Pleiades), even then some men or a man from these people would attain it.»^[1]

Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Hātim and Ibn Jarīr collected this *Ḥadīth*.^[2] This *Ḥadīth* indicates that Sūrat Al-Jumu'ah was revealed in Al-Madīnah and that the Messenger's Message is universal. The Prophet ﷺ explained Allāh's statement,

﴿وَالْآخَرِينَ مِنْهُمْ﴾

«And others among them» by mentioning Persia. This is why the Prophet ﷺ sent messages to the kings of Persia and Rome, among other kings, calling them to Allāh the Exalted and to follow what he was sent with. This is why Mujāhid and several others said that Allāh's statement,

﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

«And others among them who have not yet joined them.»

refers to all non-Arabs who believe in the truth of the Prophet.^[3] Allāh's statement,

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

«And He is the Almighty, the All-Wise.»

asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allāh's statement,

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.»

refers to the great prophethood that He granted Muḥammad ﷺ

[1] *Faḥḥ Al-Bārī* 8:510.

[2] Muslim 4:1972, *Tuḥfat Al-Aḥwadhī* 9:209,10:433, An-Nasā'ī in *Al-Kubrā* 5:75,6:490, and Aṭ-Ṭabari 23:375.

[3] Aṭ-Ṭabari 23:374.

used to do."﴾

Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another Āyah,

﴿أُولَٰئِكَ كَالْأَشْيَةِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

﴿They are like cattle, nay even more astray; those! They are the heedless.﴾ (7:179),

and said,

﴿يَسْأَلُ الْمُنَٰفِقُونَ أَذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَآلِهِ لَا يَهْدِي الْقَوْمَ الْفَٰلِٰسِينَ﴾

﴿How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.﴾

Allāh the Exalted said,

﴿قُلْ يَٰٓأَيُّهَا الَّذِينَ كَذَبُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَٰٓاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُمْ صَٰدِقِينَ﴾

﴿Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful."﴾

meaning, 'if you claim that you are on the correct guidance and that Muḥammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.' Allāh said,

﴿وَلَا يَسْتَوُونَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

﴿But they will never long for it, because of what their hands have sent before them!﴾

meaning because of the disbelief, injustice and sins that they commit,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴿And Allāh knows well the wrongdoers.﴾

We mentioned this challenge to the Jews before in Sūrat Al-Baqarah, where Allāh said,

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ٩٤ وَلَنْ يَسْتَوِيَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ٩٥ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٩٦﴾
 أَخْرَجَ النَّاسَ عَلَى حَيَوتِهِمْ مِنَ الدِّينِ أَشْرَكُوا يَوْمَ أُنْزِلَتْ أَنْزِلَتْ لَوْ يُسَمِّرُ الْكَافِرُ سَمَرَهُ وَمَا هُوَ بِمُزَحِّجِهِمْ مِنَ الْعَذَابِ أَنْ يُسَمِّرُوا وَاللَّهُ بَصِيرٌ بِمَا يَمْشُرُونَ ٩٧﴾

﴿Say: "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allāh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allāh is Seer of what they do.﴾ (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allāh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Sūrah Āl 'Imrān,

﴿مَنْ حَالَكَ فِيهِ مِنْ بَدَا مَا جَاءَكَ مِنَ الْأَمْرِ فَقُلْ قَاتِلُوا بَنِي إِسْرَءِيلَ وَبَنَاتَهُمْ وَنِسَاءَهُمْ
 وَنِسَاءَكُمْ وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَكُمْ عَلَى الْكَافِرِينَ ١١﴾

﴿Then whoever disputes with you concerning him [Īsā] after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the curse of

Allāh upon those who lie." ﴿3:61﴾

and against the idolators, in Sūrah Maryam,

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا﴾

﴿Say whoever is in error, the Most Gracious will extend [circumstances] for him.﴾ (19:75)

Imām Aḥmad, may Allāh be pleased with him recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying at the Ka'bah, I will step on his neck.' When the Prophet ﷺ heard of that, he said,

«لَوْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ عَيَانًا وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَبْأَهُلُونَ رَسُولَ اللَّهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allāh with Allāh's Messenger, they would not have found families or property when they returned home.»^[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā'ī recorded it.^[2]

His saying;

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّيِّهِ الْعَلِيِّ وَالشَّهِيدِ فَيُنْفِقُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do."﴾

is like His saying in Sūrat An-Nisā':

﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾

﴿Wheresoever you may be, death will overtake you even if you

[1] Aḥmad 1:248. See Sūrah Āl 'Imrān (3:61) in volume two for the meaning of Mubalahah.

[2] Faṭḥ Al-Bārī 8:590, Tuḥfat Al-Aḥwadhi 9:277 and An-Nasā'ī in Al-Kubrā 6:518, 308.

are in fortresses built up strong and high.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ
فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

﴿9. O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh and leave off business. That is better for you if you did but know!﴾

﴿10. Then when the Ṣalāh is complete, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful.﴾

Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday

Friday is called *Al-Jumu'ah* because it is derived from *Al-Jam'*, literally, gathering. The people of Islām gather weekly, on every Friday in the major places of worship. It was during Friday when Allāh finished the creation, the sixth day, during which Allāh created the heavens and earth. During Friday, Allāh created Ādam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allāh for something good, but Allāh will give him what he asked for. All of this is based upon *Ḥadīths* in the authentic collections.

In the ancient language Friday was called, *'Arūbah*. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Ādam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allāh chose Friday for this *Ummah*, because it is the day the creation was finished.

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلَنَا، ثُمَّ إِنَّ هَذَا
يَوْمَهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ، فَالْأَناسُ لَنَا فِيهِ نَيْعٌ،

الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allāh gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.»^[1] This is the wording of Al-Bukhārī in another narration of Muslim;

«أَصْلَ اللَّهِ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْأَوَّلُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

«Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.»^[2]

Necessity of the Remembrance of Allāh on Friday, by attending the *Khuṭbah* and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh﴾

meaning, go to it and head for it. The meaning of Sa'y (hasten) here does not refer to walking quickly. It only refers to the

^[1] *Faḥ Al-Bārī* 11 :526 and Muslim 2 :586.

^[2] Muslim 2 :586.

importance of it.

‘Umar bin Al-Khaṭṭāb and Ibn Mas‘ūd - may Allāh be pleased with them - recited it;

(فَانْمُؤُوا إِلَى ذِكْرِ اللَّهِ)

(“Then proceed to the remembrance of Allāh.”)^[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Ṣaḥīḥs from Abu Hurayrah that the Prophet ﷺ said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمُؤُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«When you hear the Iqamah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.»^[2]

This is the wording with Al-Bukhari. Abu Qatādah said, “While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

«مَا شَأْنُكُمْ»

«What is the matter with you?» They said, ‘We hastened to the prayer.’ The Prophet ﷺ said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاْمُؤُوا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«Don’t do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.»^[3]

The Two Ṣaḥīḥs collected this Ḥadīth. Al-Ḥasan commented, “By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission.”

Qatādah said,

[1] Aṭ-Ṭabari 23:381.

[2] Faḥ Al-Bāri 2:138 and Muslim 1:420.

[3] Faḥ Al-Bāri 2:137 and Muslim 1:422.

﴿فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

“﴿then hasten to the remembrance of Allāh﴾ means that you have to hasten to the prayer with your heart and actions, and walk to it.”^[1]

It is recommended for those coming to the Friday prayer to perform *Ghusl* (taking bath) before they come. It is collected in the Two *Ṣaḥīḥs* that ‘Abdullāh bin ‘Umar said that Allāh’s Messenger ﷺ said,

«إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»

«When one of you comes to the Friday prayer, then let him perform bath.»^[2]

The Two *Ṣaḥīḥs* recorded that Abu Sa‘īd said that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ رَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ»

«Ghusl on the day of Jumu'ah is Wājib (required) from every Muḥtalim.»^[3]

Abu Hurayrah narrated that Allāh’s Messenger ﷺ said,

«حَقٌّ لِلَّهِ عَلَىٰ كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

«It is Allāh’s right on every Muslim to bathe during every seven days, by washing his head and body.»

Muslim collected this *Ḥadīth*.^[4] Jābir narrated that Allāh’s Messenger ﷺ said,

«عَلَىٰ كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»

«Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu'ah.»

Aḥmad, An-Nasā‘ī and Ibn Hibbān collected this *Ḥadīth*.^[5]

[1] Aṭ-Ṭabari 23:380.

[2] *Faḥ Al-Bāri* 2:415 and Muslim 2:579.

[3] *Faḥ Al-Bāri* 2:415 and Muslim 2:580. *Muḥtalim* is a male who has reached the age of puberty.

[4] Muslim 2:582.

[5] Aḥmad 3:304, An-Nasā‘ī 3:93, and Ibn Hibbān 2:262.

Virtues of Jumu'ah

Imām Aḥmad recorded that 'Aws bin 'Aws Ath-Thaqafi said that he heard Allāh's Messenger ﷺ say,

«مَنْ غَسَلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أُجِرَ سَنَةٍ صِيَامُهَا وَقِيَامُهَا»

«Whoever performs Ghushl (well) on the day of Jumu'ah, leaves early, walking not riding, and sits close to the Imām and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.»^[1]

This Ḥadīth has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Ḥasan.^[2] The Two Ṣaḥīḥs also recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

«Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imām appears, the angels present themselves to listen to Allāh's remembrance.»^[3]

It is recommended that one cleans his body, performs Ghushl,

[1] Aḥmad 4:9.

[2] Abu Dāwud 1:246, 247, Tuḥfat Al-Aḥwadhī 3:3, An-Nasā'ī 3:95, 97, and Ibn Mājah 1:246.

[3] Faṭḥ Al-Bārī 2:425 and Muslim 2:582.

wears his best clothes, applies perfume and uses *Siwāk* (tooth stick) for *Jumu'ah*. We mentioned that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ وَالسَّوَاكُ وَأَنْ يَمَسَّ مِنْ طِيبٍ أَهْلِيهِ»

«Ghushl on the day of Jumu'ah is Wājib (required) from every Muhtalim and also using Siwāk and applying some of his household's perfume.»^[1]

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣārī said that he heard the Messenger of Allāh ﷺ say,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبٍ أَهْلِيهِ إِنْ كَانَ عَنْدَهُ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى»

«Whoever performs Ghushl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.»^[2]

Abu Dāwūd and Ibn Mājah recorded in their *Sunans* that 'Abdullāh bin Salām said that he heard the Messenger of Allāh ﷺ say, while on the *Minbar*:

«مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لَيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْنِ مِهْنَتِهِ»

«What harm would it cause if one of you bought two garments for the day of Jumu'ah, other than the garment he wears daily?»^[3]

Ā'ishah said that during a speech he gave on a Friday when he saw people wearing *Nimār* garments,^[4] the Messenger of Allāh ﷺ said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى ثَوْبَيْنِ مِهْنَتِهِ»

[1] *Fath Al-Bāri* 2:423.

[2] *Aḥmad* 5:420.

[3] *Aḥmad* 1:650 and *Ibn Mājah* 1:348.

[4] A type of cloak the Arabs wore.

«When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.»

Ibn Mājah collected this *Ḥadīth*.^[1]

The Meaning of the Call in the Āyah is the Adhān that precedes the Khutbah

Allāh said,

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾

«When the call is proclaimed for the Ṣalāh on Friday,»

referring to the *Adhān* which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the *Minbar*. The *Adhān* would be called before the Prophet ﷺ near the door of the *Masjid*. As for the earlier *Adhān* that the Leader of the faithful, ‘Uthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhārī recorded that As-Sā’ib bin Yazīd said, “In the lifetime of the Prophet ﷺ, Abu Bakr and ‘Umar, the *Adhān* for the Friday prayer was pronounced while the Imām sat on the pulpit. But during ‘Uthmān’s later time when the Muslims increased in number, an additional call was pronounced upon *Az-Zawrā’*, meaning the *Adhān* was called upon the house which was called *Az-Zawrā’*.”^[2]

Az-Zawrā’ was the tallest house in Al-Madīnah near the *Masjid*.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allāh said,

﴿وَذَرُوا الْبَيْعَ﴾

«and leave off business.» means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second *Adhān*. Allāh’s statement,

[1] Ibn Mājah 1 :349.

[2] *Fath Al-Bārī* 2 :457.

﴿ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿That is better for you if you did but know!﴾ means, 'your abandoning buying and selling, and instead, concentrating your attention to Allāh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allāh's statement,

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ﴾

﴿Then when the Ṣalāh is complete,﴾ means, when the Friday prayer is finished,

﴿فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾

﴿you may disperse through the land, and seek the bounty of Allāh,﴾

After Allāh forbade Muslims from working after hearing the *Adhān* and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Ḥātim recorded that when the Friday prayer finished, Irāk bin Mālik would stand by the gate of the *Masjid* and invoke Allāh, saying, "O Allāh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."^[1] Allāh's statement,

﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

﴿and remember Allāh much, that you may be successful.﴾

means, while you are buying and selling, giving and taking, remember Allāh much and do not let this life busy you from what benefits you in the Hereafter. There is a *Ḥadīth* that states,

«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَعَ عَنَةِ أَلْفِ أَلْفِ سَيِّئَةٍ»

^[1] Al-Qurṭubī 18:108.

سُورَةُ التَّوْبَةِ

٥٥٤

سُورَةُ التَّوْبَةِ

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٢﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنْ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٣﴾

سُورَةُ التَّوْبَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُمُ تَفَجَّجُوا بِأَجْسَادِهِمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يُخَبِّسُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنْ يَبُوءُوا كُونَ ﴿٤﴾

"Whoever enters a marketplace and says, 'La ilāha illallāh, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things.' Then Allāh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds."^[1]

Mujāhid said, "A servant (of Allāh) will not be among those who remember Allāh often, until he does so while standing, sitting and lying down."

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

﴿11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the best of providers."﴾

The Prohibition of leaving the *Masjid* while the Imām is delivering the Friday Sermon

Allāh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madīnah and the people rushed

^[1] *Tuhfat Al-Aḥwadhī* 9:386. Many of the scholars consider this Ḥadīth to be unauthentic. Al-Ḥākim, Ash-Shawkānī, Ibn Taymiyah and Al-Albānī are among those who consider it acceptable.

out to the merchandise. Allāh said,

﴿وَرَدَا رَأَوْا يَحْزَنَةً أَوْ مَوَا أَنْفَضُوا إِلَيْهَا وَزَكَّوْكَ فَايْمًا﴾

﴿And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.﴾

meaning, on the *Minbar*, delivering the *Khuṭbah*. Several of the *Tabi'in* said this, such as Abu Al-'Āliyah, Al-Ḥasan, Zayd bin Aslam and Qatādah.^[1] Muqātil bin Ḥayyān said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh's Messenger ﷺ standing on the *Minbar*. Only a few remained, according to the authentic *Ḥadīth* that Imām Aḥmad recorded that Jābir said, "Once, a caravan arrived at Al-Madīnah while Allāh's Messenger ﷺ was giving a *Khuṭbah*. So, the people left, and only twelve men remained [with the Messenger ﷺ]. Then Allāh sent down this *Āyah*,

﴿وَرَدَا رَأَوْا يَحْزَنَةً أَوْ مَوَا أَنْفَضُوا إِلَيْهَا﴾

﴿And when they see some merchandise or some amusement, they disperse headlong to it,﴾^[2]

The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.^[3]

Allāh's statement,

﴿وَزَكَّوْكَ فَايْمًا﴾

﴿And leave you standing.﴾

proves that the Imām should deliver the speech on Friday while standing. In his *Ṣaḥīḥ*, Imām Muslim recorded that Jābir bin Samurah said, "(During *Jumu'ah*.) the Prophet ﷺ gave two speeches, and he used to sit between them. The Prophet ﷺ would recite the Qur'ān and remind the people (of Allāh)."^[4] Allāh's statement,

﴿قُلْ مَا عِنْدَ اللَّهِ﴾

[1] Aṭ-Ṭabari 23:387.

[2] Aḥmad 3:313.

[3] *Faṭḥ Al-Bārī* 8:511 and Muslim 2:590.

[4] Muslim 2:589.

﴿Say: "That which Allāh has..."﴾ means the reward that is with Allāh in the Hereafter,

﴿خَيْرٌ مِنَ اللَّهِوِ وَمِنَ الْجَزْءِ وَاللَّهُ خَيْرُ الرَّزِقِينَ﴾

﴿is better than any amusement or merchandise! And Allāh is the best of providers.﴾

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the *Tafsīr* of *Sūrat Al-Jumu'ah*. All praise and thanks are due to Allāh and from Him comes the success and immunity from error.