

Philosophies and Orders about Friday (Jumma) in Surah E Jumma as Propounded by Fakhrud Din Razi in His Exegesis (Tafsir) Mafateh Ul Ghaib.

Mohammad Shah^a, Muhammad Riaz Khan Al-Azhari^a, Sadarat Ullah^b

^a Department of Islamic and religious studies Hazara University Mansehra KPK Pakistan

^b Department of Islamic studies University of Malaknd KPK Pakistan

Received: June 11, 2016

Accepted: August 29, 2016

ABSTRACT

In Islamic theology Fakhrud din Razi is considered a great philosopher and theologian. He was a Persian Muslim Sunni, belong to Iran, born in 1149 and died in 1209 in Herat, Afghanistan. He also contributed in the field of Physics, history, astronomy, law, medicines and literature. He left a very rich corpus of philosophical and theological works that reveals influence from the works of Abu al-Barakat al-Baghdadi, Ibne-Sina and Abu Hamid Al-Ghazali. The book, *Tafsir-e Kabir (The Great Commentary)*, written on Quran is consider his major work. This work contains much of philosophical interest. This paper presents the philosophies and order about Juamma, which was discussed in Razi's book, Tafseer of Sorh al Juamma, should be attempt with research.

KEY WORDS: Fakhrud ud din Razi, Tafseer of Sorh al Juamma.

INTRODUCTION

Fakhrud din Razi was born in Ray in area of Iran in 544H/ 1149 A.D. There his father from Ziaud din Umer was holding the position of Khateeb. That is why he is also called as Ibne Khateeb. He belonged to Shafee and Ahl e sunnah wal jamaat sects. He traveled through great hardships for seeking Knowledge .Then he settled at Herat and started teaching at a seminary as Islamic teacher. He nicely pursued those having grudge against Ahl e sunnah wal jamaat and made thorough discussion about at in his interpretation. Sultan Aloud din Khwarizmi was his pattern. The enemies poisoned him. That is why he died in 1209 A.D/694H¹

Fakhrud din Razi was a versatile genius, who was at the same time.....philosopher and doctor. He produced around ninety three notable books in the fields of rational science & Textual/ Discriptional sciences, but his best non book is 'Mafateeh ul Ghaib'. This exegesis includes of Narrative, Textual (descriptive) & Indicational discussion. The present article in not undertaken to mention Methodologies & characteristics of Razi's autobiography and Mafateeh ul Ghaib but to analyze philosophies and orders about Friday as described in Surah Jumma.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ① فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ
اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ②

Translation: 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 prosper³

Hasten to masjid after hearing first call for juma prayer:

(إِذَا نُودِيَ) means "call for prayer". When Imam (worship leader) sits on Mimber (platform). It is Mukatil's saying,⁴ he said this because when Prophet Muhammad PBUH used to sit on platform then Bilal RA would stand in the door and call for prayer and there wasn't any second call for prayer. Same procedure was followed during the regime of Caliph Abu Bakar RA.

Etymology of Friday:

Lais says, 'Friday is a day specified for the congregation of Muslims. The collection becomes Jammāt'. Similarly Salman RA says, 'Muhammad saw said, 'the Friday is called Friday because it was the day when Adam AS gathered the people'.⁵

*Corresponding Author: Mohammad Shah, PhD scholar Department of Islamic and religious studies Hazara University Mansehra KPK Pakistan.

It is also said, 'it is known as juma because on the same day Allah finished the creation of things and all those creatures gathered in this day'.⁶

Faraa said that the word Juma has three linguistics.⁷:

1. According to Aamash, Takhfeef
2. According to common, Tasqeel
3. According to Bane ukkeil Maftooh

To go for Juma prayer on foot:

(فَاسْعُوا إِلَى ذِكْرِ اللَّهِ) here Saae means Mashi. According to Imam Razi⁸ saae can be taken as Mazaa which means 'to walk' so it is used for walking rather than for running. As Faraa⁹ puts forward that MAZAA, MASSA AND SAAE have same meaning.

It is quoted from Umar RA¹⁰ that once he witnessed someone reciting FASSAU, he asked that person that who has taught him to recite in that way, the person replied UBAAY. At this reply Umar RA said that he always follow outdated recitation. If the word was FASSAU then I would run towards masjid till my cloak would fall. It is also said that¹¹ SAAE is meant for slow walk than running, appropriateness in everything is called SAAE. In Quran

Allah Almighty says; 'فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ'¹²

Translation: when he reached (the age of) running with them.

Hassan says that¹³ no doubt here SAAE does not stand for taking steps rather it is SAAE pertinent to hearts, intentions and wish. At this stage for a nation SAAE means action (Ammal), which is the religion of Imam Maalik and Imam Shafi.¹⁴ even in Quran SAAE denotes action as Allah says; وَإِذْ اتَّوَلَّى سَعَى فِي الْأَرْضِ

Translation: And when it is to run with turning back, he runs fast on the earth.¹⁶ (وَإِنْ سَعَيْكُمْ لَشَتَى)

Translation: You people have different efforts, SAAE means action (ammal).

It is quoted from Mohammad SAW¹⁷; 'وَإِنْ اتَّوَلَّى سَعَى فِي الْأَرْضِ لَآتِيكُمْ السُّلُوكُ'.

Translation: When you come for prayer, do not come while running rather calmly.

Jurists have agreed that when Mohammad SAW used to come for juma prayer he would come in peace and calm.

Zikar e Allah means Sermon:

'(فَاسْعُوا إِلَى ذِكْرِ اللَّهِ)' To most of mufasirs (exegetes) Zikar stands for sermon. Orders related to this Ayyat (verse) can be looked into the books of jurisprudence.

To have buying and selling on Friday:

'(وَذَرُوا الْبَيْعَ)' Hassam says, 'when Muazzin (a person who calls for prayer) calls for juma prayer afterwards every sort of buying and selling is not Halal (permissible)¹⁸'.

Atta says, 'when decline time arrives business becomes prohibited'.

Faraa says, 'business has been prohibited (after call for Juma prayer) so that we all could gather and attain virtues'¹⁹.

Order of dispersal after performing Juma prayer:

'(فَإِذَا قُضِيَتِ الصَّلَاةُ)' means when you have performed Faraz prayer (obligation) '(فَإِذَا قُضِيَتِ الصَّلَاةُ)' the section of order (Amar) is permissibility. Obligatory prayer finishes Abahat. When obligatory prayer is performed the order of Abahat arrives again, so there is order for people to disperse on the earth and search for Allah's blessings means livelihood. For instance, '(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ)'.

Translation: It is no sin for you to seek the bounty of your Lord (through business during the days of Haj pilgrim).

Ibne Abbas says;²⁰ 'after finishing prayer it is up to you whether you leave the masjid or sit in the masjid till the time of Asar prayer, if you wish keep on sitting'. Similarly in another ayat (verse), '(وَابْتَغُوا مِنْ فَضْلِ اللَّهِ)' as the section of order (Amar) is permissibility that during the time of Friday prayer it is forbidden to seek the livelihood through business. (وَذَرُوا الْبَيْعَ).

Quoted from Makatil,²¹ 'after prayer (Friday) for them seeking livelihood is permissible if they want can go out or remain in the masjid'.

Mujahid says,²² 'if they want can do this work otherwise not'.

Zahak says,²³ 'it is granted from their Lord that after the prayer they are free to go out or remain inside the masjid'.

Out of all blessings of Allah, seeking livelihood is the great blessing or obedient offspring or seeking knowledge. As apparent from promise.

It is referred to Irak bin Malik, 'after he has finished prayer, he stand in the doorway and pray before Allah that I came after your call, performed faraz prayer and came out as you have ordered so bless me with livelihood no doubt you are the best giver'²⁴.

Recall Allah in abundance on Friday:

(وَادْكُرُوا اللَّهَ كَثِيرًا) according to Makatil it is referred to recall Allah orally.

Saeed bin Jubair says, 'recall in abundance means submission meaning that remember your Lord in submissive way'.

It has been quoted from Mujahid that recall Him (Allah) in abundance, even while standing, and laying on bed'. This shows that when, after performing prayer, you involve in business so pass your maximum time in recalling your Lord (Allah).

Whenever you enter into market place, then say,²⁵ ‘

لا إله إلا الله وحده لا شريك له الملك ولم الحمد يحيى ويميت وهو على كل شيء قدير

Translation: 'there is no God but Allah, alone with no partner or associate. Only He hath powers and He possesses all the divine attributes. He gives life and death and He hath powers over all'. When anyone recites this pray, he will be blessed with thousands of virtues and his thousands of sins would be eliminated from his account and he will be elevated to higher degrees.

Philosophies of Friday's worship:

The question arises that why Allah has created hardships and distress in Sharia and what is philosophy behind it?

The wisdom is that God has created all creatures and created them from nothing. He has created them Jamadat, living being, non-living and beasts. Besides jamadat he has created other things like angels, fay and human beings. And also created abodes from them, some live in upwards and some downwards. All of them have different forms and structures. Those who live on earth- human beings- are bestowed with title of Ashraf al Alam (best among all creatures). Human beings are also bestowed with speaking ability. They are given wisdom, knowledge, temperament and actions. Because of all these attributes, Allah has ordered them to gather on one day (Friday) among seven days of week so that to thank His all blessings bestowed on human beings. This congregation (Friday prayer) is a sin of accepting grandeur of all blessings. Before being eligible for the blessings of Allah, beneficence of Allah has been proven on them. For all religions a great day has been specified in a week. For instance Jews has Saturday, Christians has Sunday and Muslims have Friday.

Allah Himself has chosen Friday for Muslims:

Muhammad SAW has said,²⁶ (يَوْمَ الْجُمُعَةِ هَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَلْيُتُحَدَّثْ غَدًا وَلِلنَّصَارَى بَعْدَ غَدٍ)

Translation: 'Friday is the day on which people before us had objected then Allah granted it to us and ordered tomorrow for Jews and the day after tomorrow for Christians'.

Since Friday has been chosen for thankfulness, happiness and respectfulness towards Allah's blessings, the need for congregation is vital on this day so that people could gather and thank for Friday as on Eid days. The need for religious sermon also felt so that people could be reminded of Allah's blessings and advised to thank for all these in a better way. As prayer is the best demonstration of respectfulness, so prayer has been put into the middle of the day so that people could be gathered in large number and arrange Juma prayer and this prayer (Juma) has been declared obligatory in Masjid. And people must be called for this congregation.

Adaptations of Razi in Prayer, Sermon and Zikar:

How sermon has been called Zikar ullah as there is mention of people other than Allah?

According to Ravi, Zikar stands for both sermon and prayer as both involve recalling names of Allah and besides it when there is reference towards tyrants there is Sana, and when the reference is towards devil there is Dua.

Philosophy in giving up business on Friday:

(وَدَّرُوا الْبَيْعَ) 'why is the mention of Bae in all deeds?

Ravi says that earning livelihood is the only action that keeps a man busy throughout the day. There is mention to give up business and as market is a place of doing business so it diverts our attentions from prayer to earnings and as a result we become oblivious of prayer. So this order (وَدَّرُوا الْبَيْعَ) 'is for oblivious (Ghaflin) and it is very appropriate to remind them their obligation. There is no order of abstention from business but when it too much involvement in business takes us away from our obligation then it is contrary to prayer.

وَ إِذَا زَاوَا تِجَارَةً أَوْ لَهْوًا انْقَضُوا إِلَيْهَا وَ تَرَكُوكَ قَلْبًا ۖ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنْ (اللَّهْوِ وَ مِنَ التِّجَارَةِ ۖ وَ اللَّهُ خَيْرُ الرَّزُقِينَ)

Translation: and when these people witness any business transaction or pastime they disperse hither and thither and leave you alone. And say to them that what is more important and elevated before Allah and that Allah is the best provider of food'.

Background of Revelation:

Mukatil says, 'Dahia bin Khalifa Kalbi one, before accepting Islam, brought business goods to madina. People of madina welcomed him with claps and music. It was the day of Friday and Muhammad SAW was delivering sermon

in the masjid, all the people gathered in the masjid suddenly went out and only few people left there. Momuhammad SAW said that if they were not people they would have been killed with hot stones. Abu bakar RA and Umar RA were among the people who were inside the masjid²⁷.

Hassan says that one people of madina were badly affected by drought. During those days Muhammad SAW was delivering sermon, a caravan approached there and all the people went out. At this Muhammad SAW said²⁸, 'لَوْ أَشْبَعُ'.

if these people (who stayed inside the masjid) also followed them (who left masjid) the whole valley would have been burnt²⁹.

Qatada said that he had done this thrice.

'أَوْ لَهْوًا' lakhve means Tabl (drum), it was a tradition among them when they married their daughters they used to play drum and other musical instruments²⁹.

Friday sermon is essential to deliver while standing:

'وَتَرْكُوكَ قَائِمًا' is taken as Qayam (to stand) and it means to deliver sermon while standing rather than sitting.

Jabir bin Samra says³⁰, 'مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحُطْبَةِ إِلَّا وَهُوَ قَائِمٌ', I have always seen Muhammad SAW standing while delivering Juma sermon. When Abdullah was asked whether Muhammad SAW delivered juma sermon while sitting or standing then he recited the following Ayat³¹, 'وَتَرْكُوكَ قَائِمًا'.

¹ Aeunul Anbaa fi tabqat ul Atbaa, Ibn abi Sabiea Maktaba Al hayat Berout Labnan

² Surah juma, No62V.9.10

³ Urdu tarjama Quran majeed, Fatah Muhammad jalendhri, Faran Foundation Lahore 2009

⁴ Tafser e makatil, Makatil Bun suliman, v.No4, pag No327, Dar e Ahia ul turath Berut Labnan 1423Hijri

⁵ Musnad Ahmad bin Hanbal Hadith No.2381, Muasastul Alrisala, 2001

⁶ Tafseer Al Baseet, Ali bin Ahmad bin Muhammad V, No21, page No453, Imadatul bahath ul Elmi Imam Muhammad bin sauood Islamic University Ksa, 1430Hijri

⁷ Maani ul Quran, Yahya bin Ziad bin Abdulla, V.No3, page.No153, Darul Misria litalif wa tarjuma Egypt

⁸ Tafseer e Tibri, Muhammad bin jareer Altibri, V.No10, page.No808, Darul Hadith Coira Egypt, 2010

⁹ Maani ul Quran, Farra, V.No3, page.No153

¹⁰ Tafseer e Tibri, V.No10, page.No807

¹¹ Ghareeb ul Quran, Abdullah bin Muslim bin Qutaiba, Darul kutab ul Elmia Egypt, 1978

¹² Surah Saffat, V.102

¹³ Tafseer Ibne Abi Hatim, Muhammad Abdur rahman bin Muhammad, V.No10, Text No3356, Maktaba Nazar ul Mustafa Ksa, 1419Hijri

¹⁴ Al Umm, Muhammad bin Idrees Alshafi, V.No1, page No 225, Darul Maarifa Birut Labnan, 1990

¹⁵ Surah Al Baqara, V.No205

¹⁶ Surah Allail, V.4

¹⁷ Sunan e Nisai, Ahmad bin Shoaib, V.2No, page.No114, Text No.861, Maktaba matbuaat Islami Halubb Surya 1986

¹⁸ Tafseer Al Baseet V, No21, page No457

¹⁹ Maani ul Quran, Farra, V.No3, page.No158

²⁰ Tafseer Al Baseet V, No21, page No458

²¹ Tafseer Maqatal, Maqatil bin Suliman, V.No4, page.No327,

²² Musanafah ibne abi Shaiba, V.No1, page.No472, Maktaba alrushd Riadh, 1409

²³ Tafseer e Tibri, V.No10, page.No811

²⁴ Tafseer Al Baseet V, No21, page No459

²⁵ Sunani Tarmizi, Muhammad bin Essa, Text no.3428, Dar e ibne Hathem coira Egypt, 2004

²⁶ Musnad Ahmad bin Hanbal Hadith No.7399

²⁷ Tafseer Maqatal, Maqatil bin Suliman, V.No4, page.No328,

²⁸ Tafseer Al Baseet V, No21, page No460

²⁹ Tafseer e Tibri, V.No10, page.No814

³⁰ Sahih Muslim, Text No1994

³¹ Musanafah ibne abi Shaiba, V.No1, page.No449, Maktaba alrushd Riadh, 1409