Understanding the Hadith of *al-Laghwu* during Friday Prayers: A Ma’anī al-Hadith Study

Doni Prayitno*, Muhajirin², Eko Zulfikar³

1²³Univ. Islam Negeri Raden Fatah Palembang

*e-mail: doniprayitno631@gmail.com

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’anī al-Hadith science approach? By using descriptive-analytical qualitative methods and a ma’anī 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’anī al-hadīs

Abstrak


Kata Kunci: *Al-Laghwu*, hadis, salat Jum’at, *ma’ani al-hadîs*
Introduction

The Friday prayer is a prayer consisting of two rak'ahs which is performed during the Zuhr prayer every Friday. 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 يََْيََ بنُ بُكَيٍْْ قَالَ:حَدَّثَنَا الَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ:أَخْبَََهُ سعِيْدُ بْنُ الْمُسَيَّبِ أَنَّ أُبا هُرَىْرَةَ أَخْبَََهُ أَنَّ رَسُولَ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ قَالَ:إِذَا ق ُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الُْْمُعَةِ وَالِْْمَامُ يََْطُبُ ف َقَدْ لَغَوْت.

"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 Madzhabi Ibni 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, Ilum Fiqih Islam Langkap, (Semarang: Karya Toha Putra, 1981), h. 77.
⁵ Muhammad bin Qusri al-Jifari, Agar Salat Tak Sia-Sia, (Solo: Pustaka Iltizam, 2007), h. 65.
⁷ Muhammad Febrian, Makna Kata Al-Laghwu Perspektif Al-Qur’an (Kajian Tafsir Maudhu’), Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020, h. 72.

Understanding the al-Laghwu Hadith during Friday Prayers…, (Doni Prayitno, et al)
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, Awaluddin Amin, studied about Hadith regarding Substitutes for Friday Prayers by comparing the thoughts of Hasbi Ash-Shiddieqy and Hamka, Rois Safitri, discussing the Understanding of Hadith regarding Istima’ Friday Sermons (Case Study of UIN Syarif Hidayatullah Jakarta), 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.

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. The primary data source used by the author is the hadith books collected in Kutub al-Sittah. Meanwhile secondary data comes from written sources that are still relevant to the theme study, 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.

---

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 isconvey sermon. In principle, reading this hadith only serves to remind the Friday prayer congregation not to do what is called al-Laghwu.  

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

"Has told us Yahya bin Bukair said: has told us Lais that Uqail from Ibn Shihab said has told me Sa'id bin Musaiyab that Abu Hurairah radhiyallahu 'anhu told me that Rasuullah 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)  

"We have told about Yahya bin Yaya, 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 radbiyallahu 'anhu be said: Rasuullah 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)  

---

15 Muhammad bin Ismail al-Bukhari, Shahih Bukhari, (Kairo: Dar at-Tawfikiyah, 2014), Jilid 1, h. 219.  
“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)\(^{17}\)

\[\text{حدثنا قتيبة حدثنا أبي الثبت عن عقبة عن الزهري عن سعيد بن المطلب عن أبي هريرة أن النبي صلى الله عليه وسلم قال: "إذا قلت لصاحبك أنصِت يوم الجمعة والكمن ملتف ثم أفصحت فقلت."} \]

“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 has done something in vain.” (HR. al-Tirmidzi)\(^{18}\)

\[\text{أخبرنا قتيبة قال: حدثنا ليث عن عقیة عن الزهري عن سعيد بن المطلب عن أبي هريرة عن النبي صلى الله عليه وسلم قال: "إذا قلت لصاحبك أنصِت يوم الجمعة والكمن ملتف ثم أفصحت فقلت."}\]

“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 his friend on Friday when the imam is delivering the sermon "be quiet/listen" then he has done lagha.” (HR. al-Nasa’i)\(^{19}\)

\[\text{أخبرنا أبو بكر بن أبي صبيحة حدثنا شباب بن سوار عن ابن أبي ذئب عن الزهري عن سعيد بن المطلب عن أبي هريرة عن النبي صلى الله عليه وسلم قال: "إذا قلت لصاحبك أنصِت يوم الجمعة والكمن ملتف ثم أفصحت فقلت: "قد لغوت."}\]

“Has told us Abu Bakr bin Abi Syaibah, has told us Syababah bin Sawwar from Ibn Abi Zb’i 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-Laghwa, 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 al-Dauliyah, 2009), h. 341.

\(^{19}\) Ahmad bin Syu’aib Ibn Ali Ibn Sinan Abu Abdurrahman an-Nasa’i, Sunan al-Nasa’i, (Jakarta: Almahira, 2013), h. 223.


\(^{21}\) 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:

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ

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

وَٱلَّذِينَ لاَ يَشْهَدُوْنَ الزُّوْرَ

"And those who do not give false testimony, and when they meet (people) who do deeds 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 inQS. 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 inQS. 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-Akhfasy'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.
24 Ni'matillah, Al-Laghw Dalam Perspektif Al-Qur'an (Studi Komparatif Tafsir Al-Munir dan Tafsir Al-Misbah, Skripsi, Institut Ilmu Al-Qur'an Jakarta, 2019, h. 5.

Understanding the al-Laghwu Hadith during Friday Prayers…, (Doni Prayitno, et al)
Understanding 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:

26 Imam Syafi’i, al-Umm, terj. Fuad Syaifudin Nur, (Jakarta: Republika Penerbit, 2017), h. 140-141.
28 Abu Zakariya Muhyiddin Yahya bin Syarf al-Nawawi, Syarah Shahih Muslim, (Jakarta: Darus Sunnah, 2012), Jilid 4, h. 345.
29 Abdurrahman bin Nashir as-Sa’di, Ghayatul Muqtashidin Syarah Manhajis Salikin, (Saudi: Dar Ibu 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-Laghwun 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-Laghwun’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. 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-Laghwun. 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-Laghwun. 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-Laghwun’s actions and the law is makruh. Even though he is part of al-Laghwun 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.

---

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-Laghwn. 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-Laghwn 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-Laghwn 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-Laghwn 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-Laghwn category and reduces the reward and perfection of Friday prayers, the Friday prayers performed are still considered valid.

Bibliography


Understanding the al-Laghwi Hadith during Friday Prayers…, (Doni Prayitno, et al)


