

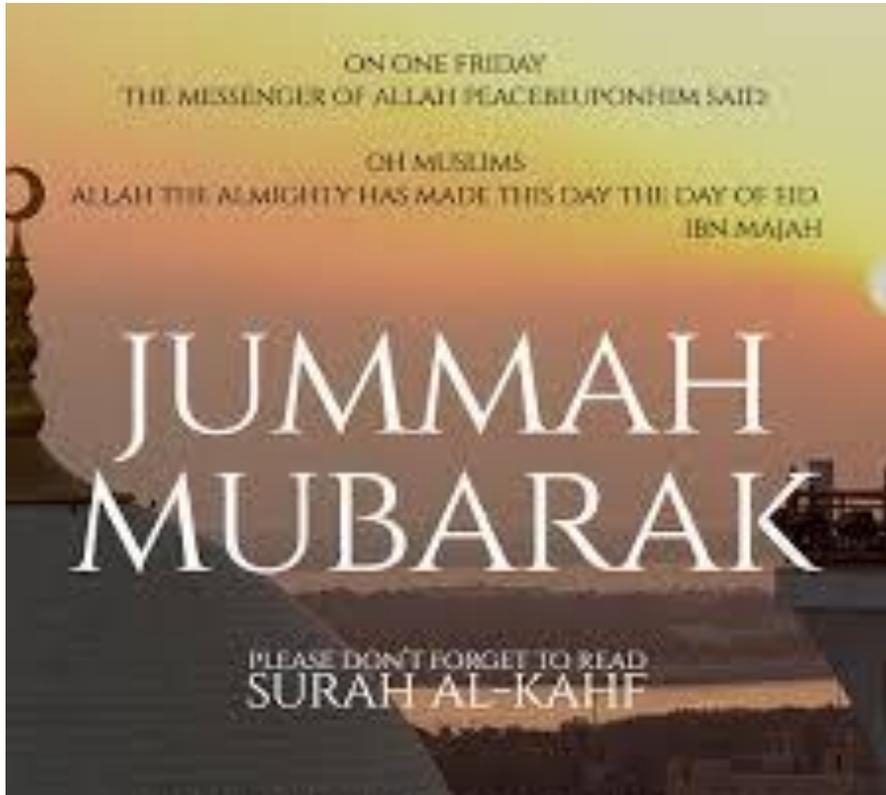
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salatul Jumu'ah



Imam's Conference 2017
Al Baqi Islamic Center
Springfield, Mass.

Essentials



Jumma Mubarak

Presented by
Imam Kashif Abdul-karim
Muhammad Islamic Center of Hartford, CT.

Imam Kashif Abdul-Karim

Imam Kashif Abdul-Karim currently serves as the resident Imam of Muhammad Islamic Center of Greater Hartford. Outside of his Masjid responsibilities, he serves on the Board of Directors for C.A.I.R., Connecticut Chapter, the Connecticut Center for a New Economy, End the Culture of Violence, and the Interfaith Fellowship for Universal Healthcare. Imam Kashif also functions as the Secretary for The New England Council of Masajid, President/Co-founder for the State of Connecticut's Muslim Endorsement Council of Connecticut (MECC), The Emeritus Convener and President of the Leadership Council for Connecticut Masajid, and also serves as the New England Regional Coordinator for the American Coalition for Good Government. Imam Kashif Abdul-Karim has studied intensively under various imams in association with Imam WD Mohammed's leadership throughout the United States and under local scholars in the tradition of the Prophet Muhammad. Imam Kashif has spent many years working in Islamic Education. Imam Kashif served as an Islamic Studies teacher, a city CMS curriculum coordinator for New Haven and Hartford, curriculum coordinator for the North East Region Department of Islamic Education, vice-principal and principal of the Clara Muhammad School in New Haven and Hartford. He has worked with the Consortium of Clara Muhammad Schools on national curriculum development. Imam Kashif Abdul-Karim served as a principal for the Islamic Cooperative Home Schooling Network of Connecticut, a full-time alternative to public education. Imam Kashif is married to Khaliah Abdul-karim and has three children.

All The Praise is Due to Allah





إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ
مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ



All the praise is due to Allah, we turn to him seeking assistance, we turn to him seeking forgiveness and we turn to him seeking refuge, protection and guardianship from the evil that come from within our own souls.

We recognize that Allah is he who is best able to guide and without his guidance we have no guidance at all. We recognize that if we have gone off the path of good it is only Allah who can return us back to the way that is right. We bare witness without any hesitation, reservation, or frustration that there is no G-d worthy of worship but the one G-d, Allah, and we bare witness that Muhammad of whom the Qur'an was revealed over 14 centuries ago is Allah's last prophet, his messenger, and the universal liberator for all of mankind.

Purpose:

The primary goal of every Imam is to perform or facilitate the Jummah service once a week for the community they serve. The method in which this is performed is often debated among the Muslim community. The community of Imam WD Mohammad needs to have a framework to solidify our methodology of performing the Jumu'ah which agrees with the Quran, the uswah of the prophet, and the tafsir of Imam WD Muhammad. We are unique in our approach, our inclusivity of genders attending, and our language. This workshop does not serve to instruct but to establish a collective framework we can function within.

Goal(s)

1. Attendance: Fard: Jummah requirement
2. Gender Equity as it relates to Jummah
3. Gender relationships as it relates to our masjid structure
4. Who should lead the Jummah: Imam – Criteria.
5. Format of Jumu'ah
6. Body of first part of Khutbah
7. Strategy of the khutbah
8. Methodology Dos – and don'ts
9. Conclusion of the first part of khutbah
10. Opening of second part of Khutbah
11. Purpose of second part of Khutbah
12. The Closing Dua
13. Things that invalidate Jummah

Jumma: A fard requirement - Attendance

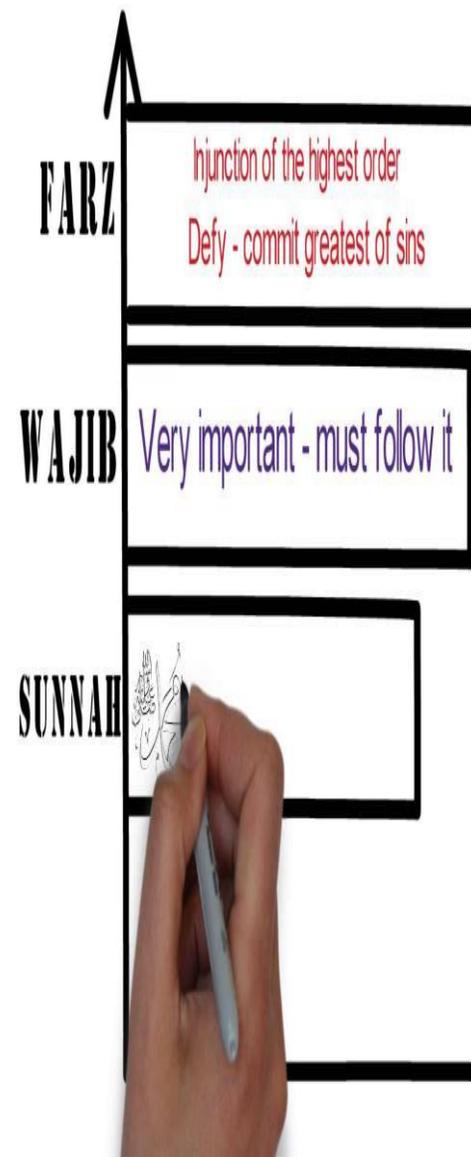
" O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew. "

The scholars are in agreement that Jumu'ah prayer is obligatory, but not obligatory for **women, slaves, children, and the sick**. This mean they may pray four rak'ahs of Zuhr in their homes.

Ibn al-Mundhir (May Allah have mercy on him) says in *al-Ijmaa'* (no. 52):
The evidence for this is the hadith of Taariq ibn Shihaab (may Allah be pleased with him) according to which the Prophet (peace and blessings of Allah be upon him) said:

"Jumu'ah is a duty that is required of every Muslim in congregation, except four: a slave, a woman, a child or one who is sick."

Narrated by Abu Dawood 91067). Al-Nawawi said in *al-Majmoo'* (4/482): its isnaad is saheeh according to the conditions of the two Shaykhs (al-Bukhaari and Muslim).



women, slaves, children, the sick.

Slaves:

Also seen as those incarcerated, without rights, cant control movement, inmates in shelters.

Children.

In school youth exempt. Above puberty. We still can be working on getting older kids Jummah excursions or Jummah in schools (develop letters of explanation to schools)

The Sick:

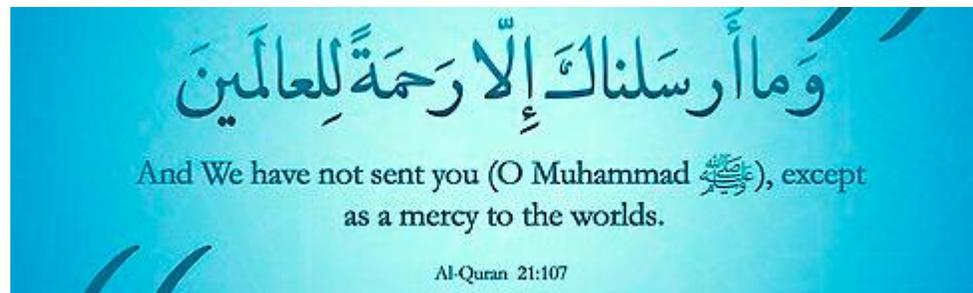
Also includes the sick in the mind; the insane. The elderly, senior citizens and pioneers. with disabilities. Cant walk, Breathing machines, etc. (online services)

Women

cont

MERCY

“Allah does not want to put you into difficulties”



Gender Equity

Female Attendance by Masajid

Overall 16% of attendees in immigrant Masajid for Jummah are female.

The highest average of female attendees at Friday Prayers (Jummah) occurs in African American Masajid. 23% of attendees at African American Masajid on Friday are women.

Two thirds (66%) of mosques sampled in America use dividers to demarcate women's prayer spaces during daily prayers. This percentage has also not changed over the past decade.

Use of Partition or Divider by Mosque Characteristics

The pattern of using curtains or partitions seems to vary by ethnicity,

African American mosques reporting less use (39%)

South Asians reporting the highest use (80%)

of Arab mosques, 70%

Mixed South Asian and Arab mosques, and other mosques used curtains.

Comparing mosques within the African American category, there is a striking difference between those who follow the leadership of the late W. Deen Mohammed who are least likely to use dividers (**only 10%**)



Should women attend Jummah?

Reasons used by some Muslim communities who prevent women's attendance.

The scholars all agree that Jumu'ah prayer is not obligatory for women, and that they may pray four rak'ahs of Zuhr in their homes.

- **“Jumu'ah is a duty that is required of every Muslim in congregation,** except four: a slave, a woman, a child or one who is sick.”

Narrated by Abu Dawood 91067).

It is better for a woman to pray Zuhr in her house, because of this report by Prophet Muhammad (peace and blessings of Allah be upon him):

- **“Do not prevent your women from going to the mosques,** although their houses are better for them.”

Narrated by Abu Dawood (567); classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

These two hadith are
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Mercy. Slave – Child - Sick “When they can go or we take them we celebrate their going. it's a victory”

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SAFETY ISSUES IN PAST, STORY OF UMAR WIFE.



That Hadith was rejected as Gha'reeb (invalid), because it contradicts actual practice during the time of the Prophet and the first four Khalifahs when, in fact, women attended Mosque services without restriction or opposition.

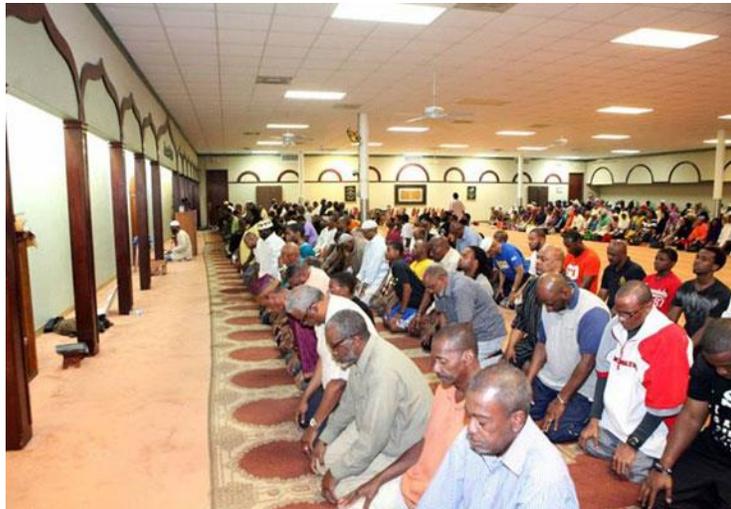
This narrative is significant as related to another narration by 'Umar's son, Ibn 'Umar.

Umar's wife attended *fajr* (dawn) and *'isha* (night prayer) in the mosque regularly.
In the following hadith it is reported

“One of the wives of ‘Umar ibn al-Khattab used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that ‘Umar disliked it, and he has great Ghira.

She replied, "What prevents him from stopping me from this act (worship)?"

The other replied, "The statement of Allah's Apostle (p.b.u.h) : 'Do not prohibit Allah's women-servants from going to Allah's Mosques' prevents him."^[1]



^[1]Sahih al-Bukhari Volume 2, Book 13, Number 23

Permitted to pray in same room behind the men

Jabir ibn Abdullah said that the Messenger of Allah said,

- *"The best lines for men are the front ones and the worst are the back ones. The worst lines for females are the front ones and the best are the back ones.*
- *O ye Muslim women, if the male prostrate themselves, lower your gaze so as not to see their private parts."*

We can learn many things from these hadith but we can understand some basic facts

- There were lines in a common space: Front and Back
- In order for women to lower their gaze from looking at men private parts, they had to be in the same room

From these traditions of the Prophet (PBUH) and the attitudes of the companions, it is clear that, during this period, the golden era in Islamic history, it was natural for all the members of the Muslim community to participate fully in every aspect of Islamic life, so long as it was a decent and constructive participation.

The Muslim community which attended the prayer at the mosque during the lifetime of the Prophet (PBUH) included both males and females.

It is authentically reported that the Prophet (PBUH) said,

"On many occasions I start the prayer with the intention of prolonging it and then shorten it on hearing the cry of a baby for fear of keeping his mother away from attending him."

The Prophet's (PBUH) Mosque had a number of doors. One day, the Prophet said,

"If we could only leave this door for the ladies!"

Ibn Omar, who was always very scrupulous in following the way of the Prophet (PBUH), was reported as not using this door from then on, leaving it for the purpose mentioned by the Prophet (PBUH).

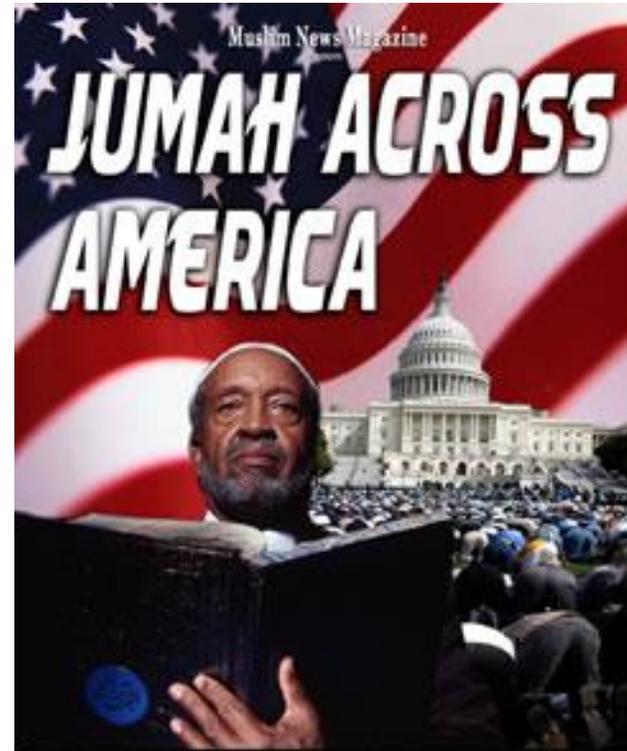
Again 2 proofs.

1. Women were in the masjid because the prophet shortened prayers for them
2. Women were in the masjid because the prophet set special door for them.



Although women are not obligated to perform the daily congregational prayers in the masjid, they are not forbidden to do so, and they will be greatly benefited by participating in them whenever possible. Because of the protection of women in certain Muslim countries, some people have questioned their right to attend the masjid for prayer services. During the lifetime of Prophet Muhammad ﷺ women freely participated in religious services. It is reported that Prophet Muhammad ﷺ said, "If the wife of anyone of you asks permission [to go to the masjid],¹⁹⁴ do not forbid her." Prophet Muhammad ﷺ also told his followers, "Don't prevent the female slaves of Allah from [attending] the masjid."¹⁹⁵

When women and children are in attendance for the congregational prayer, they are to form separate rows at the rear of the masjid. Children are to stand behind the men, and women must stand behind the children.¹⁹⁶ If there is only one woman in attendance, she may stand alone behind the children. There are many Hadiths which tell of women forming rows in back of men, and of men retaining their seats until the women had left the prayer area



Imam WD Mohammad from
Prayer and Al-Islam. Pg 140.

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Extremes

1st opinion is that jumu'ah should be obligatory for women who can make it.

2nd opinion is we should obligate our women to stay at home.

Balanced approach: Attendance for women is optional.



Women should exercise their best option

There is only a small number of sound and explicit texts concerning prohibitions, while whatever is not mentioned in a text as being lawful or prohibited falls under the general principle of the permissibility of things and within the domain of Allah's favor.

In this regard the Prophet (peace be on him) said:

What Allah has made lawful in His Book is halal and what He has forbidden is haram, and that concerning which He is silent is allowed as His favor. So accept from Allah His favor, for Allah is not forgetful of anything. He then recited, "And thy Lord is not forgetful."

(19:64) (This hadith was reported by al-Hakim, classified as sahih (sound), and quoted by al-Bazzar.)

Salman al-Farsi reported that when the Messenger of Allah (peace be on him) was asked about animal fat, cheese, and fur, he replied, **"The halal is that which Allah has made lawful in His Book and the haram is that which He has forbidden, and that concerning which He is silent He has permitted as a favor to you."** (Reported by al-Tirmidhi and Ibn Majah.)

Separation of Gender

- **Different rooms for Jummah.**
- **Unable to see imam, Only hear.**
- **Women not permitted to participate in classes.**
- **Put in back where they cant participate.**
- **Men eat first at iftars.**

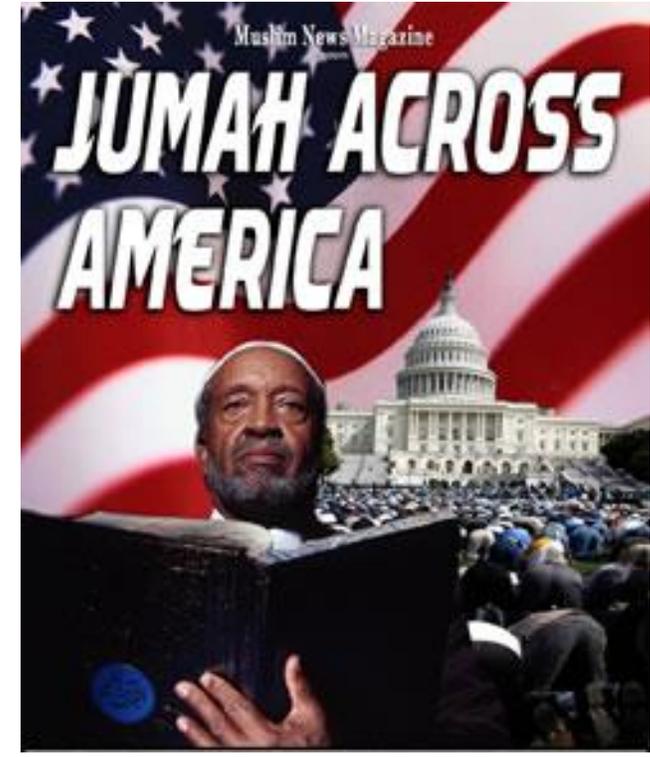
“I assume most Muslim men out there are able to sit on buses next to women just fine, interact with them in classes or a professional environment without problems. Or sit next to them in non religious seminars and stand in line for the buffet in restaurants without all hell breaking loose. Why on earth are we still separating and segregating families and friends by gender, to the exclusion and alienation of many Muslims such as myself.”

A sisters view



(musalla).

The fact that women stand behind men is in no way meant to imply an inferior status. This rule was created to prevent distractions which could detract from the performance and effectiveness of the prayer service. No Muslim, man or woman, is allowed to touch the body of a member of the opposite sex during prayer. If men and women stand side by side in prayer they cannot possibly avoid touching each other. Furthermore, if a woman is praying in front of, or beside a man, it is very likely that some part of her body may become uncovered in the course of changing positions. In such a circumstance the man may observe the exposed part of the woman's body, causing embarrassment to both, and creating a distraction that could possibly lead to evil thoughts. To help the followers concentrate their thoughts on prayer to Allah, The Most High, Al-Islam has ordained separate sections for men and women.



Imam WD Mohammad from Prayer and Al-Islam. Pg 141. @1982 Muhammad Islamic Foundation



Why this discussion. We are in the best position to attract and nurture this population. This population brings youth, teachers and organizers.

This is a religious interpretation used by the immigrant community is basically keep women out of mosques. And it has become mainstay, but there are challenges to that interpretation which we have presented. It has been our long time position. To add clarity the Masjid is not just a prayer space, it is a community hall. It is a place where public policy in the community is established. And what happens when you sequester women into these corners, is they don't vote at elections. They don't participate in policy development and you don't allow women to be a part of the policy of the congregation. Our community produces female leaders in religion education journalism law etc. we need to promote this. This is part of our attraction.

Jumma - Summary

- It is a FARD (Required). It cannot be waived except for an acceptable excuse as ordained by the jurists. Please see surah / chapter "Jumua – No. 62" in the Holy Qur'an" ayat / verse 9 and 10.

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!

And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah. and celebrate the Praises of Allah often (and without stint): that ye may prosper.

Bad weather. Rain, travel, sickness

- It is a weekly "State of the Community" address and the best forum for motivating, galvanizing, educating and bonding the community.
- It is the most important activity of any Islamic Center or Islamic Community.
- The Jumu'ah Khutbah is the most important part. It is the tool of educating and bonding the community, uniting the community, giving hope to the community, guiding the community, improving the quality of the community and propagating Islam (dawah).

The Imam

- The Imam is responsible for every person praying behind him.
- If he makes a mistake he is responsible for his mistake and of all those who followed him.
- If he misleads or uses the Khutbah for the wrong purpose, he will be responsible for his action and for all those who follow him.
- The Imam's dress should be modest, not tight, clean and humble.
- The Imam should have read the Qur'an, understood it well and continues to make serious efforts to understand it further, and to memorize as much as possible of it
- Remember that the one who is most qualified to lead is the one who understands the Quran and who lives according to it.
- The Imam should be the example and the model for the community, the heart of the community, and the tongue of the community.
- He should be able to listen to the community, express and articulate its pains, its aspirations and its dreams.
- The successful Imam is one who is optimistic, in sound mind, one who is able to paint an image of the future and who can capture the imagination of the congregation in order to bring that image to reality.



The congregational prayer must be led by an Imam. Because the Imam follows the footsteps of Prophet Muhammad ﷺ, he must be chosen with care. According to tradition he must be an adult male, the most God-conscious among the people, and the most knowledgeable and understanding of the Holy Qur'an and Hadith. He must teach the message of the Holy Qur'an and Hadith, and he must practice what he teaches. If some persons are equal in these qualities, the one most knowledgeable in the Law of Al-Islam should be selected. If some are equal in these, the one selected should be the eldest among those who meet the above qualifications.¹⁸⁵

The Imam should be a person who is beloved and respected by the people, who is free of any repulsive disease, who does not commit any major sins and whose morals are the best among the people. He must be a compassionate, sympathetic person, and he should not unduly prolong the prayer service.¹⁸⁶

Imam WD Mohammad from
Prayer and Al-Islam. Pg 136.
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FORMAT

Standard Introduction: “pray the way you see me pray” Prophet Muhammad

It includes the Praise of Allah, and the prayers on His prophet & the seal on his prophet, Prophet Muhammad (S).

First part should give glorification of Allah.

Opening

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ
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وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Innal-hamdu lillaah, na'maduhu, nasta'eenahu, wa nastaghfiruhu, wa na'oodhu billaahi min shuroori anfusinaa.

Wa Man yah di hi lahu fa laa muddill laahu

Wa man yudlil falaa haadi ya lahu.

Wa Ashhadu an- laa ilaaha ill-Allaahu wahdahu laa shareekallahu, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu



Khutbah hajjah

All the praise is due to Allah, we turn to him seeking assistance, we turn to him seeking forgiveness and we turn to him seeking guardianship from the evil that come from within our own souls. We bare witness that Allah is the best to guide and without his guidance we have no guidance at all. And we witness that if we have gone off the path of good it is only Allah who can return us back to the way that is straight. We bare witness there is no g-d but the one God, Allah, and we bare witness that Muhammad is Allah's last prophet,

Standard Introduction: “pray the way you see me pray” Prophet Muhammad.

Imam Mohammad would quote this often in reference to our prophet,



So when I want to know how to do Jumu'ah salat do I look at how Imam Muhammad did Jumu'ah or Prophet Muhammad?

I think it depends on the circumstances. We have to use our logic.

- There were times when Imam Mohammad performed 2 hour Jumu'ah's Does that mean we should do two hour Jumu'ah's, we didn't have to go back to work we took off work to hear him and did not want him to stop.
- Imam Would choose subject matter for Jummah that would cover weekend events
- The Imam would choose his own Surahs to glorify Allah in the contexts that Allah showed him that was best.

3:102 O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Ya ayyuha allatheena amanoo ittaqoo Allha haqqa tuqatihi wala tamootunna illa waantum muslimoona

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

4:1 O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

Ya ayyuha alnnasu ittaqoo rabbakumu allathee khalaqakum min nafsin wahidatin wakhalaqa minha zawjaha wabaththa minhuma rijalan katheeran wanisaan waittaqoo Allha allathee tasaaloona bihi waalarhama inna Allha kana AAalaykum raqeeban

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

33:70 O ye who believe! Fear Allah, and (always) say a word directed to the Right:

Ya ayyuha allatheena amanoo ittaqoo Allha waqooloo qawlan sadeedan

33:71 That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement

Body of the First Part of the Khutbah

- This includes your messages, supporting quotations from the Holy Quran, the sayings of Prophet Muhammad and other sources like history.
- Always outline your Khutbah. Read from the notes. Do not just read, live the Khutbah. Put life in it. You have to demonstrate that you believe in every word that you say.
- **Glorification of Allah**

Bulletpoints

Written out / live out not monotone resonate

Disadvantages in both.



Strategy:

- Our strategy has been to use current events as a vehicle and a locomotive to achieve a domestic local goal and to make a difference but perhaps, not too political.
- **Admonish or remind audience.**



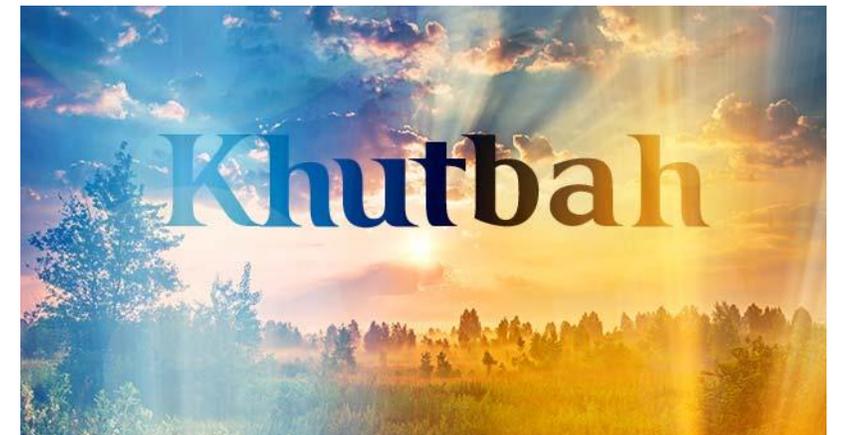
Conclusion of the First Part of the Khutbah:

The first part is concluded with an invitation to the congregation to make a du'aa (supplication):

Make a supplication to Allah, He will accept your prayers & forgive your sins

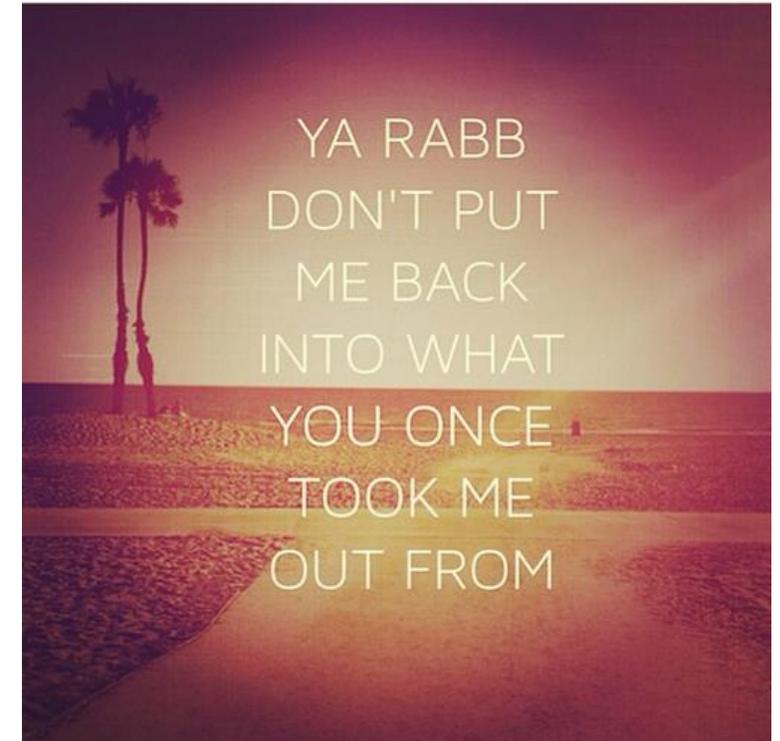
SIT DOWN & MAKE A DU'AA YOURSELF

Dua for sitting



The Second Part of the Khutbah

- This part starts with the same standard form.
- Glorification of Allah you may say:
 - **Praise be to Allah, the one Creator alone who governs the heavens and the earth and all therein. Praise be to him who has created everything and made everything possible and advantageous for us to progress and realize our goals. Praise be to Him, the perfect, the only perfected one, The Almighty, the all-knowing, the merciful benefactor, the merciful redeemer, Lord of all the worlds.**
- It includes a summary of the messages you wanted the congregation to remember till next week's Khutbah.
- Leave them with at least three messages from first part and no more than five to remember.
- Messages should be in the form of brief but striking "bullets" that can be remembered.

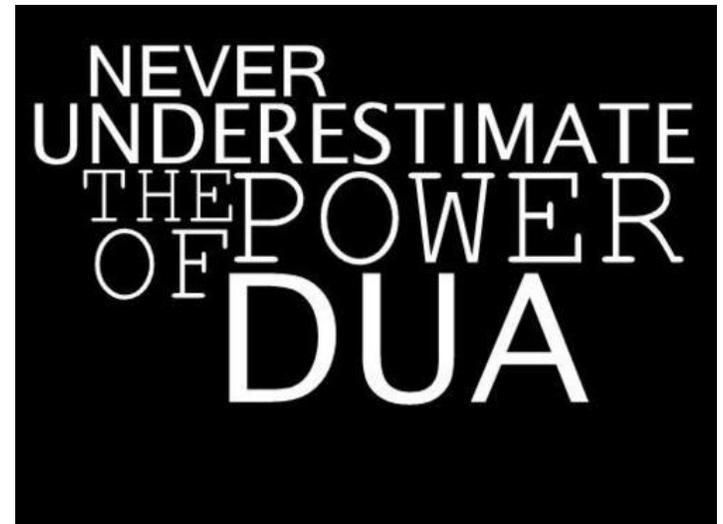


Closing dua

- "Almighty God, forgive the Muslim men and women,
Forgive the believing men and women,
Those who are alive and those who died,
You are indeed the One who listens and accepts all supplications"
This link has so many duas of forgiveness you can use.

<http://www.duasfor.com/dua-for-forgiveness/>

Then you can make any du'a (supplication) of your liking and that is appropriate for current events.



DO'S AND DON'TS IN DELIVERING A KHUTBAH: recommendations

DO's

1. Be brief and to the point. Khutbah should not exceed 20 to 25 minutes.
2. Be Optimistic and positive. Never complain.
3. Be cheerful and never forget to smile, always with sincerity.
4. Be honest and straight in your statements and clear.
5. Motivate the community.
6. Try to be as general in your statements as possible, especially regarding nationalities and ethnicity. Remember that you have a diverse audience.
7. Be current in your examples and themes.
8. Be organized and structured. Write your Khutbah. You may use note cards.
9. Use simple words. Remember to speak slowly and punctuate. Use simple and easy English.
10. Have a positive delivery style with a lot of energy and enthusiasm.
11. Use eye contact. You need to give the feeling that you really are talking to each individual in the congregation.
12. Initiate an action plan before you conclude the second part of the Khutbah. Let people leave the masjid with a list of things to do.
13. Be people oriented. When you are seated getting ready to deliver the Khutbah use eye contact, smile greet people and be sincere.
14. Choose a diversified coaching board.
15. SHAKE HANDS, MINGLE, OPEN YOUR EARS, OPEN YOUR EYES, OPEN YOUR HEART AND GET FEEDBACK:
 - Read people's eyes while delivering the Khutbah.
 - After the prayer, spend at least 15 minutes mingling with people shaking their hands, hugging them if applicable and look in their eyes as if you are asking (begging) for feedback.
 - Listen carefully when they start to speak to you their feelings and feedback. Never discount what they tell you. Never be defensive. Never justify. Explain what you meant and show empathy. Then you correct yourself in the next Khutbah.



DON'TS:

1. Never give a Khutbah without extensive preparation for it. It usually takes from 15 to 30 hours to prepare a Khutba. Remember that it is a very serious responsibility.
2. Never use the Minbar (pulpit) to attack persons regardless of what your justification is. Never be controversial.
3. Never read your Khutbah as if you are just reading. Live your Khutbah.
4. Never think to isolate your community.
5. Never single out another community and play the elite, who has done it all, and who knows it all.
6. Never be self-serving.
7. Never be too emotional. However, you need to show your personality by expressing your feelings honestly.
8. Never be negative.
9. Never shout.
10. Never give a Khutbah and run. Stay behind to shake hands with almost every member of the community.



UNDESIRABLE ACTS

Wearing tight-fitting pants which show the imprint of the private parts of the body.

Wearing any style or quality of clothing out of vanity. (Being proud, which is forbidden in Al-Islam, is a major root for wrong actions.) A woman is not to wear clothing that exposes her figure, breasts, or any parts of her body other than the hands or face.²⁰ Women are not to dress as men, nor are men to wear the attire of women. If a woman wears slacks, she should wear an overgarment which extends at least to the middle of the calf. Allah says to Prophet Muhammad ﷺ in the Holy Qur'an, "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what [must ordinarily] appear thereof (Holy Qur'an 24:31)." In the Holy Qur'an Allah also tells Prophet Muhammad ﷺ, "O Prophet! Tell your wives and daughters and the believing women, that they should cast their outer garments over their persons [when in public]. That is most convenient, that they should be known [as such] and not molested. And Allah is Oft-Forgiving, Most Merciful (33:59)."

Stepping over others before the Imam sits down to begin his khutbah, unless one is taking an available space nearby.²¹

Sitting with the feet pointing in the direction of the Ka'bah.

Traveling after Fajr prayer on Friday.

Closing one's business on Friday for reasons other than to attend the Jumu'ah service.

It is undesirable for a woman to attend the prayer service with the deliberate intention of causing men to be distracted. Women are to avoid doing anything which may be considered seductive, such as wearing loud makeup, perfume, etc. Any woman blessed by Allah with beauty which she knows will distract men should seek a secluded place in the masjid.



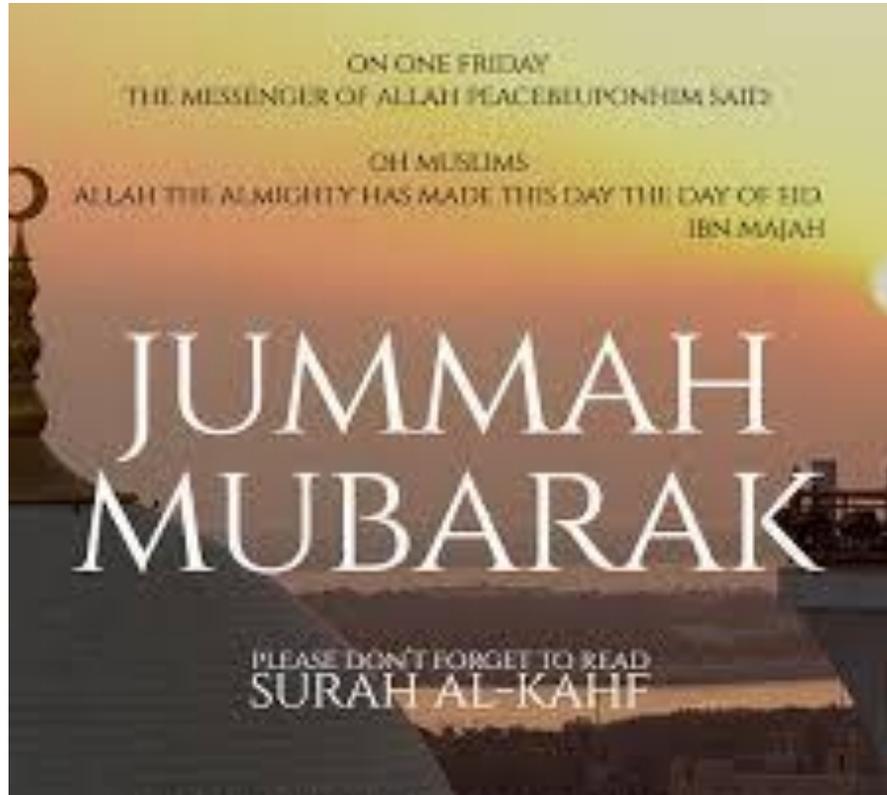
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salatul Jumu'ah



Imam's Conference 2017
Al Baqi Islamic Center
Springfield, Mass.

Essentials



Jumma Mubarak

Presented by
Imam Kashif Abdul-karim
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