Salatul Jumu`ah

In the Thoughts and Words of Ayatullah Shahid Murtadah Mu`tahhari

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

Translated by Saleem Bhimji for Al-Fatih al-Mubin Publications
A ābū 'Abdillāh (peace be upon him) narrates from his ancestors (the Aʾimmah (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-Mubin Publications, named after the introductory verse of Surah 49 of the Noble Qurʾān, Al-Fāṭḥ, 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 Ḥajj written by the Marjā’ Taqlid and great scholar of Irfān and Akhlāq, Ayatullāh al-Uẓmā ab-Hājj Shāykh Ḥusayn Mazāheri (may Allāh grant him a long, healthy life in the cause of Islām). This book looks at the spiritual (Irfānī) 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 ḥadīths 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 five other publications either in translation or under editing which should be available soon.

Our website currently hosts close to 100 originally translated articles on Ethics, Morality, Prayer and Supplication, History, Theology, Biography and other topics.

Full length books in PDF format and posters of ḥadīths and other gems of Islāmic guidance are all available on our site for free reading / download at www.al-mubin.org which Muslims of ages and interests will be able to benefit from, Inshā-Allāh.

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

“This 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 Allah and leave all business. That is best for you if you but knew!”

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

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

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

The third difference is that in which ever locality Ṣalahul 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 Ṣalah, except if they have a valid excuse.

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

Just imagine if such a Ṣalah 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 Ṣalahul Jumu’ah held here, 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 Shimrān 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 Ṣalah and for a distance of 6 kilometers, no other Ṣalahul Jumu’ah would be permitted to take place and thus, we would be limited to this one Ṣalahul Jumu’ah. Just imagine what kind of a great gathering would take place at that time!

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

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

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 Ṣalah. Amir al-Mo‘minin ‘Ali ibn Abī Ṭālib (prayers be upon him) has even said, “The khutbah (speech) is Ṣalah.”

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 khutbah. 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 Ṣalah. 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.

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1 Sūrah 62, Verse 6

2 Please keep in mind that this lecture was given prior to the victory of the Islamic Revolution, and thus, Ṣalahul Jumu’ah was not taking place in Iran. (Tr.)
Thus, these two speeches which are obligatory in this Salaat actually take the place of the two Rak'at of the Salaat of Zuhr.

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

You may be surprised by these Islamic 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 (khutbah). 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 Adhan (Muaddhin) gives out the call:

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

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

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فَأَنفِسْتُ أَنفِسَتْ الْصَّلَاةُ عَنْ أَفْلَامِ الْأُرْضِ إِلَى دِكْرِ اللَّهِ وَذَدَّرَوا الْصَّلَاةَ ذَلِكَ لِكَيْ يُصَلِّوا صَلَاتٌ
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"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 Allah and leave all business. That is best for you if you but knew! And when the Salaat 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 Adhan is given and then the Salaat is performed right after the Adhan. However there is an exception to this rule which is that on the day of Jumu'ah, if it has been confirmed that Salaatul Jumu'ah would be performed, then it is permissible for the Adhan to be given before the time of Zuhr. Thus, it is allowed that the Adhan 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 Salaatul Jumu'ah, any kind of business transaction is forbidden (haram):

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وَذَدَّرَوا الْصَّلَاةَ
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This commandment is directly from the Qur'an and is a part of the confirmed rulings of Islam. Both the Shi'ah and the Sunni have no difference of opinion on this issue that if a correct Salaatul Jumu'ah takes place and the Adhan for the Salaat 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:

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

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فَأَنفِسْتُ أَنفِسَتْ الْصَّلَاةُ عَنْ أَفْلَامِ الْأُرْضِ إِلَى دِكْرِ اللَّهِ وَذَدَّرَوا الْصَّلَاةَ
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Meaning that they must rush towards the Salaatul Jumu'ah and must leave their business transaction aside. It is forbidden (haram) to indulge in business transactions at this time. Thus, they must rush towards the Salaat and listen to those two speeches.

In the Salaatul Jumu'ah, it is obligatory to give two speeches – not just one. Thus, the Imam 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 Salaatul 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 Ulama in this issue as some permit the Adhan and speeches to start before the time of Zuhr where as others say it is not permissible. Please refer to the rules of Salaatul 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 Allâh (Glory and Greatness be to Him); secondly, prayers and blessings must be sent upon the Finality of the Prophets – Muhammad ibn 'Abdullâh (blessings of Allâh be upon him and his family) and the (twelve) Â’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 Sûrah from the Qur’ân must be recited. All of these elements are things that we possess within the faith of Islâm – (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 Islâmic 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 Salâtul 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 Salâtul Jumu’ah - this great gathering. They too must listen to the speeches and then when the Salât is finished, they are to return back to their prison cells.

The Imâm who performs the Salâtul Jumu’ah must also follow certain manners and etiquette. These include that he should wear an Turban (’Ammâmah) on his head – meaning that he should have something covering his head, just as the ’Ammâmah of the Prophet (blessings of Allâh be upon him and his family) was.

May Allâh protect Aghâ Hajj Aghâ Rahim Arbâb from Isfahân. Maybe many of you have heard about this man. He is one of the high ranking scholars in the fields of Fiqh, Usûl, Philosophy and ‘Arabic grammar and is even versed in the traditional sciences. He is also a student of the late sage, Jahângir Khân Qashqâ’i and just like the late Jahângir Khân Qashqâ’i, 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 ‘Abâb, Qâba 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 Salâtul Jumu’ah and he himself also used to lead the Salâtul in Isfahân. However since the people who would
and his family) standing alone. Our point in brining this up is this statement in the verse, that:

وَتَرَكُوهُمْ فَالْيَمَةُ

“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 Abü Sufyân) brought into Islam.

The issue then comes up that: Does the Imam of Jumu’ah and the one delivering the speeches (Khaᄄtib) have to be the same person or is it possible that one person gives the speeches while another person leads the Salat? 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 Imam of the Jamate. In the belief of some of the scholars, one of the primary conditions of the Imam of the Salatul Jumu’ah is that he must be able to give the speech. In many aHadth, it has been mentioned that:

“The Imam (of the Jamate) is the one who gives the (two) speeches.”

Another condition is that the Imam, 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 Hadth from the 7th Imam (peace be upon him) in relation to the Khutbah of Jumu’ah

In the khutbah of Salatul Jumu’ah, in addition to the praise and glorification of Allah (Glory and Greatness be to Him) and the remembrance of the Noble Prophet (blessings of Allah be upon him and his family) and the A’immah of the religion (prayers be upon all of them) and the recitation of one short Sûrah being obligatory (waジャー), it is also obligatory on the Khatib to advise the listeners (of their duty to Allah (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 aHadith.

In the first volume of the book Wasa’il ash-Shi’a on page 357 in relation to the aHadith concerning the khutbah of Salatul Jumu’ah, there is a Hadith that has been narrated from both the book Illulash Sharat and also Uyûn al-Akhbâr al-Rîdâ. This Hadith has been narrated from Fadhl ibn Shâdhân Nishâpûri who is one of the greatest and most reliable narrators that we have where he has quoted from Imam al-Rîdâ (peace be upon him). In this Hadith, he has quoted the Imam (peace be upon him) as saying:

إِنَّمَا جَعَلَ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ فَانَّ الْجُمُعَةَ مُسْتَهِدَّ عَامً

“Surely the khutbah on the day of Jumu’ah has been placed there since Jumu’ah (Friday) is the gathering day of the common populous.”

فَأَرَاذَ أنْ يَكُونُ لِلأَمِيرِ سُبُبٌ إِلَى مَوْعِدِهِمْ وَتَرَفُّعُهُمْ فِي الْطَّاعَةِ وَتَرَفُّعُهُمْ مِنَ الْمَخَضَصِيَّةِ

“And so it was desired (by Allah) that the leader (of the Salatul Jumu’ah) would be able to provide exhortation and encourage (the listeners) to get closer to the obedience (of Allah) and to warn and frighten them concerning going against (the laws of Allah).”

وَتَوَفِّيهمْ عَلَى مَا أَرَادَ مِنْ مَصَلَّحةِ دِينِهِمْ وَدُنْيَاهُمْ

“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 يُرِدُّ عَلَيْهِمْ مِنَ الأَفَاقِ مِنَ الأَحْوَالِ الَّتِيِّ فِيهَا المَضِرُّ

“And in addition (the Khatib) 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 Islam 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 Islam and the Muslims and it is good that these things are conveyed to other Muslims.

Another time, bad events plague the world of Islam 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 Ḥadith that we just mentioned it is stated:

"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-Sha'ī has stated, this does not need to take up the entire time of the speech.


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-Takhrīr 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 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 Jumā‘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 Ruku‘ 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 Ruku‘, then according to Ḥiyyat 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 (Khāṭīb) 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 Mustaḥab), 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 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 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.

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)