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Practical Rulings of Salat al-Jumu'ah According to Ayatullah Al-'Uzma 'Ali Al-Husaini As-Sistani

Practical Rulings [Ahkam] of Salat al-Jumu'ah According to the Rulings of: Ayatullah Al-'Uzma Al-Hajj As-Sayyid 'Ali Al-Husaini As-Sistani

Please note that there are differences of opinion in regards to Salat al-Jumu'ah between the Maraja' Taqlid such as the Late Ayatullah al-'Uzma al-Hajj as-Sayyid Abul Qasim al-Khu'i, the Late Ayatullah al-'Uzma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini, and the present leader of the Islamic Revolution, Ayatullah al-'Uzma al-Hajj as-Sayyid 'Ali al-Husain al-Khamene'i. Muqallidin of these and other Maraja' are requested to refer to the books of Islamic law to follow their responsibility to Allah (Glory and Greatness be to Him).

Salat al-Jumu'ah is similar to *Salatul Fajr* in that it is two *Rak'at*, however during the period of the Occultation of our 12th Imam (may Allah hasten his return) – *Salat al-Jumu'ah* is a *Wajib at-Takhiri* prayer which means that on the day of *Jumu'ah*, the believer can either perform *Salat al-Jumu'ah* and if all of its conditions have been fulfilled (by the Imam and those present), then this would be sufficient and *Salat al-Dhuhr* would not have to be performed, or one has the option to perform *Salat al-Dhuhr*.

What Conditions must be fulfilled in order for Salat al-Jumu'ah to be performed with a Wajib intention?

1. The time for the *Salat* 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 *Dhuhr*.

The shadow will then start to fall upon the east side of the stick and thus, the end time of *Dhuhr* 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 *Salatul 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 *Salat* is finished and *Salatul Dhuhr* MUST be performed.

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

3. The Imam of the congregation must fulfill all the conditions, such as '*Adalah* (Just) and the other conditions that are also a requirement for the *Imam* of *Salatul Jama'at* (Male, *Baligh*, etc...). Thus, if these are not present, then *Salat al-Jumu'ah* is not *Wajib* (obligatory) and *Dhuhr* must be performed.

What Conditions Make Our Salat Jumu'ah Correct?

1. This *Salat* must be performed in *Jama'at*. Thus, it is not correct to perform it individually. In addition, if a follower reaches the Imam before he goes into *Ruku'* of the second *Rak'at* of the *Salatul 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 *Salatul Jumu'ah* would be correct. However, if he reaches the Imam while in the state of *Ruku'*, then according to *Ihtiyat Wajib*, the believer is not permitted to count this *Salat* as *Jumu'ah*, and thus, he MUST perform *Salatul Dhuhr*.

2. Two speeches must be given before the Salat. In the first speech, the speaker (*Khatib*) must praise Allah (Glorified and Exalted is He) and glorify Him and the believers must be enjoined to have *Taqwa* 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 *Surah* of the *Qur'an* must also be recited after the first speech. The Imam must sit down briefly and then stand up for the second speech.

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

According to recommended precaution (*Ihtiyat Mustahab*), the Imam must also pray for the forgiveness for all the believers and must also advise those participating to observe *Taqwa* of Allah (Glorified and Exalted is He).

1. It is obligatory that the speeches are given before the Salat and if the Salat 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 Imam giving the speeches must do so standing up.
3. The Imam 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 Salat is the same person – thus, it is not permitted that two people split the duties.
5. According to obligatory precaution (*Ihtiyat Wajib*), the praise and glorification of Allah (Glorified and Exalted is He) and the prayers upon the Prophet (blessings of Allah 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 *Salat*) do not need to be done in Arabic. Rather, if a majority of those who are present do not know Arabic, then according to *Ihtiyat Wajib*, the main speech, especially advising to *Taqwa* and piety must be in the language of the people.

If the *Salatul Jumu'ah* is established by the Infallible Imam (peace be upon him) or his specially designated representative, then this salat will – according to *Ihtiyat Wajib* – become *Wajib* (Obligatory) to attend. However, during our time when the Imam (may Allah hasten his return) is in *Ghaybah*, it is not obligatory to attend.

Some of the Rules that Must be Observed During Salatul

Jumu'ah

1. When the Imam 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 *Ihtiyat Wajib*, it would not be permitted (*haram*) to speak.
2. According to *Ihtiyat Wajib*, 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 *Salat of Dhuhr* (in addition to the actual *Salat 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 *Salat*. In addition, one should also maintain all the etiquette that he would during the *Salat* (*Wudhu'*, etc...) while listening to the two speeches.
4. It is forbidden to buy and sell and involve in any transactions during the time of *Salatul Jumu'ah* if it delays people from reaching the *Salat*, and in other than this case it is not prohibited.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“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 Allah and leave off all forms of business (and trading). That is best for you if ye but knew!”(Surah al-Jumu’ah, 62:9)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“And when the prayer is finished then you may disperse through the land and seek of the bounty of Allah and celebrate the praises of Allah often (and without stint): that ye may prosper.”(Surah al-Jumu’ah, 62: 10)

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

“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 Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs).” (Surah al-Jumu’ah, 62: 11)

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