325841 - Giving lessons after the prayers in the mosques and before the adhan for Jumu`ah

the question

What is the rulling of dars or lessons after the prayers? What is the evidences in Sunnah for that. Is allowed for imam to deliver a dars or lecture before or after every prayers? For exemple, he can make dars before khutba Al-Jumuah?

Summary of answer

Giving lessons after prayers is something that is permissible, and it comes under the heading of means that are permissible in principle. This is proven on the basis of the Sunnah and the practice on a large scale that has been ongoing since the best of generations. There is nothing wrong with giving a lesson before Jumu`ah so long as it does not distract the worshippers or take up too much space, especially if there is a need for that.

Detailed answer

Praise be to Allah.

I.

Giving lessons after the prayers in the mosques is something permissible, because it is a way of fulfilling Allah’s command to call people to Him, convey His message, and teach people about Islam, which tells them about the Lord of the Worlds and His commands and prohibitions; and it is a way of enjoining what is right and forbidding what is wrong. All of this is not restricted to a specific time or situation; rather the Muslim should call people to Allah and teach Islamic knowledge in any situation where he is able to do that.

One of the best and most appropriate times to call people to Allah and teach good knowledge is

when people gather for the prayers and make use of their free time to listen to exhortation, and they are focused and will listen attentively to the speaker. The Lawgiver did not specify a particular time to seek knowledge and teach people; it is soundly narrated from the Prophet (blessings and peace of Allah be upon him) that on many occasions he would stand up after the prayer and exhort and teach the people, taking the opportunity to teach them at times when they had gathered to pray.

One example of that is what Anas ibn Malik (may Allah be pleased with him) said: We waited for the Messenger (blessings and peace of Allah be upon him) one night until almost half of the night had passed. He came and led us in prayer, then he addressed us and said: “The people prayed then went to sleep, but you have been in a state of prayer so long as you were waiting for the prayer.” Narrated by al-Bukhari, 575.

It was narrated that Abu Zayd al-Ansari (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) led us in praying Fajr, then he ascended the minbar and addressed us until the time for Zuhr came. Then he came down and prayed. Then he ascended the minbar and addressed us until the time for ‘Asr came. Then he came down and prayed. Then he ascended the minbar and addressed us until the sun set, and he told us about what had happened and what would happen, and the most knowledgeable of us is the one who memorized more of it.” Narrated by Muslim, 2892.

The Sahabah – such as Ibn `Abbas and Ibn Mas`ud – always used to give lessons in the mosque after the prayers, and this practice was passed down on a large scale from the time of the Sahabah and the senior scholars in the best generations until the present day. Leading scholars, callers, teachers and educators in the east and the west do that, with no objection from anyone to this practice. The Muslims continued with this tradition and good practice, with no reservations whatsoever.

Az-Zarkashi (may Allah have mercy on him) recommended holding study circles in the mosques, to exhort people and remind them and so on, and the authentic hadiths which speak of that are many and well known. This was stated by an-Nawawi in *Sharh al-Muhadhdhab*, and Ibn Battal

narrated that there was consensus on that.

Ad-Dasuqi (may Allah have mercy on him) said: As for teaching Islamic knowledge in the mosques, it is a time-honoured practice.

End quote from *Hashiyat ad-Dasuqi `ala ash-Sharh al-Kabir*, 1/308.

Shaykh Ibn Baz (may Allah have mercy on him) was asked: In some mosques, especially after `Asr prayer, the imam or one of the brothers reads a hadith from *Riyadh as-Salihin* every night. Is this an innovated practice?

He replied: This is not an innovated practice; it is reminding and teaching, because it comes under the heading of teaching the congregation what they need to know. Giving lessons in the mosque after `Asr or after `Isha', or at any time, to teach the congregation and teach those who are present is something that is required. It comes under the heading of teaching.

End quote from the Shaykh's website.

II.

As for giving lessons before Jumu`ah, some of the scholars disliked that and others permitted it, based on their differences of opinion regarding the reason why it should not be allowed, which is mentioned in the hadith in which the Prophet (blessings and peace of Allah be upon him) disallowed sitting in study circles before the prayer on Friday. Narrated by Abu Dawud, 1079; classed as sound (hasan) by al-Albani and Shaykh Ibn Baz.

The majority of scholars are of the view that it is disallowed in the sense of being disliked (makruh; not prohibited).

At-Tahawi (may Allah have mercy on him) said: The disallowing of study circles in the mosque before Friday prayer applies if it becomes a large circle that everyone joins and it fills the mosque; in that case it is disliked, otherwise there is nothing wrong with it.

Al-`Iraqi said: Our companions, and the majority of scholars, understood it as it appears to mean,

because perhaps that would interrupt the rows, especially when the hadith instructs people to come early on Friday and form compact rows, filling the first row, then the next, and so on.

End quote from *Mirqat as-Su`ud ila Sunan Abi Dawud*, 1/373.

Az-Zarkashi (may Allah have mercy on him) said: Al-Ghazali said in *Al-Ihya'*: It is disliked to sit in circles [in the mosque] before Jumu`ah prayer. I say: In *Sunan Abi Dawud* it is narrated from `Abdullah ibn `Umar that the Messenger of Allah (blessings and peace of Allah be upon him) disallowed sitting in circles before Jumu`ah prayer. Ibn Khuzaymah narrated it in his *Sahih* and said: That is, in the mosque. It is disliked to gather to learn knowledge before the prayer; rather people should focus on the prayer and listen attentively to the khutbah.

End quote from *I`lam as-Sajid bi Ahkam al-Masajid*, p. 328.

Others are of the view that there is nothing wrong with that, so long as it does not take up too much space and bother people, because in their view, the reason for the prohibition is that it may take up too much space and make less space available for those who are coming to pray, because sitting in a circle will reduce the space available for those who are coming early for the prayer.

Ibn al-`Arabi (may Allah have mercy on him) said: That is only disallowed on Fridays because they should form rows facing the imam during the khutbah, and they should stand behind him to pray.

End quote from *`Aridat al-Ahwadhi*, 2/119.

Shaykh Ibn Baz (may Allah have mercy on him) was asked: What is your opinion about lessons that are given every Friday, specifically before the adhan and lasting until the adhan is given? Is giving such lessons the Sunnah of our Prophet Muhammad (blessings and peace of Allah be upon him)?

He replied: I do not see anything wrong with that. It was narrated from Abu Hurayrah (may Allah be pleased with him) that he used to do that, before the khatib came in, and when the mu`adhdhin gave the call to prayer, he would stop. But if the people are left to read Quran, recite dhikr and offer supplication, that is good – in sha Allah – and if lessons are given sometimes, that is also easier. As for doing it every Friday, perhaps it is better not to do that, because it could

distract the people from reading Quran, and from calling upon Allah and beseeching Him, and reciting tasbih (“Subhan Allah”) and tahlil (“La ilaha illa Allah”) and so on. And people may get bored and tired of listening by the time the khutbah begins. So perhaps that is better (not to give lessons every Friday). But if it is done sometimes, I hope there is nothing wrong with it, as that was narrated from Abu Hurayrah (may Allah be pleased with him).

And Allah knows best.