

Salatul Jumah



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, Most Gracious, Most Merciful

صلاة الجمعة



Salatul Jumu`ah

In the Thoughts and Words of
Ayatullāh Shahid Murtadā Muṭahhari

((This lecture was given in the year 1380 AH in Tehran, Iran))

Translated by Saleem Bhimji for
Al-Fatḥ al-Mubīn Publications

About Al-Fath Al-Mubīn Publications

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ:
قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ) فَقَالَ يَا رَسُولَ اللَّهِ مَا أَلْعَلُّمُ؟ قَالَ الْإِنْصَاتُ قَالَ
ثُمَّ مَهْ قَالَ الْإِسْتِمَاعُ قَالَ ثُمَّ مَهْ قَالَ الْحَفْظُ قَالَ ثُمَّ مَهْ
قَالَ أَلْعَمَلُ بِهِ قَالَ ثُمَّ مَهْ يَا رَسُولَ اللَّهِ قَالَ نَشْرُهُ.

Abū ‘Abdillāh (peace be upon him) narrates from his ancestors (the A‘immah (peace be upon all of them) who have said the following: “Once a man came to the Holy Prophet (blessings of Allāh be upon him and his family) and said, ‘O Messenger of Allāh what is knowledge?’ The Holy Prophet replied, ‘**It is silence.**’ The man then asked, ‘Then what?’ The Holy Prophet said, ‘**It is listening.**’ The man asked, ‘Then what?’ The Holy Prophet (blessings of Allāh be upon him and his family) said, ‘**Then it is memorizing.**’ The man asked, ‘Then what?’ The Holy Prophet said, ‘**Then it is to practice according to what you have learnt.**’ The man then asked, ‘Then what O’ Messenger of Allāh?’ The Holy Prophet said, ‘**Then it is to propagate what one has learned.**’”

BRIEF HISTORY OF AL-FATH AL-MUBIN PUBLICATIONS

Al-Fath Al-Mubīn Publications, named after the introductory verse of Surah 49 of the Noble Qur’an, **Al-Fath**, was formed in late 1999 to facilitate the publication of Islāmic literature by providing the services of typesetting and graphic design for book covers for Muslim Publishers.

After assisting the *Islamic Humanitarian Service* in the design and publication of over 12 books and the *World Federation of KSIMC* based in the UK as well as other individuals and organizations throughout North America and the world, it was decided to expand our efforts into other areas, specifically in the spread of the true teachings of Islām as taught by the Prophet and his Ahl al-Bait (prayers be upon all of them).

It should be noted that we are independent of all other organizations and charities and are not affiliated with any political or religious parties or groups.

EXPANSION INTO THE FIELD OF TABLIGH AND EDUCATING THE MUSLIMS

In the year 2002, we were blessed to be able to publish our first work, *Secrets of the Hajj* written by the Marja’ Taqlid and great scholar of Irfān and Akhlāq, Ayatullāh al-‘Uzmā al-Hājj Shaykh Ḥusain Mazāherī (may Allah grant him a long, healthy life in the cause of Islam). This book looks at the spiritual (Irfāni) aspects of the hajj – something not covered by any other book on the market today.

The second book that was published in the Spring of 2003 was *Morals of the Masumeen* which is a 48 page activity book for young Muslim children. Packed with activities, stories and aḥādīth from the Masumeen, this book opens up a new chapter in the dissemination of Islāmic teachings to the younger generation.

In addition to these two works, we currently have five other publications either in translation or under editing which should be available soon.

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In addition, we are able to assist publishers and Muslims authors in typesetting and design of cover work for your book or magazine. For rates and more information on this service, please get in contact with us via e-mail.

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

Islām has, within its teachings, a weekly prayer service referred to as Ṣalātul Jumu'ah. This Ṣalāt has been mentioned within the Noble Qur'an itself within the Sūrah of the same name – al-Jumu'ah (62):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾

"O you who have true faith! When the call is proclaimed to prayer on the day of Jumu'ah (Friday - the Day of Assembly) then hasten to the remembrance of Allāh and leave all business. That is best for you if you but knew!"¹

What is Ṣalātul Jumu'ah? Ṣalātul Jumu'ah is simply the same Ṣalātul Zuhr on the day of Friday (*Jumu'ah*) - however it has a few differences from the regular Ṣalāt that we perform.

First off, the Ṣalātul Zuhr that we commonly perform is four Rak'at, however Ṣalātul Zuhr on the day of Friday – whose name is Ṣalātul Jumu'ah – is only two Rak'at. So then how did it happen that this Ṣalāt was changed into a two Rak'at Ṣalāt? We will discuss this point later on.

The second difference is that it is obligatory (*wājib*) that it be performed in congregation (*Jamā'at*) however it is not obligatory to perform any of the other Ṣalāt in *Jamā'at* - Ṣalātul Zuhr, 'Aṣr Maghrib, 'Ishā and Fajr.

The third difference is that in which ever locality Ṣalātul Jumu'ah is held – it is obligatory (*wājib*) upon the people who live within a distance of two Farsakh (12.48 km) in every direction to attend that Ṣalāt, except if they have a valid excuse.

The fourth difference is that in which ever locality the Ṣalātul Jumu'ah is established, it is not permissible for another Ṣalātul Jumu'ah to be held for a distance of one Sā'a (6 km) – and thus, only that one Ṣalātul Jumu'ah can be held.

Just imagine if such a Ṣalāt were to be held (keeping these laws in mind) - what kind of enormity and magnitude it

would hold! If for example in this city that we are presently in – meaning Tehran – if there was to be one Ṣalātul Jumu'ah held here², then we would see that for the distance of two Farsakh (12.48 km) – from the point we are presently at until the north point of Shīmrān and to the south point near the city of Ray and from all points stretching from the east to the west of this city – everyone would gather in one area. In addition, for a distance of 12 kilometers from this point people from all around would join all together for this Ṣalāt and for a distance of 6 kilometers, no other Ṣalātul Jumu'ah would be permitted to take place and thus, we would be limited to this one Ṣalātul Jumu'ah. Just imagine what kind of a great gathering would take place at that time!

This Ṣalāt must be performed in two Rak'at – not four Rak'at. Why?? It has been related quite frequently in the aḥādith and narrations and is also one of the established beliefs of our faith that:

وَأِنَّمَا جُعِلَتِ الْجُمُعَةُ رَكْعَتَيْنِ لِمَكَانِ الْخُطْبَتَيْنِ

This means that this general prayer for all people - this Ṣalāt which all people must gather to perform and which must not be like the other Ṣalātul Jamā'at that we sometimes see taking place in the Masjid where people are scattered about (with small groups of Ṣalātul Jamā'at individual from one another) - and in which it is obligatory that before the Ṣalāt, two speeches are given – this Ṣalāt must be preceded by two speeches which actually take

the place of the two Rak'at of Ṣalāt.

This is the point which I wished to bring forth that within our sacred religion of Islām, we have a belief that speeches and lectures are actually a part of the religion – it is a part of the Ṣalāt. Amīr al-Mo'mīnīn 'Alī ibn Abī Ṭālib (prayers be upon him) has even said, *"The khutbah (speech) is Ṣalāt."*

During the time that the Imām (of Jumu'ah) is giving the speech, the people must listen to what he is saying – all people must remain quiet and must not say a word – they must be listening to the khuṭbah. As long as the speaker has not come down from the chair on which he was standing to deliver the lecture, all of the people in attendance must be sitting as if they were in a state of Ṣalāt. Of course there is one exception here that the Imām of Jumu'ah who is giving the speeches need not be sitting or facing the Qiblah.

² Please keep in mind that this lecture was given prior to the victory of the Islāmic Revolution, and thus, Ṣalātul Jumu'ah was not taking place in Iran. (Tr.)

¹ Sūrah 62, Verse 6

Thus, these two speeches which are obligatory in this Ṣalāt actually take the place of the two Rak'at of the Ṣalāt of Zuhr.

The Principle Reason for Gathering on the Day of Jumu'ah

You may be surprised by these Islāmic commandments which up until now, you may never have heard about or at least, you may not have heard much about and may even ask yourself: "What is the reason for all of this gathering and etiquette on the day of Jumu'ah?"

You will be even more surprised when you hear that the main purpose of gathering in this particular fashion is to simply hear a speech (*khuṭbah*). Thus, how important are these two speeches and what life-giving power do they possess? They are so important that at that time when the one who is performing the Adhān (*Muaddhin*) gives out the call:

اللَّهُ أَكْبَرُ

every single person – wherever he is and whatever work he is doing - must drop everything and rush towards Ṣalātul Jumu'ah and must listen to the two speeches and then perform two Rak'at of Ṣalāt in congregation (*Jamā'at*) and after this, he would be free to go back to work.

In the blessed Sūrah of the Qur'ān, al-Jumu'ah (62), these commandments have been mentioned, where we read:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾
فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

"O you who have true faith! When the call is proclaimed to prayer on the day of Jumu'ah (Friday - the Day of Assembly) then hasten to the remembrance of Allāh and leave all business. That is best for you if you but knew! And when the Ṣalāt has been completed then spread out through the Earth..."

We should also mention this point right now that usually at the time of Zuhr, the Adhān is given and then the Ṣalāt is performed right after the Adhān. However there is an exception to this rule which is that on the day of Jumu'ah, if it has been confirmed that Ṣalātul Jumu'ah would be performed, then it is permissible for the Adhān to be given

before the time of Zuhr. Thus, it is allowed that the Adhān is given and the speeches are then started such that when the time for mid-day arrives, then two speeches have finished.³

Once the sound of the Muaddhin has been raised for the Ṣalātul Jumu'ah, any kind of business transaction is forbidden (*ḥarām*):

وَذَرُوا الْبَيْعَ

This commandment is directly from the Qur'ān and is a part of the confirmed rulings of Islām. Both the Shī'a and the Sunni have no difference of opinion on this issue that if a correct Ṣalātul Jumu'ah takes place and the Adhān for the Ṣalāt is given, then at this time for example: if the owner of a store is standing or sitting behind the counter and a customer comes in to his store and wants to purchase some cheese for example, and the store owner has the knife in his hand ready to cut the amount of cheese that the person wants, if at this time the sound of the Muhaddin is heard proclaiming:

اللَّهُ أَكْبَرُ

then at this time it becomes obligatory (*wājib*) upon both the store owner and the shopper to drop everything that they are doing and:

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

Meaning that they must rush towards the Ṣalātul Jumu'ah and must leave their business transaction aside. It is forbidden (*ḥarām*) to indulge in business transactions at this time. Thus, they must rush towards the Ṣalāt and listen to those two speeches.

In the Ṣalātul Jumu'ah, it is obligatory to give two speeches – not just one. Thus, the Imām must give the first speech then sit down for a short period of time remaining quiet, and then once again stand up and deliver the second speech.

The Contents of the Speeches of Jumu'ah

Now that we have seen the importance of the speech at the time of Ṣalātul Jumu'ah and we have seen that the purpose of this gathering is actually to hear these lectures, the question

³ There is a difference of opinion amongst our 'Ulamā in this issue as some permit the Adhān and speeches to start before the time of Zuhr where as others say it is not permissible. Please refer to the rules of Ṣalātul Jumu'ah of the Marja' whom you follow. (Tr.)

comes up that: "What must be said in these two lectures and speeches?"

First off, the praise and glorification of Allāh (Glory and Greatness be to Him); secondly, prayers and blessings must be sent upon the Finality of the Prophets – Muḥammad ibn ‘Abdullāh (blessings of Allāh be upon him and his family) and the (twelve) A‘immah of the religion (peace be upon all of them); thirdly, the people must be advised to a series of important commandments which we will explain later on in this discussion. The fourth thing is that a short Sūrah from the Qur’ān must be recited. All of these elements are things that we possess within the faith of Islām – (nothing has come from outside of our teachings).

Again, so that we can actually understand how important the issue of this gathering is, we see that in the Islāmic narrations it is mentioned that it is even obligatory upon those who are working in the prison system, the management and even the police and guards of the prisons to not only be present at Ṣalātul Jumu‘ah, rather, they are even obliged to bring those people whom they are responsible for guarding in the prison (the inmates). Thus, the prisoners must be taken out of the prisons so that they may participate in Ṣalātul Jumu‘ah - this great gathering. They too must listen to the speeches and then when the Ṣalāt is finished, they are to return back to their prison cells.

The Imām who performs the Ṣalātul Jumu‘ah must also follow certain manners and etiquette. These include that he should wear an Turban (*‘Ammamah*) on his head – meaning that he should have something covering his head, just as the ‘Ammamah of the Prophet (blessings of Allāh be upon him and his family) was.

May Allāh protect Aghā Ḥajj Aghā Raḥīm Arbāb from Iṣfahān. Maybe many of you have heard about this man. He is one of the high ranking scholars in the fields of Fiqh, Usūl, Philosophy and ‘Arabic grammar and is even versed in the traditional sciences. He is also a student of the late sage, Jahāngīr Khān Qashqā’ī and just like the late Jahāngīr Khān Qashqā’ī, till this day he too wears a simple hat made of an animal skin. His appearance is just as other scholars from the point of view of the ‘Abā, Qabā and his physiognomy and the only difference is that he wears a simple animal skin hat. He is also one of those people who firmly believes in the institution of Ṣalātul Jumu‘ah and he himself also used to lead the Ṣalātul in Iṣfahān. However since the people who would

come to the Ṣalātul Jumu‘ah were not the kind of true believers and were not of those who firmly believed in Ṣalātul Jumu‘ah, the Friday prayer was not that great and magnificent Ṣalāt that Islām has envisioned it to be. However whenever he comes for the Ṣalātul Jumu‘ah, he always has a small ‘Ammamah upon his head which he wraps around his head once or twice.

I still remember in the month of Farwardīn in the year 1339 (according to the Iranian Lunar Calendar) when I was in his presence in the city of Iṣfahān and the topic of Ṣalātul Jumu‘ah came up in the discussion. He said to me, *"I do not know when the Shī‘a will remove the shame and disgrace of abandoning Ṣalātul Jumu‘ah from their necks at which time the other divisions within Islām who constantly refer to us as those people who have abandoned the Ṣalātul Jumu‘ah will also be removed from us."*

He even expressed a wish and has said that, *"I wish that in this Masjid al-A‘zam in Qum which has been built through spending millions of Tumāns that one magnificent Ṣalātul Jumu‘ah would take place in there."*

In addition, when the Imām comes, he must stand and while standing, he delivers the speeches. In this blessed verse of the Qur’ān, it is mentioned;

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجْرَةِ
وَاللَّهُ خَيْرُ الرَّاقِينَ ﴿١١﴾

This verse means that these people who have no sense of upbringing and training and who still possess the traits and qualities of the people of the days of Ignorance - when they spot some merchandise or hear the drum or other instrument being played, they leave you (the Prophet (blessings of Allāh be upon him and his family)) standing alone and run after the goods and merchandise.

This verse refers to the event when one time, the Prophet (blessings of Allāh be upon him and his family) was standing, busy delivering the speech of Jumu‘ah. All of a sudden, the sound of a drum which was a sign that a business caravan was making its way into the city, was entering the gates of Madinah. The people – due to fear that all the goods would be sold out fast – ran to buy the merchandise that were being offered and left the Prophet (blessings of Allāh be upon him



and his family) standing alone. Our point in brining this up is this statement in the verse, that:

وَتَرَكُوكَ قَائِمًا

"They leave you standing (alone)."

Thus, you must be standing when you give the speech for Jumu'ah. It has been stated that it is an innovation in the religion (*Bid'ah*) to sit and give the Jumu'ah speech which is something that Mu'awiyah (ibn Abū Sufyān) brought into Islām.

The issue then comes up that: Does the Imām of Jumu'ah and the one delivering the speeches (*Khaṭīb*) have to be the same person or is it possible that one person gives the speeches while another person leads the Ṣalāt? This in its self is a separate ruling. A majority - or rather all of the scholars are of the opinion that it must be one person who delivers the lecture and is the Imām of the Jamā'at. In the belief of some of the scholars, one of the primary conditions of the Imām of the Ṣalātul Jumu'ah is that he must be able to give the speech. In many aḥādith, it has been mentioned that:

إِمَامٌ يَخْطُبُ

"The Imām (of the Jamā'at) is the one who gives the (two) speeches."

Another condition is that the Imām, while standing and delivering the speech, must be leaning on, or holding in his hand a sword, spear or a stick and he must deliver the speech in this fashion.

A Ḥadith from the 7th Imām (peace be upon him) in relation to the Khuṭbah of Jumu'ah

In the khuṭbah of Ṣalātul Jumu'ah, in addition to the praise and glorification of Allāh (Glory and Greatness be to Him) and the remembrance of the Noble Prophet (blessings of Allāh be upon him and his family) and the A'imma of the religion (prayers be upon all of them) and the recitation of one short Sūrah being obligatory (*wājib*), it is also obligatory on the Khaṭīb to advise the listeners (of their duty to Allāh (Glory and Greatness be to Him)) and as much as necessary, must also advise them of the issues relevant to the Muslims. In relation to what information is necessary to convey, it is best that we discuss this issue from the aḥādith.

In the first volume of the book *Wasā'il ash-Shi'a* on page 357 in relation to the aḥādith concerning the khuṭbah of Ṣalātul

Jumu'ah, there is a Ḥadith that has been narrated from both the book *Illulash Sharā'ī* and also *Uyūn al-Akhbār al-Riḍā*. This Ḥadith has been narrated from Faḍhl ibn Shādhān Nishāpūri who is one of the greatest and most reliable narrators that we have where he has quoted from Imām al-Riḍā (peace be upon him). In this Ḥadith, he has quoted the Imām (peace be upon him) as saying:

إِنَّمَا جُعِلَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ لِأَنَّ الْجُمُعَةَ مَشْهَدٌ عَامٌ

"Surely the khuṭbah on the day of Jumu'ah has been placed there since Jumu'ah (Friday) is the gathering day of the common populous."

فَأَرَادَ أَنْ يَكُونَ لِلْأَمِيرِ سَبَبٌ إِلَى مَوْعِظَتِهِمْ وَتَرْغِيْبِهِمْ فِي الطَّاعَةِ وَتَرْهِيْبِهِمْ مِنَ الْمَعْصِيَةِ

"And so it was desired (by Allāh) that the leader (of the Ṣalātul Jumu'ah) would be able to provide exhortation and encourage (the listeners) to get closer to the obedience (of Allāh) and to warn and frighten them concerning going against (the laws of Allāh)."

وَيُؤَقِّفُهُمْ عَلَى مَا أَرَادَ مِنْ مَصْلَحَةٍ دِينِيَّةٍ وَ دُنْيَاةٍ

"And also so that the people would be made aware of what is good for them in relation to their religion and religious affairs and of the worldly affairs as well."

وَيُخْبِرُهُمْ بِمَا يَرِدُ عَلَيْهِمْ مِنَ الْأَفَاقِ مِنَ الْأَحْوَالِ الَّتِي فِيهَا الْمُصْرَةُ وَالْمَنْفَعَةُ

"And in addition (the Khaṭīb) would also inform the people of that which is happening – both the good and the bad - far away (to the Muslims of other lands and countries) and to keep them in the scheme of what is occurring."

Sometimes, the events that are taking place within the world of Islām are things that we must give the good tidings to the other believers about – instances where advancements are made and which are a pride and a boost for Islām and the Muslims and it is good that these things are conveyed to other Muslims.

Another time, bad events plague the world of Islām and thus, these too must be conveyed to the Muslims so that they are made aware of the plight of other Muslims – for example,



they should know that in this past week what has happened to their brothers in Algeria or other parts of the world.

So then, why is it important that two speeches be given? Why can we not just be content with one speech - and should there be a difference between these two speeches? In this same Ḥadīth that we just mentioned it is stated:

وَإِنَّمَا جُعِلَتْ خُطْبَتَيْنِ لِيَكُونَ وَاحِدَةً لِلشَّاءِ عَلَى اللَّهِ وَالتَّحْمِيدِ
وَالتَّقْدِيسِ لِلَّهِ عَزَّ وَجَلَّ وَالْأُخْرَى لِلْحَوَائِجِ وَالْإِنْذَارِ وَالِدُّعَاءِ
لِمَا يُرِيدُ أَنْ يُعْلِمَهُمْ مِنْ أَمْرِهِ وَنَهْيِهِ وَمَا فِيهِ الصَّلَاحُ وَالْفَسَادُ

“And surely the reason why two speeches have been made obligatory is that in one of them, the praise of Allāh and the glorification and sanctification of Allāh, The Noble and Grand, should be carried out. However as for the second speech, the mentioning of the needs of the people and warning them and inviting them to that which they need to know of the commandments and prohibitions (of Allāh) and that which is righteous and wicked (from amongst those acts).”

However just as the compiler of Wasā'il ash-Shi'a has stated, this does not need to take up the entire time of the speech. ●

Practical Rulings [Aḥkām] of Ṣalāt al-Jumu'ah According to the Rulings of:

Āyatullāh Al-'Uzmā Al-Ḥājj As-Sayyid 'Alī Al-Ḥusainī As-Sistānī⁴



Salāt al-Jumu'ah is similar to Ṣalātul Fajr in that it is two Rak'at, however during the period of the Occultation of our 12th Imām (may Allāh hasten his return) - Ṣalāt al-Jumu'ah is a **Wājib at-Takhīrī** prayer which means that on the day of Jumu'ah, the believer can **either** perform **Ṣalāt al-Jumu'ah** and if all of its conditions have been fulfilled (by the Imām and those present), then this

⁴ Please note that there are differences of opinion in regards to Ṣalātul Jumu'ah between the Marāja' Taqlīd such as the Late Āyatullāh al-'Uzmā al-Ḥājj as-Sayyid Abū Qāsim al-Khū'i, the Late Āyatullāh al-'Uzmā al-Ḥājj as-Sayyid Rūḥullāh al-Musawī al-Khomeinī, and the present leader of the Islāmic Revolution, Āyatullāh al-'Uzmā al-Ḥājj as-Sayyid 'Alī al-Ḥusainī al-Khāmene'i. Muqallidīn of these and other Marāja' are requested to refer to the books of Islāmic law to follow their responsibility to Allāh (Glory and Greatness be to Him).

would be **sufficient** and Ṣalāt al-Zuhr **would not** have to be performed, **or** one has the option to perform **Ṣalāt al-Zuhr**.

What conditions must be fulfilled in order for Ṣalātul Jumu'ah to be performed with a WĀJIB intention?

1. The time for the Ṣalāt should have set in and this is from the beginning of the declination of the sun at mid day and can be seen by placing a stick in the ground whose shadow will fall towards the west. As the day progresses, the shadow will begin to get shorter until it is almost not visible – this is the beginning of the time of Zuhr. The shadow will then start to fall upon the east side of the stick and thus, the end time of Zuhr is when the length of the shadow of a stick or something similar to it is equivalent in length to the stick or thing used (facing East). Therefore, anytime the Ṣalātul Jumu'ah is delayed such that the shadow of the stick is equivalent to or less than the thing used (in the Eastern direction), then the time for this Ṣalāt is finished and Ṣalātul Zuhr **MUST** be performed.

2. The number of people that **must** be present is a minimum of five people with the Imām (four plus the Imām of the Jumu'ah). Therefore, if less than five people are present, then the Ṣalāt is not Wājib (obligatory) and Zuhr must be performed.

3. The Imām of the congregation **must** fulfill all of the conditions, such as 'Adālah (Just) and the other conditions that are also a requirement for the Imām of Ṣalātul Jamā'at (Male, Bāligh, etc...). Thus, if these are not present, then Ṣalāt al-Jumu'ah is not Wājib (obligatory) and Zuhr **must** be performed.



What Conditions make our Ṣalātul Jumu'ah CORRECT?

1. This Ṣalāt **must** be performed in Jamā'at. Thus, it is not correct to perform it individually. In addition, if a follower reaches the Imām before he goes into Rukū' of the second Rak'at of the Ṣalātul Jumu'ah and joins in at this point, then it would be counted as one Rak'at and he **must** perform one Rak'at after the prayer on his own (he must complete two Rak'at) and his Ṣalātul Jumu'ah would be correct. However, if he reaches the Imām while in the state of Rukū', then according to Iḥtiyāṭ Wājib, the believer is not permitted to count this Ṣalāt as Jumu'ah, and thus, he **MUST** perform Ṣalātul Zuhr.

2. Two speeches **must** be given before the Ṣalāt. In the **first speech**, the speaker (Khāṭib) **must** praise Allāh (Glorified and Exalted is He) and glorify Him and the believers **must** be

enjoined to have Taqwā and keep away from sins and this **must** be done in 'Arabic and the language of the people (if they do not understand {Arabic}). In addition, one short Sūrah of the Qur'ān **must** also be recited after the first speech. The Imām **must** sit down briefly and then stand up for the second speech.

The **second speech** too **must** contain the praise and glorification of Allāh (Glorified and Exalted is He) and prayers **must** be sent upon the Prophet (blessings of Allāh be upon him and his progeny) and the Ahlul Bait (blessings be upon all of them).

According to recommended precaution (*Iḥtiyāt Mustahab*), the Imām **must** also pray for the forgiveness for all the believers and **must** also advise those participating to observe Taqwā of Allāh (Glorified and Exalted is He).

1. It is **obligatory** that the speeches are given before the Ṣalāt and if the Ṣalāt is performed first followed by the speeches, then it will not be correct; and it is problematic to start the two speeches before the declination of the sun.

2. It is **obligatory** that the Imām giving the speeches **must** do so standing up.

3. The Imām **must** sit briefly between the two speeches for the Jumu'ah to be correct.

4. It is **obligatory** that the person who gives the speeches and who leads the Ṣalāt is the same person – thus, it is not permitted that two people split the duties.

5. According to obligatory precaution (*Iḥtiyāt Wājib*), the praise and glorification of Allāh (Glorified and Exalted is He) and the prayers upon the Prophet (blessings of Allāh be upon him and his progeny) and the Ahlul Bait (blessings be upon all of them) **must** be done in the {Arabic language however all other things (excluding the actual Ṣalāt) **do not** need to be done in 'Arabic. Rather, if a majority of those who are present do not know 'Arabic, then according to *Iḥtiyāt Wājib*, the main speech, especially advising to Taqwā and piety **must** be in the language of the people.

If the Ṣalātul Jumu'ah is established by the Infallible Imām (peace be upon him) or his specially designated representative, then this Ṣalāt will - according to *Iḥtiyāt Wājib* - become Wājib (Obligatory) to attend. However during our time when the Imām (may Allāh hasten his return) is in Ghaybah, it is not obligatory to attend.



Some of the Rules that Must be Observed During Ṣalātul Jumu'ah

1. When the Imām is giving the speeches of Jumu'ah, the followers **should not** speak as this act is his highly discouraged, however if a person speaks during the speech and this prevents others from hearing the speech, then according to *Iḥtiyāt Wājib*, **it would not be permitted (ḥarām) to speak.**

2. According to *Iḥtiyāt Wājib*, those attending must listen to the two speeches, however for that person who does not understand the speech (in the language it is given in), it is not obligatory for him to listen to two lectures.

3. Since the two speeches "take the place" of the Ṣalāt of Zuhr (in addition to the actual Ṣalāt of Jumu'ah), thus the believers are required to sit and face the Qiblah just as they would do when offering any of their daily Ṣalāt. In addition, one should also maintain all the etiquette that he would during the Ṣalāt (Wudhū', etc...) while listening to the two speeches.

4. It is forbidden to buy and sell and involve in any transactions during the time of Ṣalātul Jumu'ah if it delays people from reaching the Ṣalāt, and in other than this case it is not prohibited. ﴿

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٠ فَإِذَا قُضِيَتِ الصَّلَاةُ
فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٩١ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٩٢﴾

O you who have true faith! When the call is proclaimed to prayer on Friday (the Day of Assembly), then hasten earnestly to the remembrance of Allāh and leave off all forms of business (and trading). That is best for you if ye but knew! And when the prayer is finished then you may disperse through the land and seek of the bounty of Allāh and celebrate the praises of Allāh often (and without stint): that ye may prosper. But when they see some bargain or some amusement they disperse hastily to it and leave you standing. Say: "The (blessing) from the presence of Allāh is better than any amusement or bargain! And Allāh is the Best to provide (for all needs).

(Sūrah al-Jumu'ah (62), Verse 9 – 11)