



مجمع فقهاء الشريعة بأمريكا

# New Issues (Nawāzil) Related to the Friday Khutbah and Modern Technology

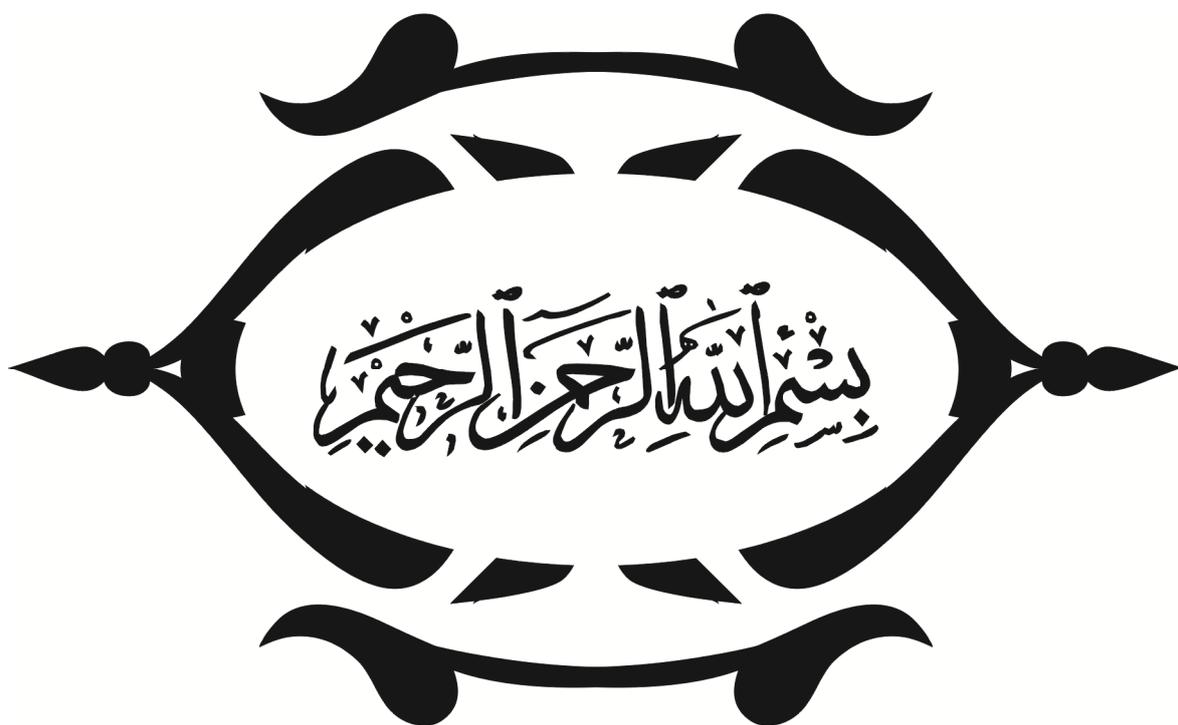
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## Introduction

In Islam, Friday is the weekly celebratory day of the Muslims. It is the best day of the week, as is mentioned in the narration of the Prophet (peace be upon him), "Friday is the best day the sun has risen over. On this day Adam was created, on it he entered Paradise and on it he was removed. The Hour will not be established except on a Friday."<sup>(1)</sup> Amongst its most special features is the Friday prayer (*ṣalāt al-jumu' ah*). The scholars have mentioned the numerous special privileges with which this prayer is accorded, although admittedly they differed over some of the minutiae. A minimum number, exclusivity of timing, offered only in places of residence, not combined with the 'Aṣr prayer and audible recitation are just some examples of the allowances made for this prayer.

It is the weekly slot where the Muslims gather and meet to worship their Lord as one community, strengthening their bonds of brotherhood and most importantly, being offered a reminder wherein their faith is heightened and rejuvenated. These points are particularly more pertinent and essential to Muslims living as minorities, such as in the West. The need to meet fellow believers, pray together and listen to timely and well delivered sermons can greatly help one to face the challenges of life and society. Indeed, in the West, it can be said that this is needed as much for Muslim women too, despite the Friday prayer not being an obligation upon them.

With this being said, it is important to look at the ways in which modern technology and other issues impact on the Friday prayer and to discuss their relevant rulings.

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(1) Muslim ibn al-Ḥajjāj, Ṣaḥīḥ Muslim, edited by Muḥammad Fu'ād 'Abdul-Bāqī, (Beirut: Dār Iḥyā' al-Kutub al-'Arabiyyah 1st edition, 1374AH) no. 854.

This paper will first look briefly at the objectives of the Friday prayer and some of its main rulings which pertain to the discussion at hand. The paper will then look at the issue of using modern technology during the sermon and prayer; this will be done from three viewpoints; the imam using technology such as laptops and iPads, the congregation using technology such as iPhones or TV screens and thirdly, the use of instantaneous translation headsets and devices. The paper will then look into the imam interacting with the congregation in ways similar to what he would do in a lecture or seminar, and finally, the ruling of holding lessons in the mosque before the commencement of the Friday prayer.

### **The Objectives of the Friday Prayer**

It is important to know the main objectives of the Friday prayer, as this will facilitate a better understanding of the issue at hand. This is a brief list of some of these objectives:

1. Preservation of Religion: The Friday prayer has many objectives, but perhaps the greatest of them is that it helps the individual and community preserve their religion and identity. It is for this reason that many religions have such weekly gatherings and sermons. Muslims are in constant need of keeping their faith strong, and perhaps for this reason the scholars have unanimously agreed on the obligation of this prayer.<sup>(1)</sup> It is also for this reason that the sermon should cover the major issues facing the community and instil the

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(1) Ibn Qudāmah al-Maqdasī, Al-Mughnī, edited by, ‘Abdullāh al-Turkī, (Riyadh: Dār ‘Ālam al-Kutub, 1997) vol. 3, p. 159; ‘Alā’ al-Dīn Abū Bakr Mas‘ūd al-Kāsānī, Badā’i al-Şanā’i, (Beirut: Dār Ihya’ al-Turāth al-‘Arabī, 2000) vol. 1, p. 578.

- essentials of faith within the congregation, as Ibn al-Qayyim mentions,<sup>(1)</sup> as well as being easily understood by them, as mentioned by Imam al-Nawawī.<sup>(2)</sup>
2. Brotherhood: This is an objective of every congregational prayer, but is actualised in a greater degree in the Friday prayer.
  3. Weekly Reminder and Lessons: At the beginning of *Sūrah al-Jumu'ah*, Allah speaks about how the Prophets were sent to recite, teach and purify, and then at the end of the same chapter, Allah obligates the Friday prayers.<sup>(3)</sup> It is for this reason that we have the prohibition of speaking whilst the imam is delivering his sermon.<sup>(4)</sup>
  4. Islam as a Balanced Religion: This objective is found throughout the *sharī'ah*. In the case of the Friday prayer, Muslims are not forbidden from working on this day, but only from working during the sermon and prayer. Indeed, Allah encourages the believers to seek from His bounty after the Friday prayers.<sup>(5)</sup>
  5. The Beauty of Islam: On this day, the Muslims are encouraged to bathe, perfume and dress well for these prayers, showing the beauty of Islam.

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(1) Ibn al-Qayyim al-Jawziyyah, *Zād al-Ma'ād*, (Beirut: Mu'assasah al-Risālah, 2000) vol. 1, p. 409.

(2) Abū Zakariyyā Muḥyy al-Dīn al-Nawawī, *Kitāb al-Majmū'*, (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2001) vol. 4, p. 279.

(3) Al-Qur'ān, chapter 62.

(4) Ṣaḥīḥ Sunan al-Nasā'ī; Muḥammad Nāsir al-Dīn al-Albānī, (Maktabah al-Tarbiyyah al-'Arabī li Duwal al-Khalīj, 1409AH) no. 1400.

(5) Al-Qur'ān, 62:10.

## Rulings of the Friday Prayer

Listed here are some of the main rulings of the Friday prayer which pertain to the issue at hand:

1. The obligation of attending and listening to the sermon. This is the opinion of many scholars, based on the verse, "...so hasten to the remembrance of Allah..." with the remembrance being the sermon according to one of the opinions in *tafsīr*.<sup>(1)</sup> Thus, to attend the sermon is an obligation and should not be left except for a valid reason.<sup>(2)</sup> This ruling also concurs with one of the main objectives of the Friday prayer.
2. The language of the sermon can be in other than Arabic. This is the famous opinion of some of the scholars,<sup>(3)</sup> as there is no evidence to state that the Arabic language is a condition for the validity of the sermon. The sermon should be in the language of the community so that the objectives of this great act of worship can be realised.
3. Not talking during the sermon. This is based on narrations such as the statement of the Prophet (peace be upon him), "If you say to your companion, 'listen' on a Friday whilst the imam is speaking, you have engaged in idle talk."<sup>(4)</sup> Some of the scholars see this as a point of consensus.<sup>(1)</sup> The

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(1) Muḥammad ibn Aḥmad al-Qurṭubī, *Tafsīr al-Qurṭubī*, (Cairo: Dār al-Ḥadīth, 2002), vol. 9, p. 350.

(2) *Badā' i al-Ṣanā' i*, vol. 1, p. 578; Muḥammad ibn 'Alī al-Shawkānī, *Al-Sayl al-Jarrār*, (Beirut: Dār Ibn Ḥazm, 2004) p. 182.

(3) See Resolution 5 of the 5th meeting of the Majma' al-Fiqhī of the World Muslim League, Makkah, 1982.

(4) Muḥammad ibn Ismā' il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Cairo: Al-Maktabah al-Salafiyyah, 1400AH), no. 934 and *Ṣaḥīḥ Muslim*, no. 851.

prohibition is so strong that the scholars even differed over whether it is permissible to reply to the *salāms* and to the one who sneezes.<sup>(2)</sup>

4. Not being distracted from the sermon by idle actions. This can be deduced from the ḥadīth of Abū Hurayrah in which the Prophet (peace be upon him) said, “Whoever plays with pebbles has engaged in frivolous and idle activity.”<sup>(3)</sup> Imam al-Nawawī said, commenting on this, “Therein is a prohibition of playing with pebbles and other things during the sermon, and the need to concentrate with the heart and limbs...”<sup>(4)</sup>
5. Busying oneself with Qur’ān recitation or *dhikr* for those who cannot understand the sermon. This issue is based on another matter discussed by the jurists; can the one who does not hear the imam busy themselves with Qur’ān and *dhikr*? Some of the scholars prohibited this such as the Mālikīs and Ḥanbalīs, citing the above prohibition,<sup>(5)</sup> and others allowed it such as the Shāfi’īs due to the rule of silence being in order to benefit from the reminder,<sup>(6)</sup> which is absent in this scenario. The second of these opinions is also supported by the Permanent Fatwā Committee of Saudi Arabia<sup>(7)</sup> and is

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(1) Ibn ‘Abdul-Barr, *Al-Istidhkār*, (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2001) vol. 2, p. 23.

(2) Muḥammad ibn ‘Isā al-Tirmidhī, *Jāmi’ al-Tirmidhī*, (Beirut: Dār al-Kutub al-‘Ilmiyyah), vol. 2, p. 388.

(3) Ṣaḥīḥ Muslim, no. 857.

(4) Abū Zakariyyā Muḥyī al-Dīn al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, (Beirut: Dār al-Ma‘rifah, 1999) vol. 5, p. 386.

(5) Abul-Waliid al-Bājī, *Al-Muntaqā*, (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2005), vol. 1, p. 407; Muḥammad ibn Ismā‘īl al-Ṣan‘ānī, *Subul al-Salām*, (Dammam: Dār Ibn al-Jawzī, 1421AH) vol. 3, p. 141.

(6) Ibn Rajab al-Ḥanbalī, *Fath al-Bārī*, (Dammam: Dār Ibn al-Jawzī, 1996) vol. 5, p. 498; *Badā’i al-Ṣan‘ā’i*, vol. 1, p. 593.

(7) *Fatāwā al-Lajnah al-Da‘imah*, vol. 7, p. 122-123.

the strongest, and Allah knows best. From this issue, we have a common occurrence where some Muslims will attend a sermon in a language foreign to them. In this case, can they busy themselves with something else which will fulfil the objective of the reminder? Again, some scholars forbade this, and others allowed it.

## **The Friday Prayer & Modern Technology**

As mentioned above, the issue of modern technology being used in the Friday prayer will be analysed from three viewpoints. The first is where the imam uses technology during the sermon.

Before delving into the discussion, it is important to define the term technology as we intend it in this paper. The term here is primarily referring to technological gadgets such as laptops, smart phones and devices such as iPhones and iPads and translation headsets. It will also look at the use of projectors and PowerPoint presentations.

The first issue regarding the Friday prayer is the imam using a laptop or smart phone/device to deliver his sermon. There seems to be no valid *shar' ī* reason as to why this would not be allowed. Indeed, it is an extension of what is already commonplace when the imam reads the sermon from his notes or a book. The use of such devices by the imam does not contravene any of the rulings of the Friday prayer. Nor is this an issue of innovation (*bid' ah*) as these gadgets are not in and of themselves intended to be used for worship.<sup>(1)</sup>

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(1) Ibrāhīm ibn Mūsā al-Shāṭibī, *Al-I' tiṣām*, (Dār Ibn ' Affān, 1992) vol. 1, p. 50.

A slightly more complex issue is if the imam decided to use a presentation to aid his *khutbah* delivery, such as PowerPoint or Prezi as one would perhaps do in a lecture or seminar. The primary reason for doing this would be to make the sermon more effective and increase concentration and receptivity amongst the congregation. However, whether or not this would be realistically achieved, is open to debate. There are practical considerations to be taken into account; to ensure that everyone can see the presentation one must dim the lights, ensure there are sufficient screens around the mosque for all to see and ensure the presentation is effective. This would seem to be the crux of the issue; do presentations actually enhance the sermon or do they distract from the imam? Presentations can often distract from the speaker, in which case they would be contravening the ruling of not engaging in idleness during the sermon.

In conclusion, although there is no explicit reason to show prohibition of such presentations, there seems to be no major reason or imperative to engage in this, and so it is best left. As imams and leaders of the Muslim community, we should also realise that many of these acts of worship have an aura of respect and reverence (*haybah*) attached to them, and we should aim to preserve this. By maintaining a clear distinction between the Friday sermon and other lectures, we preserve the aura of this act of worship. "And whoever honours the symbols of Allah – indeed, it is from the piety of the hearts."<sup>(1)</sup>

The second issue to be discussed here is the use of general technology by the congregation. An example of this would be the *khutbah* being streamed live by video

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<sup>(1)</sup> Al-Qur'ān, 22:32.

across the mosque for those who cannot see the imam, or via a person's own smart phone if they cannot see or hear the imam. Again, there seems to be no reason as to why this would not be allowed, particularly if this is used to watch the imam delivering his sermon, as this greatly increases concentration and fulfils one of the main objectives of the Friday prayers.

The only possible objection to this issue would come from the argument that pictures are prohibited, and texts such as, "The angels do not enter houses wherein there are pictures or dogs."<sup>(1)</sup> The ruling here would then perhaps be dependent on the view one takes of photography and videography in general. However, the meaning of this and similar texts are hand drawn images of living creatures which one does to rival the creation of Allah.<sup>(2)</sup> Photos and videos do not fall within this definition, and particularly so since the objective is to convey a greater good.

The third issue at hand is the use of translation devices and simultaneous translations. This issue is connected to one of the rulings mentioned above, namely the recitation of the Qur'ān or making *dhikr* for the one who does not understand the sermon. As stated there, some of the scholars allowed this, especially if by doing so one is able to achieve the objective of benefitting from a reminder. Likewise here, by listening to the translation of the sermon, the said objective is fulfilled. Using the headset itself, although requiring a limited amount of movement, is allowed due to it being for the overall benefit of the Friday prayer. For this reason, small actions such as pointing are permissible when serving to fulfil the objective of the prayer.

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(1) Ṣaḥīḥ al-Bukhārī, no. 4002.

(2) Muḥammad ibn 'Abdur-Raḥmān al-Mubārakpūrī, Tuḥfat al-Aḥwadhī, (Dār al-Kutub al-'Ilmiyyah) no. 2804.

This can be taken from the ḥadīth of Anas where a man came in to the mosque during the sermon and asked about the Hour. The companions began to point at him and use hand gestures.<sup>(1)</sup>

The issue therefore is not so much for the congregation listening to the translation as this serves to fulfil an objective for them, but more so as to the best method of translation. There are a number of options:

1. Written translation distributed beforehand.
2. Translation of the sermon after the prayer.
3. Translation of the sermon before the prayer but after the imam has delivered his sermon.
4. Simultaneous translation.

In terms of permissibility, 1 and 2 are straight forward as they do not really involve anyone else talking during the sermon. Regarding the third scenario, the Permanent Fatwā Committee ruled the following, “There is no harm in the sermon being translated into a language understood by the congregation or the majority of them, but this should be after it has been delivered in Arabic and before the prayer.”<sup>(2)</sup>

Regarding the last point, the Permanent Fatwā Committee issued the following ruling concerning simultaneous translation using headsets, “There is no harm in the sermon being translated into a language understood by some of the congregation,

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(1) Origin found in Ṣaḥīḥ al-Bukhārī, no. 7153; and with above wording found in Sharḥ al-Sunnah of Imam al-Baghawī, (Dār al-Kutub al-‘Ilmiyyah, 1412AH) vol. 7, p. 468.

(<sup>2</sup>) *Fatāwā al-Lajnah al-Dā’imah*, vol. 7, p. 139.

but this should be done in a way which does not disturb other attendees.”<sup>(1)</sup> The Grand Mosque in Makkah and the Prophet’s Mosque in Madinah have recently started simultaneous translations in certain languages via headsets, albeit with the translation recorded beforehand and then synchronised to play at the start of the sermon.<sup>(2)</sup>

### **Interaction between the Imam & the Congregation**

There are two issues that will be discussed here; the first is the imam speaking to the congregation during the sermon as a speaker may do during a lecture or seminar. The second issue is the ruling of holding lectures and classes in the mosque on a Friday before the sermon.

In terms of the first issue, it is allowed for the imam to speak to the congregation and vice versa if there is a need to do so. This is based on a number of narrations such as the ḥadīth of Anas where a Bedouin man came whilst the Prophet (peace be upon him) was delivering the sermon and complained of drought, and asked the Prophet (peace be upon him) to supplicate. The Prophet (peace be upon him) obliged him.<sup>(3)</sup> In another ḥadīth narrated by Jābir, a man entered during the sermon and sat without praying. The Prophet (peace be upon him) asked him if he had

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<sup>(1)</sup> *Fatāwā al-Lajnah al-Dā’imah*, vol. 7, p. 141.

<sup>(2)</sup> See *Al-Riyadh Newspaper*, 21st March 2014.

<sup>(3)</sup> *Ṣaḥīḥ al-Bukhārī*, no. 891 and *Ṣaḥīḥ Muslim*, no. 897.

prayed to which the man replied in the negative. The Prophet (peace be upon him) said to him, ‘Stand and pray two.’<sup>(1)</sup>

However, this was only done on a limited number of occasions and only when there was some need and benefit in doing so as mentioned by the scholars. Imam al-Ḥajjāwī said, “Talking is impermissible during the sermon except to the imam, or to the one the imam speaks to for some benefit.”<sup>(2)</sup>

Therefore, if there is a need for the imam to speak to the congregation on occasion, this is permissible due to the above texts. As for making this the norm in the sermon to the extent that it resembles a regular lecture or seminar then this should be avoided as it was not strictly the example of the Prophet (peace be upon him). The Prophet (peace be upon him) delivered the Friday sermon on countless occasions but never made questioning the congregation his habit, despite employing this technique regularly in his teaching, and his example is the best of examples.

Perhaps one of the wisdoms of this is that the nature of questions and answers is that some people speak whilst the majority do not, especially those sitting towards the rear or the sides of the mosque. This may then alienate some people. At other times, there may be people talking over one another or even people laughing at an answer given thus causing a distraction to others. All of this would diminish from the reverence of the Friday prayer.

The second issue is regarding holding classes and lectures in the mosque on a Friday before the commencement of the prayer. This issue revolves around the ḥadīth of

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(1) Ṣaḥīḥ al-Bukhārī, no. 888 and Ṣaḥīḥ Muslim, no. 875.

(2) Sharaf al-Dīn al-Ḥajjāwī, Zād al-Mustaqni‘, (Madār al-Waṭan lil-Nashar) p. 62.

‘ Amr ibn Shu‘ ayb who narrates from his father and in turn his grandfather that the Prophet (peace be upon him) forbade circles on the Friday before the prayer, and buying and selling in the mosque.”<sup>(1)</sup>

The scholars differed over the interpretation of this prohibition:

1. Dislike of circles of knowledge – Imam al-Baghawī said, “This narration shows the dislike of circles and meetings on Fridays before the prayer to revise and seek knowledge. Rather one busies themselves with *dhikr*, prayer and listening to the sermon. Afterwards, there is no harm in meeting in the mosque or outside.”<sup>(2)</sup> Al-Khaṭṭabī said, “It is disliked to meet before the prayer for knowledge and revision...”<sup>(3)</sup>
2. Prohibition of circles if the mosque is small – Imam al-Bayhaqī related the above narration under the chapter heading, “Chapter of the dislike of circles in the mosque if the congregation is large, the mosque small and it prevents people from praying.”<sup>(4)</sup> Imam al-Nawawī gave the chapter heading, “Chapter of prohibition of circles in a mosque before the prayer if it harms others, whether for knowledge or otherwise.”<sup>(5)</sup>
3. The prohibition refers to speaking about worldly matters – This is taken from the additional wording found in the Ṣaḥīḥ of Ibn Khuzaymah, “The Prophet

(1) Abū Dāwūd Sulaymān ibn al-Ash‘ ath al-Sijistānī, Sunan Abī Dāwūd, (Al-Maktabah al-‘ Aṣriyyah) no. 1079.

(2) Sharḥ al-Sunnah, vol. 3, p. 374.

(3) Abū Sulaymān al-Khaṭṭabī, Ma‘ ālim al-Sunan, (Ḥalab: Muḥammad Rāghib al-Ṭabbākh, 1932) vol. 1, p. 247.

(4) Aḥmad ibn al-Ḥusayn al-Bayhaqī, Al-Sunan al-Kubrā, (Beirut: Dār al-Kutub al-‘ Ilmiyyah, 2003) vol. 3, p. 331.

(5) Yaḥyā ibn Sharaf al-Nawawī, Khulāṣah al-Aḥkām, (Beirut: Mu’assasah al-Risālah) vol. 2, p. 787.

(peace be upon him) forbade circles of conversation on Fridays before the prayer.”<sup>(1)</sup>

4. General prohibition as it breaks the rows – Ibn al-‘ Arabī said, “The prohibition of circles on Fridays is because the congregation should be in rows, facing the imam and straight in their prayer.”<sup>(2)</sup>

Therefore we can see a number of interpretations exist as to the precise meaning of the prohibition and that most scholars hold it to be a dislike.<sup>(3)</sup> However, it is clear that the prohibition mentioned refers explicitly to there being circles as is the wording, and so refers to the manner of sitting primarily, as by having one circle or more, others are prevented from sitting in the rows. As for the purpose of the sitting, then the wording of the narration does not cover this, and indeed, the wording in Ibn Khuzaymah is explicit in it being conversational sittings.

Furthermore, something which gives the above more credence is the fact that it is narrated from a number of Companions and scholars that they would teach on Fridays before the sermon. Abū Hurayrah would come out on a Friday and stand holding onto the pulpit, and would begin to narrate aḥādīth until the imam came

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(1) Muḥammad ibn Iṣḥāq ibn Khuzaymah, Ṣaḥīḥ Ibn Khuzaymah, (Al-Maktab al-Islāmī, 1391AH), no. 1306.

(2) Ibn al-‘ Arabī, ‘Āriḍah al-Aḥwadhī, (Beirut: Dār al-Kutub al-‘ Ilmiyyah) vol. 2, p. 119.

(3) Muḥammad ibn ‘ Alī al-Shawkānī, Nayl al-Awṭār, (Dār al-Ḥadīth, 1993) vol. 2, p. 186.

out.<sup>(1)</sup> Muḥammad ibn Hilāl narrated from his father that he said, “Abū Hurayrah would narrate to us on Fridays until the imam came.”<sup>(2)</sup>

Mu‘ āwiyah ibn Qurrah said, “I met thirty companions of the Prophet (peace be upon him) from Muzaynah... on Fridays they would bathe, wear their best clothes, perfume themselves, come to the mosque, pray two *rak‘ahs* and then sit and preach knowledge and the *Sunnah* until the imam arrived.”<sup>(3)</sup> It is also reported that Tamīm al-Dārī would give reminders before the sermon during the time of ‘ Umar.<sup>(4)</sup>

Furthermore, this practice is known from some famous scholars such as Imam Mālik. Ibn al-Qāsim said, “I saw Mālik whilst the imam was sitting on the pulpit on a Friday, and Malik was teaching his students before the imam came and after he left. He did not stop or face the imam, but they continued to study until the *mu‘addhin* finished. Once he finished and the imam stood they turned and faced him.” Imam Mālik also said that he saw some of his own teachers do this.<sup>(5)</sup> It is also reported from the likes

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(1) Muḥammad ibn ‘ Abdullāh al-Ḥākim Al-Mustadrak, (Dār al-Ma‘ rifah, 1998) vol. 4, p. 654.

(2) ‘ Abdullāh ibn Muḥammad ibn Abī Shaybah, Muṣannaf Ibn Abī Shaybah, (Cairo: Fārūq al-Ḥadīthah, 2007) vol. 2, p.540.

(3) Ibid, vol.2, p. 566.

(4) Abdur-Razzāq al-Ṣan‘ ānī, Muṣannaf ‘ Abdur-Razzāq, (Al-Maktab al-Islāmī) vol. 3, p. 219.

(5) Saḥnūn ibn Sa‘ id, Al-Mudawwanah al-Kubrā, (Riyadh: Ministry of Islamic Affairs) vol. 1, p. 148.

of Yahyā ibn Sa'īd al-Qaṭṭān,<sup>(1)</sup> and Al-Khaṭīb al-Baghdādī mentioned that his teachers would also do this.<sup>(2)</sup>

From the above, it can be seen that to hold lectures before the Friday sermon commences is allowed, but should not disturb those who come early wishing to pray and read Qur'ān. If it does impede on others, it is disliked. However, if there is no real need to do this, then to avoid it would allow one to bypass the differences which exist over the issue.

## Conclusion

In conclusion, the Friday prayer is a major act of worship which fulfils many essential objectives, especially for Western Muslims. Its importance needs to be preserved, its role maximised and its potential realised. The many strict rulings and etiquettes related to the Friday prayer show its place in the religion.

This paper has shown how Islam is a religion for all times and places, and how it embraces change so long as the change does not detract from the objectives. The findings of this paper are the permissibility of the use of gadgets for the imam and congregation, be that in the form of laptops, translation devices or smart devices, as well as the permissibility of limited interaction with the congregation by the imam, simultaneous translation and holding classes before the commencement of Friday prayers.

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(1) Aḥmad ibn 'Alī Al-Khaṭīb al-Baghdādī, *Al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi'*, (Beirut: Mu'assasah al-Risālah, 1996) vol. 2, p.77.

(2) Aḥmad ibn 'Alī Al-Khaṭīb al-Baghdādī, *Al-Faqīh wal-Mutafaqqih*, (Dammam: Dār Ibn al-Jawzī, 1421AH), vol. 2, p. 272.

At the same time, the paper finds it best to avoid those things which diminish from the spirituality of this act of worship such as PowerPoint presentations and unlimited interaction with the congregation.

Finally, Allah knows best and He is the One who grants success.