

# *Salātu 'l-Jumu'ah*

## PREFACE

*Salatul Jumu'ah* consists of 2 *Rak'ats* like *Fajr* prayers. The difference between these two prayers is that *Salatul Jumu'ah* has two sermons before it.

In *Salatul Jumu'ah*, it is *Mustahab* to recite *Qunut* in the first *Rak'at* before going to *Ruku* and in the second *Rak'at* after performing *Ruku*.

*Salatul Jumu'ah* is *Wajib Takhyiri*, which means that we have an option to offer *Salatul Jumu'ah*, if its necessary conditions are fulfilled, or to offer *Zuhr* prayers. Hence, if *Salatul Jumu'ah* is offered then it is **not** necessary to offer *Zuhr* prayer.

*Imamul Jumu'ah* and *Jama'ah* must be *'Adil*. An *'Adil* is a person who does not commit major sins and does not persist in committing minor sins. There is also the question of *urf* [custom of the community]. For example, for an *'Alim* to do something in public that would cause people to raise eye-brows even if it is not a sin constitutes breach of *adalah*.

## *Ghusl-e-Jumu'ah*

*Ghusl* on Friday, prior to *Salatul-Jumu'ah*, is highly recommended and earns a lot of *'thawab*'. Its importance can be determined from a *'hadith*' which says that the body of a person who performs *ghusl* on Friday regularly does not rot after death. Imam Sadiq (a.s.) said, "*Ghusl* on Friday purifies and is a *'Kaffarah*', (expiation) for sins committed between two Fridays. It is a *ghusl* which can be performed as early as Thursday when it is feared that water will not be available on Friday, or even as late as Saturday with the *'niyyat*' of *'qazd* when unable to perform in time. The time of the *'ghusl* is between the dawn and mid-day, failing which at any time before dusk with the *'niyyat*' of *'qurbat*'. The *'ghusl* tunes the mind spiritually for praying *'Salatul-Jumu'ah*'. so as to focus fully on the *Salat* to reap the full benefits.

## CONDITIONS FOR *SALATU 'L-JUMU'AH*

- ❖ The prayer should be offered in congregation.
- ❖ Two Sermons should be delivered before the prayers.

- ❖ The distance between the two places where *Salat 'l-Jumu'ah* are offered should not be less than one *Farsakh* (3.5 miles)

## 1. ***Salātu 'l-Jumu'ah: Whether or not it is Wājib?***

During the *ghaybat* (occultation) of the Present Imam al-Mahdi (a.s.), the Friday Prayer is *wājib takhiyri*.

What does "*wājib takhiyri*" mean? It means that you have a choice between two obligatory deeds: you must do one of them, you cannot miss both.

In our case, it means that you have the duty of doing either the *Zuhr* Prayer or the Friday Prayer.

However, it is preferable to do the Friday Prayer. And when you do the Friday Prayer, then you will do it with the *niyyat* of *wājib*; and after that you do not have to recite the *Zuhr* Prayer.

## 2. ***On Whom is Salātu 'l-Jumu'ah Wājib?***

The Friday Prayer, in its *wājib takhiyri* form, is *wājib* upon the men who are resident of that city, in good health, and not elderly.

The Friday Prayer is not *wājib* upon the women, the traveler, the sick, and the elderly. HOWEVER, this does not mean that they are not allowed to participate in the Friday Prayer; it only means that they are exempted from participating in the Friday Prayer.

Considering the Friday Prayer as the most important weekly religious event in a non-Muslim country, it is preferable for the women, the traveler, and the elderly to participate in the Friday Prayer provided it does not cause any inconvenience to them.

The *niyyat* for these exempted people will still be the *niyyat* of *wājib* when they participate in the Friday Prayer; and they do not have to say the *Zuhr* prayer after it.

### 3. Friday Prayer led by a Sunni Imam.

If there is no Shi'a Centre or Mosque near your home or work-place, then you can participate in the Friday Prayer led by a Sunni Imam. **However, in this case, you will also have to recite the *Zuhr* Prayer after it.** One of the conditions for the Imam of *Jamā'at*, in Shi'a Fiqh, is that the imam must be 'ādil (of upright character) and Shi'a Ithnā-'Ashari.

### 4. What If I Missed the *Khutbas* before *Jumu'ah*?

The two *khutbas* (sermons) delivered by the Imam of *Jumu'ah* prayer before the prayer are essential parts of the Friday Prayer ceremony. The audience is required to listen to the *khutbas*, and not engage in any other activity, not even doing the *nāfila/sunnat* prayer.

However, if a person missed the *khutbas*, he or she can still join the Friday Prayer and it will be considered sufficient.

### 5. Discipline & Order

Remain silent when the imam is reciting the surahs. Straighten up the rows of *jamā'at*. Do not recite the *zikr* so loud that the imam hears them. Hasten in filling the gaps when the *iqamah* is being recited.

**Do not go into the *ruku* or *sujud* before the *Imam*.**

## GENERAL MASAELS

- Presence of minimum 5 including the Imam. (minors, travelers and females **not** included) is required before the *Khutbah* of *Salatul Jumu'ah* can be started.
- The moment *Zuhr* enters, the Sermon must start.
- The start of the Sermon should not be delayed for more than 10 minutes from *Zawal* if the number of people present including the Imam is less than five. So if there were not enough people to start the *Khutba* within 10 minutes of the *Zawal* time, then the *Khutba* and *Salatul Jumu'ah* can be done but it would not be sufficient. Ayatullah Sistani's Muqallid will have to pray *Zuhr* prayer with *Wajib Niyyat*.

- It will not be *wajib* for a person to attend and participate in *Salatul Jumu'ah* if the distance between the place a person is and where *Salatul Jumu'ah* is going to be held is more than 2 *farsakh* (7miles).
- Similarly, participation in *Salatul Jumu'ah* will not be obligatory for a person who finds it extremely difficult, because of rains, severe cold and so on.
- Unlike other *Salaats*, the last point you can join in *Salatul Jumu'ah* is in the 2nd *Rak'at* before the Imam goes to the *Ruku* -- if you join in the 2nd *Ruku*, that would be not be sufficient, and you have to pray *Zuhr Salat* after that as *Wajib*.
- Praying *Zuhr* after *Salatul Jumu'ah* (done in its proper time) is not *Mustahab* and it cannot be done in *Jama'at* form.
- Conducting purchase and sale at the time when people are called to *Salatul Jumu'ah* is *haraam* if it hinders the prayers, and not if it does not hinder. And in spite of it being *haraam*, the transaction done would not be void.
- A traveller can pray *Salatul Jumu'ah* with *Wajib Nyyah* and, therefore, it will not be necessary for him to pray *Zuhr* prayers?