

Salatul Jumuah in the Thoughts and Words of Ayatullah Shahid Murtadha Mutahhari

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Murtadha Mutahhari

**Translated by
Shaykh Saleem Bhimji**

Al-Islam.org

Author(s):

[Murtadha Mutahhari](#) [1]

Publisher(s):

[Al-Fath Al-Mubin Publications](#) [2]

This brief text gives insight on the viewpoint of Shahid Mutahhari on Salatul Jumuah and its importance. This lecture was given in the year 1380 AH in Tehran, Iran.

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Translator(s):

[Shaykh Saleem Bhimji](#) [6]

Topic Tags:

[Salah \(Prayers\)](#) [7]

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Al-Fath al-Mubin Publications

www.al-mubin.org [8].

al-mubin@al-mubin.org [9]

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What is Salatul Jumu'ah?

Islam has, within its teachings, a weekly prayer service referred to as *Salatul Jumu'ah*. This *Salat* has been mentioned within the Noble Qur'an itself within the Surah of the same name – *al-Jumu'ah* (62):

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

“Oh 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!” (62:9)

What is *Salatul Jumu’ah*? *Salatul Jumu’ah* is simply the same *Salatul Dhuhr* on the day of Friday (*Jumu’ah*) – however it has a few differences from the regular Salat that we perform. First off, the *Salatul Dhuhr* that we commonly perform is four *Rak’at*, however *Salatul Dhuhr* on the day of Friday – whose name is *Salatul Jumu’ah* – is only two *Rak’at*. So then how did it happen that this Salat was changed into a two *Rak’at Salat*? We will discuss this point later on.

The second difference is that it is obligatory (*wajib*) that it be performed in congregation (*Jama’at*) however it is not obligatory to perform any of the other *Salat* in *Jama’at* – *Salatul Dhuhr*, ‘*Asr*, *Maghrib*, ‘*Isha* and *Fajr*.

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

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

Just imagine if such a *Salat* 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 *Salatul Jumu’ah* held here¹, 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 *Shimran* 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 *Salat* and for a distance of 6 kilometers, no other *Salatul Jumu’ah* would be permitted to take place and thus, we would be limited to this one *Salatul Jumu’ah*. Just imagine what kind of a great gathering would take place at that time!

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

“On Fridays we make two rak’at to place two khutbahs”

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

This is the point which I wished to bring forth that within our sacred religion of Islam, we have a belief that speeches and lectures are actually a part of the religion – it is a part of the *Salat*. Amir al-Mo’minin ‘Ali ibn Abi Talib (prayers be upon him) has even said, “*The khutbah (speech) is Salat.*”

During the time that the Imam (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 *Salat*. Of course there is one exception here that the *Imam* of *Jumu’ah* who is giving the speeches need not be sitting or facing the *Qiblah*.

Thus, these two speeches which are obligatory in this *Salat* actually take the place of the two *Rak’at* of the *Salat* of *Dhuhr*.

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:

الله أكبر

Allahu Akbar!

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 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 Allah and leave all business. That is best for you if you but knew! And when the Salat has been completed then spread out through the Earth...”(62:9–10)

We should also mention this point right now that usually at the time of *Dhuhr*, the *Adhan* is given and then the *Salat* 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 *Salatul Jumu'ah* would be performed, then it is permissible for the *Adhan* to be given before the time of *Dhuhr*. 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.²

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

وَذَرُوا الْبَيْعَ

This commandment is directly from the *Qur'an* and is a part of the confirmed rulings of Islam. Both the Shi'a and the Sunni have no difference of opinion on this issue that if a correct *Salatul Jumu'ah* takes place and the *Adhan* for the *Salat* 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 (*wajib*) upon both the store owner and the shopper to drop everything that they are doing and:

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ج

Haste unto remembrance of Allah and leave your trading.

Meaning that they must rush towards the *Salatul 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 *Salat* and listen to those two speeches.

In the *Salatul 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 *Salatul Jumu'ah* and we have seen that the purpose of this gathering is actually to hear these lectures, the question comes up that: “What must be said in these two lectures and speeches?”

First off, the praise and glorification of Allah (Glory and Greatness be to Him); secondly, prayers and blessings must be sent upon the Finality of the Prophets – Muhammad ibn ‘Abdullah (blessings of Allah 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 Surah from the Qur'an must be recited. All of these elements are things that we possess within the faith of Islam – (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 Islamic 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 *Salatul 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 *Salatul Jumu'ah* – this great gathering. They too must listen to the speeches and then when the *Salat* is finished, they are to return back to their prison cells.

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

May Allah protect Agha Hajj Agha Rahim Arbab from Isfahan. Maybe many of you have heard about this man. He is one of the high ranking scholars in the fields of *Fiqh*, *Usul*, Philosophy and 'Arabic grammar and is even versed in the traditional sciences. He is also a student of the late sage, Jahangir Khan Qashqa'i and just like the late Jahangir Khan Qashqa'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 'Aba, Qaba 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 *Salatul Jumu'ah* and he himself also used to lead the *Salat* in Isfahan.

However, since the people who would come to the *Salatul Jumu'ah* were not the kind of true believers and were not of those who firmly believed in *Salatul Jumu'ah*, the Friday prayer was not that great and magnificent *Salat* that Islam has envisioned it to be. However, whenever he comes for the *Salatul 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 *Farwardin* in the year 1339 (according to the Iranian Lunar Calendar) when I was in his presence in the city of Isfahan and the topic of *Salatul Jumu'ah* came up in the discussion. He said to me, *"I do not know when the Shi'a will remove the shame and disgrace of abandoning Salatul Jumu'ah from their necks at which time the other divisions within Islam who constantly refer to us as those people who have abandoned the Salatul 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 Tumans that one magnificent Salatul Jumu'ah would take place in there."*

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

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

But when they see some bargain or some amusement, they disperse headlong to it, and leave thee 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)." (62: 11)

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 Allah 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 Allah 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 Allah be upon him and his family) standing alone.

Our point in bringing this up is this statement in the verse, that:

وَتَرَكُوكَ قَائِمًا

“They leave you standing (alone).” (62: 11)

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 Mua'wiyah (ibn Abu Sufyan) brought into Islam.

The issue then comes up that: Does the Imam of *Jumu'ah* and the one delivering the speeches (*Khatib*) 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 *Jama'at*. 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 *ahadith*, it has been mentioned that:

إِمَامٌ يَخْطُبُ

“The Imam (of the Jama'at) 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 Hadith from the 7th Imam 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 Surah being obligatory (*wajib*) , 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 Shara'i*' and also '*Uyun al-Akhbar al-Ridha*'. This *hadith* has been narrated from Fadhl ibn Shadhan Nishapuri who is one of the greatest and most reliable narrators that we have where he has quoted from Imam al-Ridha (peace be upon him). In this *hadith*, he has quoted the Imam (peace be upon him) as saying:

إِنَّمَا جُعِلَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ لِأَنَّ الْجُمُعَةَ مَشْهُدٌ عَامٌ

"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."

فَأَرَادَ أَنْ يَكُونَ لِأَمِيرٍ سَبَبٌ إِلَى مَوْعِظَتِهِمْ وَتَرْغِيبِهِمْ فِي الطَّاعَةِ وَتَرْهِيْبِهِمْ مِنَ الْمَعْصِيَةِ

"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)."

وَتَوْقِيفِهِمْ عَلَى مَا أَرَادَ مِنْ مَصْلَحَةٍ دِينِيَّةٍ وَدُنْيَاةٍ

"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."

وَيُخَبِّرُهُمْ بِمَا يَرِدُ عَلَيْهِمْ مِنَ الْأَفَاقِ مِنَ الْأَحْوَالِ الَّتِي فِيهَا الْمَضَرَّةُ وَالْمُنْفَعَةُ

"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 *hadith* that we

just mentioned it is stated:

وَإِنَّمَا جُعِلَتْ خُطْبَتَيْنِ لِيَكُونَ وَاحِدَةً لِلتَّنَاءِ عَلَى اللَّهِ وَالتَّحْمِيدِ وَالتَّقْدِيسِ لِلَّهِ عَزَّ وَجَلَّ وَالْأُخْرَى لِلْحَوَائِجِ وَالْإِنذَارِ وَالدُّعَاءِ لِمَا يُرِيدُ أَنْ يُعَلِّمَهُمْ 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 Allah and the glorification and sanctification of Allah, 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 Allah) and that which is righteous and wicked (from amongst those acts).”

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

- [1.](#) Please keep in mind that this lecture was given prior to the victory of the Islamic Revolution, and thus, Salat al-Jumu'ah was not taking place in Iran. (Tr.)
- [2.](#) 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 Dhuhr where as others say it is not permissible. Please refer to the rules of Salat al-Jumu'ah of the Marja' whom you follow. (Tr.)

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 Salatul 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 Salatul 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 ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

“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! 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. 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: 9 – 11)

About Al-Fath Al-Mubin 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 الْعِلْمُ؟ قَالَ الْإِنْصَاتُ قَالَ ثُمَّ مَهْ قَالَ الْأَسْتِمَاعُ قَالَ ثُمَّ مَهْ قَالَ الْحِفْظُ قَالَ ثُمَّ مَهْ قَالَ الْعَمَلُ بِهِ قَالَ ثُمَّ مَهْ يَا رَسُولَ اللَّهِ قَالَ نَشْرُهُ .

"Abu 'Abdillah (peace be upon him) narrates from his ancestors (the A'imma (peace be upon all of them) who have said the following: "Once a man came to the Holy Prophet (blessings of Allah be upon him and his family) and said, 'O Messenger of Allah 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 Allah 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 Allah?’ 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 Qur'an, Al-Fath, was formed in late 1999 to facilitate the publication of Islamic 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 Islam 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 *Irfan* and *Akhlaq*, Ayatullah al-'Uzma al-Hajj Shaykh Husain Mazaheri (may Allah grant him a long, healthy life in the cause of Islam). This book looks at the spiritual (*Irfani*) 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 *ahadith* from the *Masumeen*, this book opens up a new chapter in the dissemination of Islamic 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.

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 *ahadith* and other gems of Islamic guidance are all available on our site for free reading / download at www.al-mubin.org [8] which Muslims of ages and interests will be able to benefit from, Insha-Allah.

In addition, we are able to assist publishers and Muslim 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.

How to Contact Us

For more information or to contact us, you can e-mail us at: al-mubin@al-mubin.org [9] and we would be more than glad to help and assist you in any way possible. You can also see our work at www.al-mubin.org [8]

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