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Madani Q/A Time

14th Q/A

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Question:

I have four questions regarding the following hadith. Al-Bukhaari (814) and Muslim (850) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (sallallahu alayhi wa sallam) said: “Whoever does ghusl on Friday like ghusl for janaabah, then goes to the prayer (in the first hour, i.e., early), it is as if he sacrificed a 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; and 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 khutbah.”

- 1) A man didn't perform ghusl for janaabah as he was old, Will there be a reduction in his reward?
- 2) It says that the one who comes in the first “hour” will have a reward like that of one who sacrifices a camel, and the one who comes in the second “hour” will have a similar reward. I hope that you can tell me when these “hours” begins and ends.
- 3) A person had intercourse with her wife after the fajr on the day of Friday. Should the person have to do two ghusls, the ghusl to remove janaabah and the ghusl for Jumu'ah.
- 4) Is the last hour of 'Asr on Friday the “hour of response”?

Answer:

All praise is due to Allaah as many times as the number of His Creation and May the peace and blessings of Allaah be upon the Final Prophet Muhammad ﷺ, his family and companions, and all those who follow them in righteousness till the Day of Judgment.

Summary:

- 1) Performing Ghusl (i.e. bath) E Jumuah is wajib (i.e. obligatory). It's not a condition for prayer.

Next, Shaykh Uthaymeen and Shaykh Al-Albani (may Allah have mercy on them both) consider Ghusl on Friday a must, and the person who doesn't perform Ghusl is a sinner, but his prayer is still correct. Shaykh Bin Baz (may Allah have mercy on him) consider Ghusl on Friday a Sunnah Mu'akkadah and the person who doesn't perform Ghusl is not a sinner and his prayer is correct.

- 2) If a person has to do both the ghusl for removing janaabah and the ghusl for Jumu'ah, it is sufficient for him to do one ghusl for both purposes, and he should intend to do ghusl both to remove janaabah and for Jumu'ah. But according to Shaikh Albani, a person has to do both the ghusl for removing janaabah and the ghusl for Jumu'ah distinctively. He deduced this ruling from the words of Abu Qatadah which were narrated by Hakim in his Mustadrak.
- 3) These hours begin when the sun rises, and the time between sunrise and the second adhaan should be divided into five parts, of which each one is what is meant by the word saa'ah (lit. "Hour") in the hadeeth.
- 4) There are many views on when this time is. The most correct view is that it is after 'Asr, and this is the more correct of the two views. This is the view of 'Abd-Allaah ibn Salaam, Abu Hurayrah, Imam Ahmad and others.

A Comprehensive Answer with Proofs:

Is the Ghusl Obligatory on Jumu'ah?

Allah's Messenger (sallallahu alayhi wa sallam) said, "Anyone of you attending the Friday (prayers) should take a bath." [Bukhari: 2/356]

Allah's Messenger (sallallahu alayhi wa sallam) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty. [Bukhari: 2/356]

The Messenger of Allah (sallallahu alayhi wa sallam) said: Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. [Muslim: 3/6, 60]

Ibn Jawzi (may Allah have mercy on him) said: "The words, " Ghusl is obligatory on every Muslim has been mentioned in the previous 3 Ahadeeth. Therefore, it's

apparent that the performing a Ghusl on Friday is essential and a must. [Ilam Al-Alim ba'da rasukhi bi haqa'iqi Nasiku Al-Hadeethi wa Mansukhi , by Ibn Jawzi (pg 140)]

Imam Ash-Shaf'i said the Arabic language is vast. Obligatory here could mean a must which if a person didn't do it he could be punished, or obligatory in the hadith could imply a stressed Sunnah in regards to Islamic conduct and cleanliness. [Ash-Shaf'i pg 149]

When studying these Ahadeeth and the issue we find that people are divided into 2 categories:

Those who say Ghusl on Friday was obligatory then it was abrogated based on the hadeeth. "The Messenger of Allah (sallallahu alayhi wa sallam) said: 'Whoever performs wudu' on Friday, that is all well and good, but whoever performs ghusl, the ghusl is better.'" [Abu Dawud: 1/ 251]

This view is weak; because the previous Ahadeeth mentioned neither are stronger in their authenticity, nor is there anything that validates this hadeeth was narrated later than those which mention Ghusl on Friday is a must.

The scholars who say Ghusl was never obligatory on Friday, but rather the intended meaning for Wajib in those Ahadeeth is "A stressed Sunnah". Scholars like Al-Khataabi, and Abdul Aziz bin Baz ,compare the way obligatory is used in the hadeeth for the usage of Miswak and perfume. Using the Miswak and perfume on Friday isn't Wajib.

Aisha said, 'The people used to work (for their livelihood) and whenever they went for the Jumuah prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.'

[Bukhari: 2/386]

This hadeeth proves that they were not ordered to make Ghusl in the obligatory sense, but rather it was strongly recommended.

While `Umar bin Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the foremost Muhajirs (emigrants) came.

Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Adhan. I did not perform more than the

ablution.” Thereupon `Umar said to him, “Did you perform only the ablution although you know that Allah’s Messenger (sallallahu alayhi wa sallam) used to order us to take a bath (on Fridays)?”[Bukhari: 2/356]

This hadith shows that either the Ghusl for Friday is either Sunnah or abrogated, due to the fact that Umar or any other Sahabah present (may Allah be pleased with them all) didn’t dispute his action. [Ilam Al-Alim ba’da rasukhi bi haqa’iqi Nasiku Al-Hadeethi wa Mansukhi, by Ibn Jawzi (page 137-142)]

It’s important to note here that the issue isn’t only restricted to 2 positions as Ibn Jawzi stated, but there is a 3rd view which defeats one reason why some ulema say the Ghusl is recommended. The hadeeth, The Messenger of Allah (sallallahu alayhi wa sallam) said: ‘Whoever performs wudu’ on Friday, that is all well and good, but whoever performs ghusl, the ghusl is better, “is considered weak, thus not reliable as a proof for Islamic legislation.

Shaykh Al-Uthaymeen said the chain in this hadeeth is weak as Hasan only heard the hadith about the Aqeeqah from Samurah and if one reflects over the wording of the hadeeth, it’s clear that this isn’t from the eloquent style of the Prophet’s (sallallahu alayhi wa sallam) speech.

[Tamam A-mina (120) by Al-Albani, Al-Mumti(5/81-83) by Al-Uthaymeen]

Conclusion:

Overall when all of the proofs are collected and the insight of the scholars is presented and reviewed there are some points to consider for the position you take. One point of contention is the claim of abrogation being the weakest opinion as Ibn Jawzi stated. Next, Shaykh Uthaymeen & Shaykh Al-Albani (may Allah have mercy on them both) consider Ghusl on Friday a must, and the person who doesn’t perform Ghusl is a sinner, but his prayer is still correct. Furthermore, they both believed that Umar’s words, “Did you perform only the ablution although you know that Allah’s Messenger (sallallahu alayhi wa sallam) used to order us to take a bath (on Fridays)?” serve as a rejection to the Uthman ibn Affan(radi Allahu anhu) who came to Jumu’ah after only performing Wudu.

Imam Ash-Shafi answered this claim perfectly by saying we know that Umar & Uthman knew that the Prophet (sallallahu alayhi wa sallam) ordered Ghusl to be done on Friday. Umar informed Uthman about the command. Therefore, we can’t

assume they forgot, because they both mentioned it. Uthmaan didn't perform ghusl, Umar didn't order him to do a Ghusl, nor did he leave the masjid to perform it.

Additionally, the companions present at the masjid with Umar & Uthman didn't order Uthman to make Ghusl, and they didn't inform Umar that Ghusl was a command from the Prophet (sallallahu alayhi wa sallam). Consequently, Umar & Uthmaan understood the Ghusl to be Sunnah and not Wajib. [Ash-Shaf'i pg 149-150]

Moreover, the extra wording in the Hadith for Ghusl being an obligation is connected to Miswak and perfume and both of these actions aren't wajib in the meaning that if a person leaves it off he's sinner. The Arabs say, "Your rights upon me are Wajib" meaning a stressed Sunnah. Allah the most High knows best. [Majmu Fatawa 10/171-172]

When does the first "hour" on Friday begin?

The scholars differed as to the definition of these hours. There are three opinions.

1 – That they start when dawn breaks

2 – That they start when the sun rises. This is the view of al-Shaafa'i, Ahmad, and others.

3 – That these 'hours' all fall within one period of time, which is after the sun has passed its zenith. This is the view of Maalik, and was favoured by some of the Shaafa'is. The third view is weak, and was refuted by many.

Al-Nawawi (may Allaah have mercy on him) said:

"It is well known that the Prophet (sallallahu alayhi wa sallam) used to go out to offer the Jumu'ah prayer straight after the sun passed its zenith, as do all imams in all regions. That is after the end of the sixth hour, which indicates that the one who comes after the sun has passed its zenith has no share of guidance and virtue, and no reward will be recorded for him at all, because he has come after the scrolls (of the recording angels) have been rolled up.

The mention of these hours is intended only to encourage people to come early and attain the reward of being in the first row and waiting for the prayer, and keeping busy with naafil prayers, dhikr and the like. None of that can be achieved by going to the mosque after the sun has passed its zenith, and there is no virtue

in doing so, because the call to prayer is given at that time and it is haraam to delay responding to it.” End quote. [Al-Majmoo’, 4/414]

Ibn Qudaamah (may Allaah have mercy on him) said:

With regard to the view of Maalik that goes against these reports: it is mustahabb to perform Jumu’ah prayer just after the sun has passed its zenith. The Prophet (sallallahu alayhi wa sallam) used to pray Jumu’ah early, and when the imam comes out the scrolls (of the recording angels) are rolled up, and no reward is written down for the one who comes to Jumu’ah prayer after that, so what virtue can there be in such a person? End quote.

Al-Mughni, 2/73

The correct view is the second one, which says that these hours begin when the sun rises, and the time between sunrise and the second adhaan should be divided into five parts, of which each one is what is meant by the word saa’ah (lit. “hour”) in the hadeeth.

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him) was asked: “When does the first hour of Friday begin?”

He replied:

“The hours which were mentioned by the Prophet (sallallahu alayhi wa sallam) are five. He said: “Whoever comes (to the mosque) in the first hour, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the imam comes out, the angels come in to listen to the reminder (khutbah).” So the time between sunrise and the imam’s arrival is divided into five parts, each of which may be equivalent to what we know as an hour (sixty minutes), or it may be more or less, because time changes. So there are five hours between sunrise and the imam’s arrival for the prayer, starting at sunrise.

It was also said that it begins at the break of dawn, but the first view is more correct, because the time before sunrise is the time for Fajr prayer.” End quote.

Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, 16; question no. 1260

For more details on this issue, please see Zaad al-Ma'aad by Ibn al-Qayyim, 1/399-407.

If a person has two ghusls to do, the ghusl to remove janaabah and the ghusl for Jumu'ah:

If a person has to do both the ghusl for removing janaabah and the ghusl for Jumu'ah, it is sufficient for him to do one ghusl for both purposes, and he should intend to do ghusl both to remove janaabah and for Jumu'ah, because the Prophet (sallallahu alayhi wa sallam) said: "Actions are but by intentions, and each person will have but that which he intended."

Narrated by al-Bukhari (1) and Muslim (1907).

Al-Nawawi said in al-Majmoo' (1/368):

"If he intended when doing ghusl to do ghusl to remove janaabah and for Jumu'ah, then both are achieved (in one ghusl)." This is the correct view. End quote.

Ibn Qudaamah (may Allaah have mercy on him) said:

"If he does one ghusl for Jumu'ah and to remove janaabah, and he intends both, that is sufficient, and we do not know of any difference of opinion on this matter." End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him) was asked: "Does ghusl to remove janaabah also count for ghusl for Jumu'ah?"

He replied:

"If it is done during the day, that is sufficient for him, but it is better for him to intend both, by intending when doing ghusl that it is for Jumu'ah and for janaabah. Thus he will also attain, in sha Allaah, the virtue of doing ghusl for Jumu'ah too." End quote.

Majmoo' Fataawa Ibn Baaz(12/406).

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked: "What is the ruling on combining ghusl for Jumu'ah and ghusl to remove janaabah?"

He replied:

“There is nothing wrong with that, because if a person is junub and he does ghusl, intending thereby to remove the janaabah and also do ghusl for Jumu’ah, there is nothing wrong with that, just as if a person enters the mosque and prays two rak’ahs intending it to be both the regular Sunnah prayer and greeting the mosque, there is nothing wrong with that.”

One of the following scenarios must apply:

- 1 – He intends to do ghusl to remove janaabah only.
- 2 – He intends to do ghusl both to remove janaabah and for Jumu’ah.
- 3 – He intends to do ghusl for Jumu’ah only.

There is a fourth scenario which is unlikely, where he intends neither.

If he intends to do ghusl to remove janaabah, that is sufficient and he does not need to do ghusl for Jumu’ah if it is after sunrise, but if he intends both that is sufficient and he will attain the reward for both. If he intends to do ghusl for Jumu’ah, that is not sufficient and he still has to do ghusl to remove janaabah, because ghusl for jumu’ah is required even when one is not impure but ghusl to remove janaabah is required when one is impure, so it is essential to have the intention of removing this impurity. Some of the scholars said that he should do ghusl twice, but this is not a sound view. “End quote.

Majmoo Fataawa Ibn ‘Uthaymeen(16/137).

Is the last hour of ‘Asr on Friday the “hour of response”?

The saheeh Sunnah indicates that there is a time on Friday when du’aa’s may be answered, and no Muslim happens to ask Allaah for good at that time but He will give it to him, as it says in the hadeeth narrated by al-Bukhaari (5295) and Muslim (852) from Abu Hurayrah who said: Abu’l-Qaasim (sallallahu alayhi wa sallam) said: “On Friday there is an hour when, if a Muslims happens to pray at that time and ask Allaah for something good, He will give it to him.”

There are many views on when this time is. The most correct are two views:

Ibn al-Qayyim (may Allaah have mercy on him) said: The most correct of these views are two which are mentioned in proven ahaadeeth, and one of them is more likely than the other.

The first is that it is from the time when the imam sits on the minbar until the end of the prayer. The evidence for this opinion is the report which was narrated by Muslim in his Saheeh (853) from Abu Burdah ibn Abi Moosa al-Ash'ari who said: 'Abd-Allaah ibn 'Umar said to me: Did you hear your father narrating from the Messenger of Allaah (sallallahu alayhi wa sallam) concerning the (special) hour on Friday? I said: Yes, I heard him say: I heard the Messenger of Allaah (sallallahu alayhi wa sallam) say: "It is between the time when the imam sits down, until the prayer is over."

Al-Tirmidhi (490) and Ibn Maajah (1138) narrated from Katheer ibn 'Abd-Allaah ibn 'Amr ibn 'Awf al-Muzani from his father from his grandfather that the Prophet (sallallahu alayhi wa sallam) said: "On Friday there is an hour of the day during which no person asks Allaah for something but He will give it to him." It was said, When is that time? He said, "When the iqamah for prayer is given, until the prayer ends." [Shaykh al-Albaani said: It is da'eef jiddan (very weak)].

The second view is that it is after 'Asr, and this is the more correct of the two views. This is the view of 'Abd-Allaah ibn Salaam, Abu Hurayrah, Imam Ahmad and others.

The evidence for this view is the report narrated by Ahmad in his Musnad (7631) from Abu Sa'eed al-Khudri and Abu Hurayrah, that the Messenger of Allaah (sallallahu alayhi wa sallam) said: "On Friday there is an hour when no Muslim happens to ask Allaah for good at that time but He will give it to him, and it is after 'Asr." [In Tahqeeq al-Musnad it says: The hadeeth is saheeh because of corroborating evidence, but this isnaad is da'eef (weak)].

Abu Dawood (1048) and al-Nasaa'i (1389) narrated from Jaabir ibn 'Abd-Allaah that the Messenger of Allaah (sallallahu alayhi wa sallam) said: "Friday is twelve hours in which there is no Muslim who asks Allaah for something but He will give it to him, so seek the last hour after 'Asr." [Classed as saheeh by al-Albaani].

Sa'eed ibn Mansoor narrated in his Sunan from Abu Salamah ibn 'Abd al-Rahmaan that some of the companions of the Messenger of Allaah (sallallahu alayhi wa sallam) gathered and spoke of the (special) hour on Friday, then they parted and did not disagree that it is the last hour on Friday. [al-Haafiz classed its isnaad as saheeh in al-Fath, 2/489].

In Sunan Ibn Maajah (1139) it is narrated that ‘Abd-Allaah ibn Salaam said: I said, when the Messenger of Allaah (sallallahu alayhi wa sallam) was sitting, We find in the Book of Allaah that on Friday there is an hour when no believing slave happens to pray and ask Allaah for anything at that time, but Allaah will meet his need.

Abd-Allaah said: The Messenger of Allaah (sallallahu alayhi wa sallam) pointed to me, saying, “Or some part of an hour.” I said, You are right, or some part of an hour. I said, What time is that? He said, “It is the last hours of the day.” I said, It is not the time of the prayer? He said, “Indeed, when a believing slave prays and then sits with nothing but the prayer keeping him, he is still in a state of prayer.” Classed as saheeh by al-Albaani.

In Sunan Abi Dawood (1046), al-Tirmidhi (491) and al-Nasaa’i (1430) it is narrated from Abu Salamah ibn ‘Abd al-Rahmaan that Abu Hurayrah said: The Messenger of Allaah (sallallahu alayhi wa sallam) said: “The best day on which the sun rises is Friday. On it Adam was created, on it he was sent down (to earth), on it his repentance was accepted, on it he died and on it the Hour will begin. There is no living being but it is in a state of apprehension on Friday from dawn until sunrise fearing the onset of the Hour, except jinn and mankind. On it there is an hour when no Muslim happens to pray and ask Allaah for what he needs, but He will give it to him. Ka’b said: Is that one day in every year? I said: No, it is every week. He said: Ka’b read the Tawraat (Torah) and said: The Prophet (sallallahu alayhi wa sallam) spoke the truth. Abu Hurayrah said: Then I met ‘Abd-Allaah ibn Salaam and told him of my meeting with Ka’b, and ‘Abd-Allaah ibn Salaam said: I know which time it is. Abu Hurayrah said: I said to him: Tell me about it. ‘Abd-Allaah ibn Salaam said: It is the last hour of Friday. I said: How can it be the last hour of Friday when the Messenger of Allaah (sallallahu alayhi wa sallam) said: “No Muslim happens to pray at that time,” but there is no prayer at that time. ‘Abd-Allaah ibn Salaam said: Didn’t the Messenger of Allaah (sallallahu alayhi wa sallam) say: “Whoever sits waiting for the prayer is in a state of prayer until he prays”? I said: Then this is it.

Al-Tirmidhi said: A saheeh hasan hadeeth. Some of it is mentioned in al-Saheehayn. [It was classed as saheeh by al-Albaani.] End quote from Zaad al-Ma’aad (1/376).

According to the view that it is from the time when the imam sits down until the end of the prayer, that does not mean that the one who is praying behind the imam

should distract himself with du'aa' and not listen to the khutbah, rather he should listen to the khutbah and say ameen to the du'aa' of the imam, and supplicate during his prayer, when prostrating and before the salaam.

By doing so, he will have offered du'aa' during this special time, and if he also says du'aa' in the last hour after 'Asr, that is even better.

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