

Understanding the Hadith of *al-Laghwu* during Friday Prayers: A Ma'ani al-Hadith Study

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Abstract

This article aims to find out the meaning of the *al-Laghwu* hadith during Friday prayers. This is motivated by the fact that in current conditions many Friday prayer congregations carry out activities during the sermon which could be said to fall into the *al-Laghwu* category. This article will answer the question: how is the hadith understood about *al-Laghwu* during Friday prayers using the *Ma'ani al-Hadith* science approach? By using descriptive-analytical qualitative methods and a *ma'ani al-hadith* science approach, this article concludes that the meaning of *al-Laghwu* in the Prophet's hadith is a futile act that can reduce the reward and perfection or primacy of Friday prayers. The meaning of *al-Laghwu* is not only limited to the text of the hadith, namely speaking or admonishing others to be silent when the preacher is delivering his sermon. In the current context, the meaning of *al-Laghwu* can also be interpreted as sleeping during the sermon, playing on mobile phones such as WhatsApp, Instagram, Facebook, Twitter, YouTube, TikTok, games and similar activities, and distributing charity boxes. These actions cause the congregation to lose focus in listening to the sermon delivered by the preacher and also disturb other congregation members. Even though it is included in the *al-Laghwu* category and reduces the reward and perfection of Friday prayers, the Friday prayers performed are still considered valid.

Keywords: *Al-Laghwu*, hadith, Friday prayers, *ma'ani al-hadis*

Abstrak

Artikel ini bertujuan mengetahui makna hadis *al-Laghwu* ketika salat Jum'at. Hal ini dilatarbelakangi oleh suatu fakta bahwa dalam kondisi kekinian banyak jamaah salat Jum'at melakukan aktivitas saat khutbah berlangsung yang bisa dibilang masuk ke dalam kategori *al-Laghwu*. Artikel ini akan menjawab pertanyaan: bagaimana pemahaman hadis tentang *al-Laghwu* ketika salat Jum'at dengan pendekatan ilmu *Ma'ani al-Hadis*? Dengan menggunakan metode kualitatif secara deskriptif-analitis dan pendekatan ilmu *ma'ani al-hadis*, artikel ini menyimpulkan bahwa makna *al-Laghwu* dalam hadis Nabi adalah perbuatan sia-sia yang dapat mengurangi pahala dan kesempurnaan atau keutamaan salat Jum'at. Makna *al-Laghwu* tidak hanya dimaknai sebatas teks hadisnya saja, yaitu berbicara ataupun menegur orang lain untuk diam ketika khatib sedang menyampaikan khutbahnya. Dalam konteks kekinian, makna *al-Laghwu* juga dapat diartikan dengan tidur saat khutbah berlangsung, bermain handphone baik WhatsApp, Instagram, Facebook, Twitter, YouTube, TikTok, Game dan aktifitas sejenisnya, dan mengedarkan kotak amal. Perbuatan-perbuatan ini menyebabkan ketidakfokusan jamaah dalam menyimak atau mendengarkan khutbah yang disampaikan khatib dan juga mengganggu jamaah lainnya. Meskipun masuk dalam kategori *al-Laghwu* dan mengurangi pahala dan kesempurnaan salat Jum'at, tetapi salat Jum'at yang dilaksanakannya tetap dihukmi sah.

Kata Kunci: *Al-Laghwu*, hadis, salat Jum'at, *ma'ani al-hadis*

Introduction

The Friday prayer is a prayer consisting of two rak'ahs which is performed during the Zuhr prayer every Friday.¹ It is called Friday because at that time Muslims gather to carry it out.² The Prophet Muhammad SAW first performed Friday prayers in Madinah during his migration from Mekah to Madinah, namely when he arrived at a settlement (*Qubah*). In the village of 'Amr bin Auf, the Prophet arrived on Monday and remained silent until Thursday, during which time he built a mosque for Muslim prayer in Qubah.³ Performing Friday prayers is *fardhu 'ain* for every male Muslim, *mukallaf*, physically and spiritually healthy, and settled somewhere (*not a traveler*).⁴ Anyone who skips Friday prayers because he takes his fardhu lightly, will be labeled by Allah SWT as a hypocrite in his heart. How close the people of Heaven will be on the Day of Judgment, it can be seen from those who believe on Friday and how quickly they come to the mosque to perform Friday prayers.⁵

During Friday prayers, it has become commonplace to use the term *al-Laghwu* before the preacher ascends the pulpit. The term *al-Laghwu* was conveyed by Bilal who previously gave the call to prayer. This is as the Prophet said as follows:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا آثِمٌ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ.

"Has told us Yahya bin Bukair said: has told us Laits that Uqail from Ibn Shihab said, has told me Sa'id bin Musaiyab that Abu Hurairah ra told me that Rasulullah SAW said; "If you say to your friend "be quiet" on Friday while the imam is giving a sermon, then you have done something in vain." (HR. al-Bukhari)⁶

The word *al-Laghwu* from the two hadiths above is often interpreted as a prohibition on speaking (*keep quiet*) or playing with something during the sermon so that Friday prayers become in vain. In other languages, the word *al-Laghwu* is a word or action that is useful or useful for well-being world and happiness in the hereafter, even though the words are neatly composed, beautiful and interesting.⁷ Seeing the current phenomenon, sometimes there are congregants who play around while the Friday sermon is in progress, such as playing with their smartphones, chatting and sleeping during the Friday sermon. It is interesting to study further the meaning of *al-Laghwu*, considering the current pheno-

¹ Ahmad bin Umar asy-Syatiri, *Yakut an-Nafis fi Madzhab Ibn Idris*, (San'a: Dar al-Taysir, 2002), h. 49.

² Muhammad bin Ahmad Syarbini, *Mughni Muhtaj*, (Beirut: Dar al-Fikr, 1998), h. 375.

³ Muhammad Rifa'i, *Ilmu Fiqih Islam Lengkap*, (Semarang: Karya Toha Putra, 1981), h. 77.

⁴ Zainuddin Abdul Aziz al-Malibariy, *Fathul Mu'in bi Syarhil Qurrotil Aini*, terj. Aliy As'ad, (Kudus: Menara Kudus, 1980), h. 311.

⁵ Muhammad bin Qusri al-Jifari, *Agar Salat Tak Sia-Sia*, (Solo: Pustaka Iltizam, 2007), h. 65.

⁶ Muhammad bin Ismail al-Bukhari, *Sahih al-Bukhari*, (Cairo: Dar at-Tawfikiyah, 2014), Volume 1, p. 219.

⁷ Muhammad Febrian, *Makna Kata Al-Laghwi Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i)*, Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020, h. 72.

menon of Friday prayer congregations, some of whom are not focused and are not serious in listening to the sermon delivered by the khatib.

This article aims to review the understanding of the *al-Laghwu* hadith during Friday prayers with reference to the current context. Throughout the author's search, no studies were found that specifically discussed the *al-Laghwu* hadith, but many hadith studies relating to Friday prayers were found. For example, Nurulhuda Izyana, et al., once wrote about *Hadith related to Friday sermons and their effectiveness in Da'wah communication*,⁸ Awaluddin Amin, studied about *Hadith regarding Substitutes for Friday Prayers* by comparing the thoughts of Hasbi Ash-Shiddieqy and Hamka,⁹ Rois Safitri, discussing the *Understanding of Hadith regarding Istima' Friday Sermons (Case Study of UIN Syarif Hidayatullah Jakarta)*,¹⁰ and Arifa'i Saputra, who explained the *Understanding and Implementation of Hadith Concerning Friday Prayers at the Darul Ma'ruf Grand Mosque, Batang Kabung Ganting, Padang City*.¹¹

One question that is the focus of this study is: how to understand hadith about *al-Laghwu* when performing Friday prayers using the *Ma'ani al-Hadith* science approach? This question also provides an answer that the hadith conveyed by the Prophet around 14 centuries ago is still always relevant in the current context. This article will also provide an understanding of the contextualization of the *al-Laghwu* hadith when the sermon is in progress. It is hoped that the study of this article can complete the study of hadiths that talk about Friday prayers, and can be a guide for Muslims that the hadith about *al-Laghwu* during Friday prayers has provided important signs that must be understood and applied when A series of Friday prayers takes place.

To obtain a comprehensive understanding, this article was developed using qualitative methods and a type of *library research*, namely the author tries to find and retrieve data from the results of good thoughts in books, articles, scientific works and other related literature. with research.¹² The primary data source used by the author is the hadith books collected in *Kutub al-Sittab*. Meanwhile secondary data comes from written sources that are still relevant to the themestudy, such as from scriptures, books, articles, the internet and so on. The data analysis technique used is descriptive-analytic, namely describing and interpreting discussion data in the form of primary and secondary data to then be analyzed critically. Apart from that, considering that this article uses pure library research, the data collection technique used is documentation using the *Ma'ani al-Hadith* science approach.¹³

⁸ Nurulhuda Izyana Hamzah, et al., "Hadis Berkaitan Khutbah Jumaat dan Keberkesananannya Dalam Komunikasi Dakwah", *Jurnal Islam dan Masyarakat Kontemporari* 32, no. 2 (2022).

⁹ Awaluddin Amin, *Hadis tentang Pengganti Shalat Jum'at: (Studi Komparatif Antara Pendapat Hasbi Ash-Shiddieqy dan Buya Hamka)*, Skripsi, UIN Syarif Hidayatullah Jakarta, 2006.

Rois Safitri, *Pemahaman Hadis tentang Istima' Khotbah Jumat (Studi Kasus Mahasiswa UIN Syarif Hidayatullah Jakarta Tahun 2018-2019)*, Skripsi, UIN Syarif Hidayatullah Jakarta, 2019.

¹¹ Arifa'i Saputra, et al., "Pemahaman dan Implementasi Hadis tentang Shalat Jum'at Masjid Raya Darul Ma'ruf Batang Kabung Ganting Kota Padang", *Jurnal Ulunnuha* 10, no. 1 (2021).

¹² Sarmilah Sarmilah, et al., "The Phenomenon of Sleep Call from the Perspective of the Prophet's Hadith", *Dirayah: Jurnal Studi Ilmu Hadis* 8, no. 1 (2023).

¹³ Rina Dwi Junita, et al., "Contextualizing the Hadith on Tying Hair in a Ponytail during Prayer: A Ma'ani al-Hadis Study", *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 18, no. 1 (2024), h. 99.

Results and Discussion

Teks of Hadiths about *al-Laghwu*

Reading the hadith regarding the prohibition against *al-Laghwu* is a ritual that is currently delivered by a Bilal before the preacher ascends the pulpit. In this context, a Bilal read hadiths about *al-Laghwu* when the khatib was delivering his two sermons. A bilal addressed the Friday prayer congregation who were present, starting from reciting the *sanad, matan*, to the *narrator* of the hadith. Of course, the reading of the hadith regarding the prohibition of *al-Laghwu* is intended so that the Friday prayer congregation does not talk or play around while the preacher is conveying sermon. In principle, reading this hadith only serves to remind the Friday prayer congregation not to do what is called *al-Laghwu*.¹⁴

As for variety editorial the hadith that talks about the prohibition of *al-Laghwu* is as follows;

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ

"Has told us Yahya bin Bukair said: has told us Laits that Uqail from Ibn Shibab said has told me Sa'id bin Musaiyab that Abu Hurairah radhiyallahu 'anhu told me that Rasulullah SAW said; "If you say to your friend "be quiet" on Friday while the imam is giving a sermon, then you have done something in vain." (HR. al-Bukhari)¹⁵

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْاِخْرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَعَا.

"We have told about Yahya bin Yahya, Abu Bakr bin Abi Syaibah and Abu Quraib. Yahya has said tell us. Has said Akharan: has told us Abu Mu'awiyah from A'masy from Abi Salih that Abu Hurairah radhiyallahu 'anhu he said: Rasulullah SAW said; "Whoever performs ablution and performs ablution properly, then attends the Friday prayer, then listens to (the Friday sermon) and remains attentive, then for given (the sin) between last Friday and today's Friday and three days added. And whoever touches (plays with/ moves) a pebble then he has committed an act of lagha (waste)." (HR. Muslim)¹⁶

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا قُلْتَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ.

¹⁴ Amin Iskandar dan Rijal Mahdi, "Hadis Larangan Berbicara Saat Khotbah Jum'at Perspektif Takhrij dan Leksikologi Arab", *Jurnal Studi al-Qur'an dan al-Hadis* 10, no. 1 (2022), h. 117.

¹⁵ Muhammad bin Ismail al-Bukhari, *Shahih Bukhari*, (Kairo: Dar at-Tawfikiyah, 2014), Jilid 1, h. 219.

¹⁶ Abul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Shahih Muslim*, (Iskandariyah: Dar al-Aqidah, 2009), Jilid 5, h. 116.

"Told us Qa'nabi from Malik from Ibn Shihab from Sa'id from Abu Hurairah ra that Rasulullah SAW said: If you say "keep quiet" while the imam is delivering the sermon, then you have done something in vain." (HR. Abu Dawud)¹⁷

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْبَيْتُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصَتَ فَقَدْ لَغَا.

"Has told us Qutaibah, has told us Laits from Uqail from Zubri from Sa'id bin Musayyab from Abu Hurairah ra that the Prophet SAW said: Whoever says on Friday when the imam is delivering the sermon / is silent, then he have done the lagha." (HR. al-Tirmidzi)¹⁸

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا الْبَيْتُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصَتَ فَقَدْ لَغَا.

"It has been reported to us, it has been said Qutaibah, it has narrated to us Laits from Uqail from Zubri from Sa'id bin Musayyab from Abu Hurairah ra that the Prophet SAW said: Whoever says to parabis friend on Friday while the imam is delivering the sermon "be quiet/listen" then he has done lagha." (HR. al-Nasa'i)¹⁹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ عَنْ ابْنِ أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قُلْتَ لِصَاحِبِكَ أَنْصَتَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ.

"Has told us Abu Baker bin Abi Syaibah, has told us Syababah bin Sawwar from Ibn Abi Zi'bi from Zubri from Sa'id bin Musayyab from Abu Hurairah that the Prophet SAW said: If you tell your friend to listen carefully on Friday when the imam delivers the sermon, then he has done something in vain". (HR. Ibnu Majah)²⁰

From the several hadith narrations above, it appears that there are differences in the pronunciation of the hadith *matan* about *al-Laghwu*, in the sense that the above hadith narrations only differ in terms of the text, not in terms of meaning, or what is commonly called the *bi al-ma'na* narration.²¹ There are differences in the form of the *matan* narrated by the narrator, because during the time of the Prophet Muhammad not all hadith were directly written down by the companions. Hadith of the Prophet transmitted by friends to other narrators mostly took place verbally. In this case, the Companions narrated hadith in verbatim, just hadith in 'word' form. Meanwhile, hadith which are not in the form of

¹⁷ Abu Dawud Sulaiman bin al-Asy'at al-Sijistani, *Sunan Abu Dawud*, (Beirut: al-Risalah al-'Alamah, 2009), h. 331.

¹⁸ Abu Isa Muhammad bin Isa bin Saurah al-Tirmidzi, *Jami' al-Tirmidzi*, (Riyadh: Baitul Afkar ad-Dauliyah, 2009), h. 341.

¹⁹ Ahmad bin Syu'aib Ibnu Ali Ibnu Sinan Abu Abdurrahman an-Nasa'i, *Sunan al-Nasa'i*, (Jakarta: Almahira, 2013), h. 223.

²⁰ Abu Abdillah Muhammad Ibnu Yazid Ibnu Majah al-Rab'i al-Qazwini, *Sunan Ibnu Majah*, (Jakarta: Pustaka Azzam, 2007), h. 235.

²¹ Muhajirin, *Mudah Memahami Hadis Nabi*, (Jakarta: Amzah, 2018), h. 69.

'sayings', can only be narrated in a meaningful way. When a hadith is narrated in a meaningful way by friends, the wording comes from the friends. The difficulty in narrating verbally was due to the friends' different levels of memorization ability and intelligence, so it was impossible to memorize all of the Prophet's words literally.²²

Understanding the *al-Laghwu* Hadith during Friday Prayers

In analyzing a *matan* hadith regarding the meaning of *al-Laghwu* during Friday prayers, the author uses a *ma'ani al-hadith* science approach. According to Yusuf al-Qardhawi, understanding the Prophet's hadith must first be confronted with the Qur'an's description of the same theme. As it is known that the Qur'an is the main source of Islamic law, while the hadith is an explanation of the principles of the Qur'an, because hadith cannot contradict the Qur'an.²³ In connection with the hadiths about *al-Laghwu*, there are arguments from the Qur'an which show the same meaning, namely:

وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ

"And those who are against *al-Laghwu* are people who are not indifferent." (QS. al-Mu'minun [23]: 3)

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

"And those who do not give false testimony, and when they meet (people) who do deed which is of no use, they leave while maintaining their honor." (QS. al-Furqan [25]: 72)

In the two verses above, the word *al-Laghwu* has a strong correlation, each of which contains a meaning lie and insults. The meaning of *al-Laghwu* in QS. al-Mu'minun [23]: 3 is interpreted as falsehood which includes shirk, immorality and every action that has no benefit. This verse describes the attitude of believers who gain luck by avoiding the attitudes of non-Muslims. Meanwhile in QS. al-Furqan [25]: 72 describes the attitude of believers who are worthy of entering heaven, partly because they avoid despicable conditions and situations such as *al-Laghwu*.²⁴

The understanding of the *al-Laghwu* hadith as explained above shows that there is a strict prohibition on speaking and all kinds of forms when the Friday prayer sermon is in progress. Included in the *al-Laghwu* category are words that order other people to be silent, even though the aim is to carry out *amar ma'ruf*. In al-Ahkfasy's perspective, the meaning of *al-Laghwu* is speech or sayings that have no basis, namely various false sayings and the like. Meanwhile, according to Nadhruddin, the word *laghaut* as mentioned in the hadith means doing something in vain. It can also be interpreted as meaning that the priority of the Friday prayer has been lost, or that the Friday prayer has changed to the Zhuhur prayer.

²² Faiqotul Mala, *Otoritas Hadis-Hadis Bermasalah Dalam Shahih al-Bukhari*, (Jakarta: PT. Elex Media Komputindo, 2015), h. 85.

²³ Yusuf al-Qardhawi, *Kayfa Nata'amal Ma'a al-Sunnah al-Nabawiyah*, terj. Muhammad al-Bagir, (Jakarta: Islamuna Press, 1991), h. 101.

²⁴ Ni'matillah, *Al-Laghwu Dalam Perspektif Al-Qur'an (Studi Komparatif Tafsir Al-Munir dan Tafsir Al-Misbah*, Skripsi, Institut Ilmu Al-Qur'an Jakarta, 2019, h. 5.

Even though *al-Laghwu* did not cancel his prayers, his Friday prayers were considered in vain without being rewarded.²⁵

Imam al-Syafi'i explained that the hadith about *al-Laghwu* prohibits Muslims from speaking or remaining silent when the preacher has stood up to deliver his two sermons until the prayer has finished. Apart from the reason that the congregation was silent and did not listen, sermon has the same share as those who silently listen to the sermon,²⁶ also because this has become the basis for the ulama regarding the obligation to pay attention when the preacher is preaching.²⁷

Meanwhile, to avoid *al-Laghwu's* attitude, Imam al-Nawawi provides a solution to always be silent by giving signals that make it easy for other people to understand, and simply by movement code that is not excessive. In other words, the way to warn Friday prayer congregations who are chatting or playing around while the sermon is in progress, is simply to give a signal to be quiet.²⁸ This is based on the Prophet's friend, Ibn Umar from Nafi', who said that Ibn Umar saw someone talking when the imam delivered his sermon on Friday. Then Ibnu Umar threw a pebble at him, the person looked at him no less, then Ibnu Umar put his hand to his mouth, giving a signal to be quiet.²⁹

In the current context, quite a few congregants are no longer focused when the preacher delivers his sermon. They are actually busy themselves and are more busy talking to each other or focusing on operating their smartphones. Of course, actions such as playing with a cell phone while the sermon is being delivered are *al-Laghwu's* actions, and this is excluded from the perfection of the reward for Friday prayers. This *al-Laghwu* hadith outlines the obligation to listen to the sermon delivered by the preacher when performing Friday prayers. Because, the sermon is part of the pillars of establishing Friday prayers, and it is forbidden for the congregation to reprimand other congregations who are playing with smartphones and talking to each other, even with the words "*be quiet*", because this is a futile act which results in no reward. or the virtues of Friday prayers

Contextualization of the *al-Laghwu* Hadith during Friday Prayers

From the hadiths of the Prophet regarding the prohibition against *al-Laghwu* which have been explained above, it can be understood that the meaning of *al-Laghwu* in the contemporary context can be in the form of words or actions carried out by some of the Friday prayer congregation when the imam is delivering his sermon. There are at least four things that can be categorized as *al-Laghwu* during Friday prayers, namely:

²⁵ Ibnu Hajar al-Asqalani, *Fathul Bari*, terj. Amiruddin, dkk, (Jakarta: Pustaka Azzam, 2017), Jilid 5, h. 172-173. Look: Wahbah al-Zuhaili, *Fiqih Islam wa Adillatuhu*, (Jakarta: Gema Insani, 2010), Jilid 2, h. 405

²⁶ Imam Syafi'i, *al-Umm*, terj. Fuad Syaifudin Nur, (Jakarta: Republika Penerbit, 2017), h. 140-141.

²⁷ Ibnu Rusyd, *Bidayatul Mujtahid*, terj. Beni Serbeni, dkk, (Jakarta: Pustaka Azzam, 2006), h. 342.

²⁸ Abu Zakariya Muhyiddin Yahya bin Syarf al-Nawawi, *Syarab Shabih Muslim*, (Jakarta: Darus Sunnah, 2012), Jilid 4, h. 345.

²⁹ Abdurrahman bin Nashir as-Sa'di, *Ghayatul Muqtaashidin Syarab Manhajis Salikin*, (Saudi: Dar Ibnu Jauzi, 2009), Jilid 1, h. 393.

1. Reprimand in verbal form

Reprimanding someone for Friday prayers to remain silent is prohibited. Based on the hadith of the Prophet which has been described above, it appears that people who invite their friends to communicate, their Friday prayers are not perfect and they lose the reward or priority of Friday prayers, so that the reward for Friday prayers is only limited to the reward of the Zuhur prayer. This is because the Prophet considered the act of reprimanding the congregation to be silent as an act of *al-Laghwu* which could make him lose focus when listening to the sermon and eliminate the virtue or *fadhilah* of Friday prayers.

2. Sleep during the sermon

What if a congregation falls asleep while the preacher is delivering his sermon? Does it include parts from *al-Laghwu's* attitude? This question refers to the current context where it is often found that some congregants fall asleep while the Friday sermon is in progress. In this regard, scholars differ in their opinion that sleep that invalidates ablution is sleep in a position that allows wind (farts) to escape, thus invalidating ablution and at the same time the Friday prayers. If the congregation falls asleep while sitting firmly and does not allow wind to escape, then the ablution is not invalidated and the prayer remains valid.³⁰ However, even though the Friday prayer is considered valid, the congregation who sleeps during the sermon is an act of futility and falls into the category of *al-Laghwu*. Because, this indicates a lack of respect and appreciation for the preacher who is delivering the sermon. Sleeping while the sermon is in progress means missing the opportunity to complete Friday prayers, thus reducing the reward and priority of Friday prayers.

3. Playing on smartphone

Playing with smartphones in any form (WhatsApp, Instagram, Facebook, Twitter, YouTube, TikTok, games and similar activities) during the sermon will certainly disturb the devotion of the congregation around them. This is clearly prohibited by Islam, as stated in the hadith described above. The Prophet once reminded Muslims not to carry out movements that would make the value of their Friday prayers in vain. The scholars agree that removing or removing clothes while the imam is delivering a sermon, playing with pebbles and telling other people to be quiet (be quiet) are the actions of *al-Laghwu*. Based on this, it can be understood that Friday prayer congregations who play with smartphones in any form while the imam is delivering his sermon, are considered *al-Laghwu's* actions and the law is *makruh*.³¹

Even though he is part of *al-Laghwu* and is considered *makruh*, he still performs Friday prayers accepted. However, playing with your cell phone can reduce the rewards of Friday prayers and eliminate the importance of Friday prayers themselves.

³⁰ Ibnu Qasim al-Ghuzzi, *Fathul Qarib al-Mujib*, (Semarang: Thoha Putra, 2009), h. 6. Lihat juga, Syekh Khatib al-Syarbini, *Mughni al-Mubtaji*, (Beirut: Dar al-Fikr, 1987), Jilid 1, h. 34.

³¹ Abu Ja'far at-Thahawi al-Hanafii, *Syarah Ma'anil Atsar*, (Beirut: Alamul Kutub, 1994), h. 366-367.

4. Passing out charity boxes

A phenomenon that is currently happening, in almost every mosque when the sermon is still going on, is that the mosque charity box is passed around from one congregation to another to give *infaq*. While the current recommendation sermon what is going on is to be silent and listen carefully to what the preacher says so that the reward for the Friday prayers will be perfect and avoid the actions of *al-Laghwu*. Based on this, passing the charity box around during the sermon should be avoided, because it can be equated with the Prophet's command forbidding moving pebbles. However, if this is not done, it could cause negative things from other congregants, so the law is permissible and even recommended with the aim of avoiding these negative perceptions. It is permissible to distribute mosque charity boxes during the Friday sermon if it does not disturb other congregation members. If it can damage if other congregation members are interested in listening to the sermon, then circulating the charity box is prohibited because it can reduce the reward and perfection of Friday prayers.³²

Conclusion

From the fairly brief description above, it can be understood that the meaning of *al-Laghwu* in the Prophet's hadith is a futile act that can reduce the reward and perfection or primacy of Friday prayers. The meaning of *al-Laghwu* is not only limited to the text of the hadith, namely speaking or admonishing others to be silent when the preacher is delivering his sermon. In the current context, the meaning of *al-Laghwu* can also be interpreted as sleeping during the sermon, playing on smartphones, whether WhatsApp, Instagram, Facebook, Twitter, YouTube, TikTok, etc. Games and similar activities, and distributing charity boxes. These actions cause the congregation to lose focus in listening to the sermon delivered by the preacher and also disturb other congregation members. Even though it is included in the *al-Laghwu* category and reduces the reward and perfection of Friday prayers, the Friday prayers performed are still considered valid.

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³² Sulaiman Jamal, *Hayiyah al-Jamal*, (Beirut: Dar al-Kutub al-Ilmiyah, 1996), Jilid 2, h. 36.

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