

The virtues of Jumu'ah, Friday prayer

Friday (Jumu'ah) is the best day of the week.

Abu Hurairah reports that the Messenger of Allah sallallahu alehi wasallam said: "The best day on which the sun rises is Friday. [On Friday] Adam was created and on that day he entered paradise and on that day he was expelled from paradise. And the Hour will come to pass on Friday." This is related by Muslim, Abu Dawud, an-Nasa'i, and at-Tirmizhi who calls it sahih.

Abu Lubanah al-Badri relates that the Prophet said: "The most prominent of the days [lit. the leader of the days] is the day of Jumu'ah and the most honored in Allah's sight, and it is more honored in Allah's sight than the day of breaking the fast or the day of sacrifice. It has five significant merits: Allah created Adam on this day; on this day Allah sent Adam down to the earth; on this day, Allah caused Adam to die; on this day, there is a time during which if anyone asks anything of Allah it will be granted to him unless he asks for something which is forbidden; and on this day, the Hour will be established. There are no angels close to Allah or sky or earth or wind or mountain or sea who are not worried concerning the day of Jumu'ah." This is related by Ahmad and Ibn Majah. Al-Iraqi says its chain is hasan.

"O believers, when the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business, that is better for you if you but did know." [Al-Jumuah, 62:9]

1. Cut Nails

2. Taking a bath (Ghusl) [Bukhari 877]

Performing ghusl, beautifying one's self, using the miswak, and using perfume for any gathering and especially for Salat al Jumu'ah

It is preferred for anyone - man or woman, an elderly or young person, a traveler or a resident - who desires to attend the salat al Jumu'ah or any gathering of the people, to cleanse and to wear best attire. One should perform ghusl, put on one's finest clothing, apply perfume, and to brush one's teeth. The majority of the scholars are of the opinion that the ghusl for Salat al-Jumuah is recommended (sunnah) but not obligatory. The ghusl is performed starting from the time of Fajr Prayer. Also, if a person performs ghusl and then later invalidates his ablution, he need not repeat the ghusl. Making ablution (wudhu) suffices. Furthermore, one ghusl may be used for removing sexual defilement (janabah) and for Salat al-Jumuah.

The following hadith are recorded on this matter:

Abu Sa'id reports that the Prophet said: "Every Muslim should have a ghusl on Friday and wear his best clothing, and if he has perfume, he should use it." This is related by Ahmad, al-Bukhari, and Muslim.

Ibn Salam reports that he heard the Prophet say, while he was upon the pulpit on Friday: "It would do no [harm] to anyone if he were to buy two gowns for Friday other than his work clothes." This is related by Abu Dawud and Ibn Majah.

Salman al-Farsi reports that the Prophet sallallahu alehi wasallam said: "A man who performs ghusl on Friday, purifies [himself] what he can and uses dye [for his hair] or perfumes himself in his house, goes to the mosque, and does not cause separation between two people [who are already seated], prays what Allah has prescribed for him, and then listens quietly while the imam speaks, all his sins between that Friday and the next Friday will be forgiven." This is related by Ahmad and al-Bukhari, while Abu Hurairah used to say: "And for three more days as for every good deed Allah grants tenfold reward." The sins mentioned in this hadith are the minor sins as Ibn Majah recorded, on the authority of Abu Hurairah in the words: "For one who has not committed major sins."

Ahmad records, with a sahih chain, that the Prophet said: "It is obligatory upon every Muslim to perform ghusl, apply perfume and use the miswak on Jumu'ah.

Abu Hurairah reports that one Friday the Prophet said : "O gathering of Muslims, Allah has made this day an 'id for you, so make ghusl and use the miswak." This is related by at-Tabarani in al-Ausat and al-Kabir with a chain whose narrators are trustworthy.

3 Dress well for salat ul Jummah

Wearing one best clothes, and for the men, perfume if available (Bukhari 886,880).

This is a special time requires Muslims to appear in the best manner possible. One should therefore put on his best attire for Salat al-Jumu'ah.

The Prophet (sallallahu `alaihi wa sallam) said, "If one has the means, he should buy two pieces of clothing, other than his work clothes or [everyday clothing], to wear on Friday." [Abu Dawud]

4 Go early for Salaat al-Jumu'ah (Friday prayer)

There is good news of huge reward for the person who goes early to the Masjid for offering Jumu'ah Salah. The Holy Rasool صلى الله عليه وآله وسلم has said: When the day of Jumu'ah comes, angels stand at the door of Masjid and write the names of everyone who comes.

Abu Hurairah (RadhiAllahu anhu) reported:

The Messenger of Allah (Sallallaahu 'alaihi wasallam) said,

“He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the **second** hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the **third** hour is like one who offers a ram with horns (in sacrifice); and he who comes at the **fourth** hour is like one who offers a hen; and he who comes at the **fifth** hour is like one who offers an egg.

And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah.”[Al-Bukhari and Muslim]

They write [the name of] that person first who comes first. The person who comes early is like the one who gives camel as Sadaqah [Charity] in the path of Allah عَزَّوَجَلَّ, the person coming next is like the one who gives cow as Sadaqah, the person coming next is like the one who gives ram as Sadaqah, then [he] is like the one who gives hen as Sadaqah, and then [he] is like the one who gives egg as Sadaqah

Commentary:

This Hadith mentions the merits of going early for Salat-ul-Jumu`ah and narrates inducements provided for it. The earlier a person goes for it, the greater his reward will be. In fact, the reward for it goes on diminishing in proportion to the delay that he makes in reaching the mosque for this purpose so much so that he who reaches the Masjid after the Khutbah, will be totally deprived of the benefits which go with it because his name does not figure in the register which shows men of merits.

5.Performing tahiyyat al-Masjid

If a person comes late to the Friday Prayer while the Imam is delivering the khutbah, should he pray the two rak`ahs of tahiyyat al-Masjid (prayer of greeting the mosque) and then sit or should he simply skip them? The

strongest opinion is to perform the tahiyyat al-Masjid based on the Hadith of the Prophet (sallallahu `alaihi wa sallam): "If one of you comes to the Masjid, he should pray two rak`ahs before he sits" [Al-Bukhari and Muslim]. However, tahiyyat al-Masjid is not required of the person giving the khutbah. Also, this requirement is limited only to prayers offered in a Masjid.

6 Making lots of du`aa'. (between the time the Imam sits down until the time the prayer is over and after `Asr until sunset)

'Abdullah ibn Salam relates: "I said, and the Messenger of Allah was sitting: 'We find in the Book of Allah that on Friday there is an 'hour' in which, if a believing slave prays to Allah for something, his prayer is (indeed) accepted and he is granted whatever he prays for.' The Messenger of Allah pointed toward me and said : 'Or part of an hour.' I said: 'You have spoken the truth: or part of an hour.' I asked: 'What hour is it?' He replied: 'The last hour of the day.' I remarked : 'That is not a time of salah?' He responded: 'Certainly [it is]; if a believing slave offers salah and then sits, he will not be sitting, save due to the salah, and he will be in salah.'" This is related by Ibn Majah.

Dont MISS The Golden Opportunity !!

"There is a special hour on Friday, during which all prayers are accepted and answered by Allah, all Glory and Praise be to Him. This is part of the blessings that Allah has blessed this day with, over all the other days of the week."

It was narrated from Abu Hurraira that the Messenger of Allah (peace be upon him) mentioned Friday and said: "On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it" – and he gestured with his hands to indicate how short that time is. [Bukhari 893 Muslim, 852]

Ibn Al-Qayyim (rahimahullah) said as to the exact hour of Friday during which this occurs is after the Asr prayer until the Magrib prayer because of the following hadith:

Jabir reports that the Messenger of Allah said: "The day of Jumu'ah has twelve hours, and during one of the hours, you will not find a Muslim slave [of Allah] asking Allah for something, but that He will give it to him. Seek it in the last hour after the 'Asr salah." This is related by anNasa'i, Abu

Dawud, and by al-Hakim in al-Mustadrak, and he calls it sahih according to Muslim's criteria. Ibn Hajar says that its chain is hasan.

Abu Salamah ibn 'Abdurrahman reports that some companions of the Prophet gathered and mentioned the "hour on Jumu'ah." They left and did not differ on the fact that it is the last hour of Jumu'ah. This is related by Sa'id ibn Mansur in his Sunan and al-Hafiz Ibn Hajar calls it sahih.

Ahmad ibn Hanbal says: "Most of the hadith concerning the hour in which the supplication is always responded to state the hour to be after the 'asr prayer, and some state it to be after the sun passes the meridian."

There is a hadith recorded by Muslim and Abu Dawud which states that Abu Musa heard the Messenger of Allah say concerning the special hour on Jumu'ah: "It is between the time that the imam sits [i.e., upon the pulpit] and the time that the salah is completed." All the same, this particular hadith is defective because its chain is broken and it is mudtarib.

Performing lots of prayers and salutations upon the Prophet sallallahu alehi wasallam during the night and the day of Jumu'ah

Aus ibn Aus reports that the Prophet said: "The most virtuous of your days is Jumu'ah. On that day, Adam was created and on that day he died, (on that day) the horn will be blown and the people will be dumbfounded! Increase your prayers upon me as your prayers upon me will be presented to me." The people said: "O Messenger of Allah, how will our prayers be presented to you when you have passed away?" He said: "Allah has prohibited the earth from eating the bodies of the Prophets." This is related by the five, except for at-Tirmizhi. Ibn al-Qayyim says: "It is preferred to pray for (Allah's blessings on the Prophet during the day and night of Jumu'ah as the Prophet said: 'Make many prayers upon me during the day of Friday and the night of Friday.' The Messenger of Allah is the leader of mankind, and Jumu'ah is the best of the days of the week. Prayers upon him during that day are a privilege [he deserves] which belongs to no other. This act also has another wisdom to it and that is that all of the good that has passed onto this [Muslim] ummah, in this life and the hereafter, has passed through him. Allah has gathered the good of this life and the next life for this ummah, and the greatest honor and success will be granted to them on Friday. On that day, they will be granted their houses and palaces in paradise and that is the day they will be given more when they enter paradise. It is a day of celebration

for them in this life. It is also a day in which Allah fulfills their needs and answers their prayers and requests in this world. They are aware of all of that and are able to attain it because of the Prophet and it is through him [that they received these teachings]; therefore, in gratitude and appreciation for the great blessings we received through him, we should make many prayers upon him during the day and night of Jumu 'ah."

7. Reading Soorat al-Kahf

It was narrated from Abu Sa'eed al-Khduri that the Prophet (sallAllahu ályhi wasallam) said: "Whoever reads Soorat al-Kahf on Friday, he will be illuminated with light between the two Fridays."

(Narrated by al-Haakim; classed as saheeh by al-Albaani)

Reciting surah al-Kahf (surah 18) as an authentic Hadith states: "For whoever recites surah al-Kahf on Friday, it will be a light for him from that Friday to the next." [Al-Bayahaqi and Al-Hakim] The surah could be read any time of the day.

Ibn 'Umar reports that the Prophet said: "Whoever recites Surah al-Kahf on Jumu'ah will be blessed with a light that will rise from underneath his feet to the peak of the sky. This will be a light for him on the Day of Resurrection, and he will be forgiven for what is between the Jumu'ah [and the next] Jumu'ah." This is related by Ibn Mardwiyah with a faultless chain.

It is disliked to raise one's voice while reciting al-Kahf in the mosque on Friday

Shaikh Muhammad 'Abdu issued a verdict that mentioned reciting Surah al-Kahf aloud among the many disliked matters on Friday. He also mentioned the following: singling out Friday as a day of fasting, singling out its night as a night to perform salat al-tahajjud, reciting Surah al-Kahf during it with a specific manner of melody which disturbs those who are offering salah, while the people in the mosque are not listening because of their being engaged in conversation with others. Therefore, one should be careful about such a recital

8 Sending a lot of blessings upon the Prophet (peace and blessings of Allaah be upon him).

According to a hadith by the Prophet (SAW) that was narrated that Fadaalah ibn ‘Ubayd (RA), the Prophet (SAW) said: “ Whilst the Messenger of Allah (SAW) was sitting, a man came in and prayed and said, “O Allah, forgive me and have mercy on me.” The Messenger of Allah (SAW) said, “You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allah as He deserves to be praised, and send blessings upon me , then call upon Him.” [Narrated by Al-Tirmidhi, 3476]

According to another version [3477] of the hadith, the Prophet (SAW) said: “ When one of you prays, let him start with praise of Allah, then let him send blessings upon the Prophet (SAW), then let him ask whatever he likes after that.” Then another man prayed after that, and he praised Allah and sent blessings upon the Prophet (SAW). The Prophet (SAW) said: “O worshipper, ask and you will be answered.” [Classed as Saheeh by Al-Albaani in Saheeh Al-Tirmidhi, 2765, 2767]

The Prophet (SAW) said: “ Every dua is kept back until you send blessings upon the Prophet (SAW).” [Narrated by Al-Tabaraani in Al-Awsat, 1/220; classed as Saheeh by Al-Albaani in Saheeh Al-Jaami’, 4399]

In Sunan al-Tirmidhi (2381) it is narrated that Ubayy (may Allah be pleased with him) said: I said: O Messenger of Allah, I send a great deal of blessings upon you. How much of my du’aa’ should I make for you? He said: “Whatever you wish.” I said: One-quarter? He said: “Whatever you wish, but if you do more it will be better for you.” I said: One half? He said: “Whatever you wish, but if you do more it will be better for you.” I said: Two-thirds? He said: “Whatever you wish, but if you do more it will be better for you.” I said: I will make all my du’aa’ for you. He said: “Then your worries will be taken care of and your sins will be forgiven.” [Classed as hasan by al-Albaani in Saheeh Sunan al-Tirmidhi.]

According to another hadith from ‘Umar ibn Al-Khattaab (RA), the Prophet (SAW) said: “ Dua is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (SAW).” [Ibn Katheer said: Its isnaad is jayyid. It was classed as hasan by Al-Albaani in Saheeh Al-Tirmidhi, 486]

Note: Saying / Greeting / Congratulation to each other ‘Jummu’ah Mubaraka’ is a Bid’ah.

1. As for congratulating one another on the occasion of Friday, what seems to us to

be the case is that it is not prescribed, because the fact that Friday is an Eid was known to the Sahaabah (may Allah be pleased with them), and they were more knowledgeable than us about its virtues, and they were keen to respect it and give it its due, but there is no report to suggest that they used to congratulate one another on Fridays. And all goodness is in following them (may Allah be pleased with them).

Other Etiquette of Salat al jummah

- Walking to the Masjid whenever feasible as there is a reward for every step taken to the Masjid.
- Avoiding stepping over people to get to a particular spot in the Masjid.

At-Tirmizhi reports that the people of knowledge dislike that one should "step over the necks of the people" on Jumu'ah and they were very strict in this regard. 'Abdullah ibn Busr says: "A man came and he was stepping over the necks of the people while the Prophet was delivering khutbah of Jumu'ah. He said to him: 'Sit down. You have harmed the people and have come late.'" This is related by Abu Dawud, an-Nasa'i, Ahmad, and Ibn Khuzaimah, and others call it sahih.

This ruling does not apply to the imam or one who finds an opening and cannot reach it, save by going over the people. If one wants to return to his place after leaving it due to some necessity, he may do so on the condition that he does not harm the people. 'Uqbah ibn al-Harith relates: "I prayed the 'asr in Medinah behind the Prophet and then he stood and hurried off, stepping over the people, to go to some of the apartments of his wives. The people were afraid because of his rushing away in this manner. When he came out and found them amazed at leaving them in such a hurry, he said: 'I remembered some gold that was in my possession and I hated that it should remain with me, so I ordered it to be distributed.'" This is related by al-Bukhari and an-Nasa'i.

And when he returned he would make a similar supplication, but instead of saying: "from seeing harm having come to our property and family," he would mention family first and then property. This is related by Ahmad and Muslim.

Nawafil before salat al Jumu'ah

It is a sunnah to offer supererogatory prayers before al-Jumu'ah until the imam arrives. After the imam's arrival, one should no longer offer any salah, save for the prayer of greeting the mosque (tahayyatul masjid) which may be performed

quickly during the khutbah unless one comes at the end of the khutbah and would not have the time [i.e., before the actual salah begins] to perform tahayyatul masjid.

Ibn 'Umar used to perform a long prayer before al-Jumu'ah and then two rak'at after it, and he said that the Prophet used to do so. This is related by Abu Dawud.

Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "Whoever makes ghusl on the day of Jumu'ah and then goes to the mosque and prays what has been prescribed for him, and remains quiet while the imam delivers the khutbah, and then prays with the imam, he will have forgiven for him what is between that Jumu'ah and the next and an additional three days." This is related by Muslim.

Jabir reports that a man came to the mosque on Jumu'ah while the Prophet was delivering the khutbah. The Prophet inquired of him: "Did you offer the salah?" The man replied: "No!" He told him: "Pray two rak'at." This is related by the group. In one narration it states: "If one of you comes to the mosque on the day of Jumu'ah and the imam is delivering the khutbah, he should pray two rak'at and make them quick." This is related by Ahmad, Muslim, and Abu Dawud. In another narration, it is stated: "If one of you comes to the mosque on the day of Jumu'ah and the imam has already arrived, he should offer two rak'at." This is related by al-Bukhari and Muslim.

- **Feeling drowsy while in the mosque**

It is preferred for one who is in the mosque to change place if he feels sleepy. The movement may remove some of his drowsiness and help wake him up. This rule is true for Fridays and any other day.

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "If one of you becomes sleepy while he is in the mosque, he should move from his place to another place." This is related by Ahmad, Abu Dawud, al-Baihaqi, and at-Tirmizhi who calls it hasan sahih.

- **The Friday prayer as an obligation**

The scholars are in agreement that salat al Jumu'ah is an individual obligation and it is two rak'at. Allah says in the Qur'an: "O you who believe, when the call for the salah of Jumu'ah is proclaimed, hasten unto the remembrance of Allah, and leave off business (and trading). That is best for you if you but knew."

The obligatory nature of salat al-Jumu'ah is also obvious from the hadith recorded by al-Bukhari and Muslim from Abu Hurairah that the Prophet said: "We are the last [of the people to come] but the first on the day of resurrection. They received their books before us and we got ours after them. This day was obligatory upon them, but they differed concerning it, and Allah guided us. The people, therefore, follow us: the Jews tomorrow and the Christians the day after tomorrow."

Ibn Mas'ud reports that the Prophet noticed some people staying away from al-Jumu'ah and said: "I had the notion to order someone to lead the people in prayer, and then to go and burn the houses of those who stayed away from al-Jumu'ah." This is related by Ahmad and Muslim.

Abu Hurairah and Ibn 'Umar report that they heard the Prophet sallallahu alehi wasallam say: "Those who are not attending the Friday salah should change their ways; otherwise, Allah, the Exalted, will seal their hearts and they will be reckoned the heedless." This is related by Muslim, and by Ahmad and an-Nasa'i from Ibn 'Umar and Ibn 'Abbas.

Abu al-Ja'd ad-Damari reports that the Prophet said: "Whoever misses three Friday prayers in a row out of negligence will have a seal put over his heart by Allah." This is related by the five, and Ahmad and Ibn Majah have something similar from Jabir, while Ibn as-Sakin has graded it to be sahih.

● **Upon whom salat al-Jumu'ah is obligatory**

Salat al-Jumu'ah is an obligation upon every free, adult, sane, resident Muslim who has the ability to attend the salah and does not have a valid excuse to miss it. Salat al-Jumu'ah, however, is not obligatory on the following:

-1- Women and children. Concerning this category there is no difference of opinion.

-2- The person who is ill and faces hardship if he goes to the mosque, or who fears that his illness will be increased by going to the mosque, or whose recovery will be delayed. This also includes the person who is nursing a very ill person if, especially, the ill person cannot manage in the absence of the nursing person.

Tariq ibn Shihab reports that the Prophet sallallahu alehi wasallam said: "Al-Jumu'ah is a duty upon every Muslim in the community, save four: a slave, or a woman, or a child, or a person who is ill." An-Nawawi says that its chain is sahih

according to the conditions set by al-Bukhari and Muslim. Ibn Hajr says that more than one person has graded it sahih.

-3- For the traveler, even if he is staying at a certain place during the time of the beginning of salat al-Jumu'ah, it is not obligatory. This is based on the fact that the Prophet sallallahu alaihi wasallam traveled and did not perform the salat al-Jumu'ah but only prayed the zuhr and 'asr together during the time of the zuhr prayers. The caliphs after him and others also acted in a similar manner.

-4- One who is in debt and cannot repay his debt and therefore fears that he will be imprisoned, and one who fears that he will be harmed by an oppressive ruler: Ibn 'Abbas reports that the Prophet sallallahu alaihi wasallam said: "Whoever hears the call to the salah and does not respond to it [i.e., by coming to the salah], there will be no prayer for him unless he has an excuse." The people inquired: "O Messenger of Allah, what is a [valid] excuse?" He answered: "Fear or illness." This is related by Abu Dawud with a sahih chain.

-5- Environmental restraints like rain, mud, extreme cold, and so on. Ibn 'Abbas said to the mu'azhzhin on a rainy day: "When you say 'I testify that Muhammad is the Messenger of Allah,' do not say 'Come to the prayer,' but say 'Pray in your houses.'" The people objected to that and he told them: "One better than me did so [the Prophet sallallahu alaihi wasallam]. Al-Jumu'ah is an obligation but I dislike that you should go out walking in the mud and slush." Abi Malih reports that his father had witnessed the day of Jumu'ah with the Prophet and it was raining and the people were troubled by their shoes so he ordered them to pray in their stopping places. This is related by Abu Dawud and Ibn Majah.

All of these people are not obliged to pray the Friday salah although they are obliged to pray the zuhr. Should one of them pray salat al-Jumu'ah, it will still be valid for him or her and he will no longer be obliged to pray the zuhr. And the women during the time of the Prophet sallallahu alaihi wasallam, attended the mosque and used to pray al-Jumu'ah with him.

- **The Time of the Salat al-Jumu'ah**

The majority of the companions and successors were of the opinion that the time of al-Jumu'ah is the same as that of the zuhr. Ahmad, al-Bukhari, Abu Dawud, at-Tirmidhi, and al-Baihaqi record from Anas that the Prophet sallallahu alaihi wasallam would pray al-Jumu'ah when the sun had passed its meridian. Ahmad and Muslim record that Salamah ibn al-Akua' said: "We would pray salat al-Jumu'ah with the Prophet when the sun had passed the meridian, and when we returned

[from the salah], we would be following our shadow." Al-Bukhari says: "The time of al-Jumu'ah is when the sun passes its meridian." Similar narrations have been recorded from 'Umar, 'Ali, an-Nu'man ibn Bashir, and 'Umar ibn Harith. Ash-Shaf'i says: "The Prophet sallallahu alehi wasallam, Abu Bakr, 'Umar, 'Uthman, and the imams after them all prayed the Jumu'ah when the sun had passed its zenith."

The scholars of the Hanbali school and Ishaq are of the opinion that the time for al-Jumu'ah is from the beginning of the time for salat al-'id to the end of the time for the zuhr. They base their opinion on Ahmad, Muslim, and an-Nasa'i who record from Jabir: "The Prophet would pray al-Jumu'ah and then we would take our camels to rest until the sun passed its zenith." This hadith clearly states that they prayed al-Jumu'ah before the sun passed the meridian. They also cited as proof the hadith of 'Abdullah ibn Saidan as-Salmi who said: "We prayed al-Jumu'ah with Abu Bakr, and his khutbah and salah were before noon. Then we prayed with 'Uthman and his khutbah and salah lasted until after the sun had passed the meridian, and no one scolded either for it." This is related by Ahmad, who cites it as a proof, and by ad-Daraqutni. Ahmad adds: "And [something] similar to that has been related from ibn Mas'ud, Jabir, Sa'id, and Mu'awiyah. They all prayed before the sun passed the meridian and no one objected to what they did, and that was the consensus. The majority of the scholars, however, interpret the hadith of Jabir as implying that one should pray the salah early in its time, when the sun has passed the meridian, and not wait until the weather gets cool. The prayer and the resting of the camels was right after the sun passed the meridian. As to the report from 'Abdullah ibn Saidan, these scholars consider it weak. Ibn Hajar writes about him: 'He is one of the major tabi'in [i.e., of the generation after the companions], and his integrity is not well-established. 'Adi says: "He is somewhat majhul, i.e. unknown as a trustworthy person." Bukhari observes. "His report is not to be trusted, especially when he is contradicted by people who are more credible (qawi) than him as Ibn abi Shaibah relates from Suwaid ibn Ghafilah that the latter prayed with Abu Bakr and 'Umar after the sun had passed the meridian and its chain is strong. '"

- **The number of people required for al-Jumu'ah**

There is no dispute among the scholars that a congregation is a necessary condition for the validity of al-Jumu'ah. This is based on the hadith of Tariq ibn Shihab who reports that the Prophet said: "Al-Jumu'ah is an obligation (wajib) upon every Muslim in the community." However, the scholars do differ on how many people are required for al-Jumu'ah. There are fifteen different opinions on this question and they are mentioned by Ibn Hajar in Fath al-Bari. The strongest opinion is that salat al-Jumu'ah is valid if there are two or more people present since the Prophet is reported to have said: "Two or more constitute a congregation."

Ash-Shaukani says: 'The other prayers are considered to be made in congregation if there are two people present. The same applies to Jumu'ah salah, unless there is a reason for it to be different. There is no evidence to show that [for the purpose of the congregation] its number should be larger than that for the other prayers.

'Abdul Haqq says: 'There is no confirmed hadith on the number of people needed for al-Jumu'ah.' Similarly, as-Sayuti holds: 'There is no confirmed hadith which states a particular number [for the Jumu'ah salah].'" This is also the opinion of at-Tabari, Dawud, an-Nakha'i, and Ibn Hazm.

- **The place for al-Jumu'ah**

It is valid to perform the Jumu'ah salah in any country, city, mosque, any building in a city, or in any space in a city as it also is valid to have it performed in more than one place. 'Umar wrote the following to the people of Bahrain: "Offer the Jumu'ah salah wherever you may be." This is related by Ibn abi Shaibah. Ahmad holds its chain to be good. This includes both the cities and countryside.

Ibn 'Abbas says: "The first Friday salah that was performed in Islam, after the Friday salah in the mosque of the Messenger of Allah sallallahu alehi wasallam in Medinah, was in Jawa'i, a village in Bahrain." This is related by al-Bukhari and Abu Dawud.

Al-Laith ibn Sa'd reports that the people of Egypt and of the surrounding sea-shore would perform the Jumu'ah salah during the time of 'Umar and 'Uthman according to their orders. Some of the companions of the Prophet attended jumu'ah prayer with them. Ibn 'Umar saw the people in the areas between Makkah and Medinah performing the Jumu'ah prayers, and he did not object to their action. This is related by 'Abdurrazzaq with a sahih chain.

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- **Ruling concerning khutbah**

The majority of the people of knowledge are of the opinion that khutbahtul Jumu'ah is obligatory and they support this by the confirmed hadith which state that the Prophet always made the khutbah with the Jumu'ah. In their support they also quote the saying of the Prophet: "Pray as you see me pray," and the Qur'anic verse: "O you who believe, when the call is proclaimed for salatul jumu'ah, hasten unto the remembrance of Allah." This verse contains an order to hasten unto the remembrance, which implies it is obligatory, and (the scholars) interpret the

remembrance of Allah to include the khutbatul Jumu'ah. Ash-Shaukani refutes the first argument by saying that hadith simply states the action of the Prophet sallallahu alehi wasallam and does not necessarily prove that such an action is obligatory. As to the verse, he regards it as simply a command to be present at the salah which is obligatory and excludes khutbah... Regarding their argument relating to the commandment to "hasten unto the remembrance of Allah," he says it refers to salah only, which is the real cause for making haste. There is, however, an agreement that the Friday salah is obligatory while there is a dispute over whether or not the khutbah is obligatory. Ash-Shaukani concludes by saying that apparently the correct view is the one held by al-Hassan al-Basri, Dawud az-Zahiri and al-Juwaini, that the khutbah is only a highly recommended act.

- **The greeting of the Imam**

The imam should greet the people when he comes upon the pulpit, followed by the azhan which is to be made when he sits. The imam should face the people during the azhan.

Jabir reports that when the Prophet mounted the pulpit, he would greet the people. This is related by Ibn Majah and in its chain is Ibn Lahiya, and al-Athram has recorded it in his Sunnan from ash-Sha'biy, on the authority of the Prophet, in mursal form. Ata' and others also reported in mursal form that when the Prophet walked to the top of the pulpit, he would turn to the people and say: "Peace be upon you." According to ash-Sha'biy: "Abu Bakr and 'Umar used to do that [also]."

As-Sa'ib ibn Yazid informs: "The first azhan to salah made on the day of Jumu'ah was made when the imam sat upon the pulpit during the time of the Prophet, Abu Bakr, and 'Umar. Then, during the time of 'Uthman, since there were many people, he instituted a third azhan outside the mosque. The Prophet only had one mu'azhzhin." This is related by al-Bukhari, an-Nasa'i, and Abu Dawud. In another narration, it is stated: "During the time of 'Uthman, there were many people, so 'Uthman ordered the people to make a third call to salah on the day of Jumu'ah, outside of the mosque, and that practice has continued."

Ahmad and an-Nasa'i record: "Bilal would make the azhan to salah when the Prophet sallallahu alehi wasallam sat upon the pulpit, and he would make the iqamah when the Prophet came down from the pulpit."

'Adi ibn-Thabit relates from his father on the authority of his grandfather who said: "When the Prophet ascended the pulpit, he would face his companions." This is related by Ibn Majah. Concerning this latter hadith, although there is some doubt

about it, at-Tirmizhi says: "The people of knowledge from among the companions and others follow that and they prefer that the imam face the people when delivering the khutbah. "

Contents of the khutbah

It is preferred that the Friday khutbah include praises of Allah, the Exalted, prayers upon the Prophet, admonitions, and Qur'anic recitations.

Abu Hurairah reports that the Prophet sallallahu alehi wassallam said: "Every speech that does not begin with the praises of Allah is defective." This is related by Abu Dawud. Ahmad has something similar to it.

In another version, it is stated: "The Friday khutbah that does not contain the testimony ["There is no God except Allah, and Muhammad is His Messenger] is like the defective hand." This is related by Ahmad, Abu Dawud, and at-Tirmizhi.

Ibn Mas'ud reports that the Prophet would say in his opening testimony: "All praise be to Allah, we seek His aid and we seek His forgiveness and we seek refuge in Allah from the evil of our souls. Whomever Allah guides, no one will be able to mislead him. Whoever He leaves astray will have no guidance for him. And I testify that there is no God except Allah and that Muhammad is His slave and His Messenger whom He sent with the truth and as a warner before the Hour. Whoever obeys Allah and His Messenger will be guided aright, and whoever disobeys them will only harm his own self and he will not harm Allah, the Exalted, at all."

Ibn Shihab was asked about the Prophet's opening testimony during his khutbah on the day of Jumu'ah, and he said something similar to that except that he stated: "Whoever disobeys them has gone astray." Abu Dawud related both of these reports.

Jabir ibn Samurah says: "The Messenger of Allah would deliver his khutbah standing, would sit in between the two khutbahs, would recite some verses, and would remind the people [about Allah]." This is related by the group, save al-Bukhari and at-Tirmizhi.

The obligatory nature of salat al Jumu'ah is also obvious from the hadith recorded by al-Bukhari and Muslim from Abu Hurairah that the Prophet said: "We are the last [of the people to come] but the first on the day of resurrection. They received their books before us and we got ours after them. This day was obligatory upon

them, but they differed concerning it, and Allah guided us. The people, therefore, follow us: the Jews tomorrow and the Christians the day after tomorrow."

Jabir also related that the Prophet sallallahu alehi wasallam would not make his admonitions on Friday too long, but give a very short khutbah. This is related by Abu Dawud.

Umm Hisham bint Harithah ibn an-Nu'man says: "I learnt [Surah] Qaf of the Glorious Qur'an from the Prophet for he recited it upon the pulpit every Friday when he addressed the people." This is related by Ahmad, Muslim, an-Nasa' i, and Abu Dawud .

Ya'la ibn Umayyah reports that he heard the Prophet recite, while on the pulpit: "And they cry: O Malik!..." (az-Zukhruf 77). This is related by al-Bukhari and Muslim.

Ibn Majah records from Ubayy that the Messenger of Allah recited: "Blessed is He..." [Surah al-Mulk] on Friday while he was standing. In ar-Raudah an-Nadiyah, it is stated: "Thus the required khutbah, in terms of Islamic law, should be modeled after the Prophet's khutbah exhorting people to do good and warning them against dire consequences of the evil. This is the spirit of the address which the Islamic law has instituted. As to the other contents of the khutbah, like praising Allah, saying prayers upon His Messengers or reciting a portion of the Qur'an, none of these is its main purpose, which is to admonish people... It has been customary among the Muslims [in the light of the sunnah] that if one wanted to make some sort of proclamation, he would begin with praises of Allah and prayers upon His Prophet, or something of that nature. Still, that is not the purpose of the khutbah; indeed, the purpose is that which is said after praises of Allah and prayers for the prophet. If a person delivers a khutbah and confines it to only praising Allah and saying prayers upon the Prophet, his khutbah would hardly be acceptable. Any person with common sense could understand that.

It is the admonitory aspect of the Friday khutbah which the hadith emphasise, and if a khatib makes an admonition, he fulfills the purpose of shari'ah; if he precedes his khutbah with praises of Allah and prayers upon the Prophet and during his admonitions he uses Qur'anic verses, then he does it in a complete and satisfactory manner."

- **Posture during and between the khutbahs**

It is proper for the imam to stand for the two khutbas and to sit for a short while in between them.

Ibn 'Umar said: "When the Prophet sallallahu alehi wasallam would deliver the Khutbatul Jumu'ah, he did so standing, and then he would sit, and then he would stand [again, for the second khutbah] as the people do today." This is related by the group.

Jabir ibn-Samura said: "The Prophet would deliver the khutbah while standing, and then he would sit, and then he would stand and speak again. Whoever says that he gave the khutbah while sitting has lied. Verily, I prayed with him more than two thousand prayers [including the five daily prayers]." This is related by Ahmad, Muslim, and Abu Dawud.

Ibn abi-Shaibah records that Tawus said: "The Prophet gave the khutbah while standing and so did Abu Bakr, 'Umar, and 'Uthman. The first one to give khutbah while sitting upon the pulpit was Mu'awiyah," Ibn abiShaibah also records from ash-Sha'biy that Mu'awiyah used to deliver the khutbah while sitting, when he became overweight. Some of the scholars say that it is obligatory to deliver the khutbah while standing and it is also obligatory to sit in between the two khutbahs. They cite the example of the Prophet and his companions who always did so; however, the fact that they consistently performed an act is not sufficient to prove that it is fard (obligatory) .

- **It is preferred to raise one's voice, to keep the khutbah short, and to the point**

Ammar ibn Yasir reports that he heard the Messenger of Allah say: "Prolonging salah and shortening one's khutbah is a sign of one's understanding of the religion. So, prolong the prayer and shorten the khutbah." This is related by Ahmad and Muslim. Shortening the khutbah and prolonging one's salah shows one's understanding of religion, for such a person is able to comprehend and express much in a few words.

Jabir ibn Samurah says: "The Prophet's salah was of a moderate length and so was his khutbah." This is related by the group, save al-Bukhari and Abu Dawud.

'Abdullah ibn abi Aufa reports: "The salah of the Messenger of Allah was long and his khutba.i was short." This is related by an-Nasa'i with a sahih chain.

Jabir informs: "When the Prophet delivered the khutbah, his eyes became red, his voice rose, and his anger increased as if giving a warning to the enemy." This is related by Muslim and Ibn Majah.

An-Nawawi says: "It is preferred for the khutbah to be in an eloquent and proper Arabic, and it should be an organized speech that the people can understand. It should not be a speech, which is over the heads of the people, nor should it be shallow or contain foul language as that would defeat its purpose. Its words should be chosen carefully to make them attractive and meaningful."

Giving his views on the subject, Ibn al-Qayyim says: "The khutbah of the Prophet reinforced the fundamental articles of faith, like belief in Allah, the Exalted, His angels, His books, His messengers, and the meeting with Him. He would mention the paradise and the hellfire and what Allah, the Exalted, has promised to His devoted servants and the people who obey Him and what Allah has promised to His enemies and the miscreant. While listening to his khutbah, the hearts would be filled with belief in Allah, His oneness, and His majesty. His khutbahs were not like speeches of those who speak only of matters of concern of common folk, lamenting earthly life and frightening people of the approaching death. Such speeches cannot inspire faith in Allah or strengthen belief in His oneness or move people by allusion to His mighty works in history, nor can they kindle in hearts intense love for Allah, making the listeners look forward eagerly to the time they will meet Him! The people who hear such speeches gain no benefit at all, except that they will die and that their wealth will be distributed and their bodies will be turned to dust. Woe to such poets, what sort of faith is fostered by such sermons, and what sort of tawhid do they teach or knowledge disseminate? If we study the khutbahs of the Prophet sallallahu alehi wasallam and his companions, we find them imbued with perspicuous guidance, tawhid, attributes of Allah, explaining the basic articles of the faith, inviting people to Allah, and drawing their attention to His providential care that makes Him so beloved to His slaves. His khutbahs referred to Allah's dealings with others in the past so as to warn his listeners against His wrath and exhort them to remember Him, thank Him and win His pleasure and love. Those who heard these khutbahs were inspired with the love of Allah and they looked forward eagerly to meeting their Lord. As time went by, the example of the Prophet was forgotten and other things prevailed. The main purpose of the khutbah was forgotten. The eloquent and nice words that moved the hearts became rare in speeches. The main thrust of the khutbah was neglected. The hearts were no longer touched and the basic purpose of the khutbah was lost."

- **The imam interrupting his khutbah for some reason**

Abu Hurairah reports: "The Prophet was delivering a khutbah and al-Hassan and al-Hussain [his grandsons] came and they were wearing two red shirts and they were tripping while walking. The Prophet came down from the pulpit and picked them up and placed them in front of himself, and then he said: 'Allah and His Messenger have told the truth. Verily, your wealth and children are a trial. I looked to these two children walking and tripping, and I could not be patient, so I cut off my khutbah and went to pick them up.'" This is related by the five.

Abu Rifah al-'Adwi says: "I went to the Prophet while he was delivering a khutbah, and I said: 'O Messenger of Allah, this strange man has come to ask about his religion as he does not know what his religion is.' The Prophet turned to me and left his speech, he came to me and he was given a wooden chair with four iron legs, and he started to teach me what Allah had taught him and then he went back to complete his khutbah." This is related by Muslim and an-Nasa'i.

Ibn al-Qayyim writes: "The Prophet would interrupt his khutbah due to some reason, or to respond to a question from some of his companions.

Sometimes he would descend from the pulpit due to some need and then return and complete his khutbah, as he did when he picked up al-Hassan and al-Hussain. He took them and then returned with them to the pulpit. Sometimes he would interrupt his khutbah to say things to certain people, [e.g.,] 'Sit, so and so,' 'Pray, so and so.' [Sometimes] he ordered them to take care of certain things during his khutbah."

- **It is forbidden to speak during the khutbah**

The majority of the scholars are of the opinion that it is obligatory to be silent during the khutbah, and one is not to indulge in conversation during the khutbah, not even if it is to order one to do some good or to stop some evil, and this rule applies whether or not the person sitting in the mosque can actually hear the khutbah.

Ibn 'Abbas reports that the Prophet sallallahu alehi wasallam said: "Whoever speaks in Jumu'ah while the imam is delivering the khutbah is like a donkey who is carrying books, and for those who tell him to be quiet, there is no [reward] for the Jumu'ah." This is related by Ahmad, ibn abi-Shaibah, al-Bazzar, and at-Tabarani. Ibn Hajar said in Bulugh alMaram: "There is no fault in its chain."

'Abdullah ibn 'Amr reports that the Messenger of Allah said: "There are three types of people who attend the Jumu'ah: one, a man who is present but speaks [during the speech], and that is his portion of the prayer; two, a man who is present and

makes supplications - in his case, Allah may give him what he asks, if He wishes, or He may not give him what he asks, three, a person who is present and observes silence and does not step over the necks of the Muslims nor harm anyone - for him, there is expiation from that Jumu'ah until the next Jumu'ah plus an additional three days as Allah has said: 'He that does good shall have ten times as much to his credit.'" This is related by Ahmad and Abu Dawud with a good chain.

Abu Hurairah reports that the Prophet said: "If, during the Jumu'ah while the imam is delivering khutbah, you tell your companion to be quiet, then you have spoken needlessly." This is related by the group, save Ibn Majah.

Abu ad-Darda' says: "The Prophet was upon the pulpit and was addressing the people and he recited a verse, and next to me was Ubayy ibn-Ka'b and I asked him: 'When was that verse revealed?' He refused to talk to me until the Messenger of Allah came down from the pulpit and then he said to me: 'You have nothing from your Jumu'ah, except your useless talk.' When the Prophet had finished, I went to him and informed him of what had happened, and he said: 'Ubayy has told the truth. If you hear your imam speaking, be quiet until he is finished.'" This is related by Ahmad and at-Tabarani.

Ahmad and ash-Shafi'i are reported to have made a distinction, concerning this ruling, between one who can hear the speech and the one who cannot hear the speech, saying that speaking is forbidden for the former and not for the latter, although it is preferred for the latter also to be silent.

At-Tirmizhi records that Ahmad and Ishaq made an exception for replying to a salutation and responding to a sneeze while the imam is delivering the Friday khutbah. According to ash-Shafi'i: "If a person sneezes [during the khutbah] and someone says: 'May Allah bless you,' I wish I could have accommodated it since such a reply is a sunnah. In my view it is makruh that a person should greet someone with salam [while they are listening to the khutbah]. [What makes it worse is] that his salam is not returned, even though saying salam is a sunnah while responding to it is a fard.

- **Indulging in conversation when the khutbah is not being delivered, is permissible**

Tha'labah ibn abi-Malik says: "We would be talking on Jumu'ah while 'Umar was sitting on the pulpit and when the call to salah was finished 'Umar would stand and no one would utter a word until he had completely finished both of his khutbahs.

When the iqamah was made and 'Umar came down from the pulpit, the people would then speak." This is related by ash-Shaf'i in his Musnad.

Ahmad records, with a sahih chain, that while the Azhan was being made, 'Uthman ibn-'Affan would be sitting on the pulpit, apprising the people of their situation and the prices of some commodities.

- **Catching One Rak'ah or Less of the Jumu'ah**

Most of the people of knowledge are of the opinion that if a person catches only one rak'ah of al-Jumu'ah, then that rak'ah will be valid and the person need only make up the one rak'ah that he misses.

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Whoever catches only one rak'ah of the salah and then adds to it the other one, his prayer will be complete." This is related by an-Nasa'i, Ibn Majah, and ad-Daraqutni. In Bulugh al-Maram, Ibn Hajar says that its chain is sahih although Abu Hatim says that the strongest opinion is that it is mursal.

Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "Whoever catches one rak'ah of the prayer has indeed caught the whole prayer." This is related by the group.

Whoever catches less than one rak'ah of the salah has not caught the Jumu'ah and he is to pray four rak'at of the zuhr salah according to the majority of the scholars.

Ibn Mas'ud says: "Whoever catches one rak'ah from al-Jumu'ah is only to add another one to it. Whoever misses both rak'at is to pray four rak'at." This is related by at-Tabarani with a good chain.

Ibn 'Umar says: "If one catches from the Friday salah one rak'ah, then he is to add another one to it. If he catches only the sitting [at the end of the prayer, following the bowing], then he is to pray four [rak'at]." This is related by al-Baihaqi. Such is the opinion of the Shaf'i, Maliki, and Hanbali schools, and Muhammad ibn al-Hassan. Abu Hanifah and Abu Yusuf say that if one catches the tashahud with the imam, then he has caught al-Jumu'ah. He should pray two rak'at after the imam makes the taslim, and his Friday salah would be complete.

- **Offering the salah in a crowded area**

Ahmad and al-Baihaqi relate from Sayyar that 'Umar was giving an address and said: "The Messenger of Allah built this mosque and we were with him [i.e., the

emigrants and the helpers], and if it becomes very crowded, a person among you is to make the prostration on the back of his brother." When, he saw some people praying in the street, he said to them: "Pray in the mosque."

- **Nawaf'l before and after al-Jumu'ah**

It is a sunnah to pray four rak'at or two rak'at after al-Jumu'ah: Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "Whoever is to pray after the Jumu'ah should pray four rak'at." This is related by Muslim, Abu Dawud, and at-Tirmizhi.

Ya'la ibn Umayyah reports that he heard the Prophet recite, while on the pulpit: "And they cry: O Malik!..." (az-Zukhruf 77). This is related by al-Bukhari and Muslim.

Ibn 'Umar says: "The Prophet would pray two rak'at in his house on the day of Jumu'ah." This is related by the group.

Ibn al-Qayyim says: "After the Prophet finished the Jumu'ah, he would enter his house and pray two rak'at, and he ordered those who prayed the Jumu'ah to pray four rak'at after it.

Our sheikh Ibn Taimiyyah says: 'When he prayed in the mosque, he would pray four [rak'at], and when he prayed in his house, he would pray two rak'at.' I say: this is what the hadith is pointing to. Abu Dawud records from ibn 'Umar that when he prayed in the mosque, he would pray four rak'at, and when he prayed in his house, he would pray two rak'at. Also, in the two Sahihs it is reported from ibn 'Umar that the Prophet would pray two rak'at in his house after the Friday salah."

If one prays four rak'at, then, according to some, he is to pray them all connected, while others hold that he is to pray two rak'at, make the taslim, followed by another two rak'at. It is preferred to pray them in one's house. If one prays them in the mosque, he should change his place of prayer after the Friday salah.

Concerning any sunnah prayer before the Friday salah, Ibn Taimiyyah writes: "The Prophet sallallahu alehi wasallam never offered any salah after the azhan and before the Friday salah, and no one has ever related such an act from him. During the Prophet's time, there was only one azhan and that was made when the Prophet sat upon the pulpit. Bilal would make the azhan and then the Prophet would give the two khutbahs. Next, Bilal would make the iqamah and the Prophet would lead the people in salah. It is not possible that the Prophet would have made a salah

after the azhan nor anyone else among the Muslims who prayed with the Prophet could have done so. And we have no evidence to show that the Prophet, sallallahu alehi wasallam, prayed in his house before going out to the mosque on Friday. He did not specify any time for any salah before the Friday salah. What he said was meant to exhort those going early to the mosque on Friday to engage themselves in prayer. He said: 'Whoever goes out early and walks and does not ride to the mosque and prays what has been prescribed [by Allah] for him...' That has been related from the Prophet's companions. When they would reach the mosque on Friday, they would pray whatever amount was easy for them. Some of them prayed ten rak'at and some prayed twelve and some only eight and others less than that. For this reason most of the scholars are of the opinion that there is no sunnah prayer with a specified number of rak'ah or time, before aljumu'ah, for there is nothing either in the actions or statements of the Prophet to support or confirm it.

- **Salatul Jumu'ah and Salatul 'Id occurring on the same day**

If the day of 'Id occurs on Jumu'ah, then salatul Jumu'ah is no longer an obligation upon those who performed the salatul 'Id.

Zaid ibn Arqam says: "The Prophet sallallahu alehi wasallam prayed the salatul 'id and then he gave an exemption concerning the Jumu'ah, saying: 'Whoever wishes to pray it may pray it.'" This is related by the five and al-Hakim. Ibn Khuzaimah calls it sahih.

Abu Hurairah reports that the prophet sallallahu alehi wasallam said: "Two festivals have occurred together on this day of yours. For whosoever desires, this will suffice for his salatul Jumu'ah, but we are going to perform salatul Jumu'ah." This is related by Abu Dawud.

It is preferred for the imam to perform the Jumu'ah so anyone who wishes to perform it may do so as well as those who were not able to attend the 'id prayer. The Prophet sallallahu alehi wasallam said: "We are going to perform the salatul Jumu'ah."

According to the Hanbali school, the zuhr is obligatory upon anyone who does not attend the salatul Jumu'ah because he has performed the 'id prayer. Nevertheless, it apparently is not obligatory as there is a hadith in Sunan Abu Dawud in which Ibn az-Zubair says: "'Id and Jumu'ah occurred on the same day so he joined them and prayed two rak'at at an early time, and did not add anything to it until 'asr.

May Allah guide and protect us all.