

Editorial

It is very essential for any Muslim to know some of the rules about *Salatul Jumu'ah* (Friday Prayer). We found that it is a fruitful idea if we highlight some of the rules of *Salatul Jumu'ah* and the virtues of the Day of *Jumu'ah*, and present it to our Muslim brothers. This publication presents some Hadiths for Our Prophet Muhammad, peace be upon him, regarding *Salatul Jumu'ah* and the Day of *Jumu'ah*. The content of this publication has been brought to you from one of the reliable source in Islam which is the book of *Fiqh Assunnah*. May Allah (*Subhanahu Wataala*) benefit all of us from this work.

The virtues of Jumu'ah

Friday (*Jumu'ah*) is the best day of the week. Abu Lubanah Al-Badri relates that the Prophet said: "The most prominent of the days (lit. the leader of the days) is the day of *Jumu'ah* and it is the most honored in Allah's sight, and it is more honored in Allah's sight than the day of breaking fast or the day of sacrifice. It has five significant merits: Allah created Adam on this day; on this day Allah sent Adam down to the earth; on this day Allah caused Adam to die; on this day there is a time during which if anyone asks anything of Allah it will be granted to him unless he asks for something that is forbidden. And on this day, the Hour of Final Judgment will come. Every angel close to Allah, and the sky, earth, and wind, as well as every mountain and sea are worried about the day of *Jumu'ah*." Related by Ahmad.

Supplications During Friday

Abu Sa'id and Abu Hurairah report that the Messenger of Allah said: "On *Jumu'ah* there is a time when, if a believing servant asks Allah for some good, (Allah will definitely) give it to him, and that time is after the *Asr salah*." Related by Ahmad.

Prayers for Allah's Blessings on the Prophet (PBUH) During the Night and the Day of Jumu'ah.

Aus Ibn Aus reports that the Prophet said: “The best of your days is *Jumu’ah*. On that day Adam was created and on that day he died, and (on that day) the horn will be blown and the people will be dumbfounded! Increase your prayers for Allah's blessings upon me, because these prayers will be presented to me.” The people said: “O Messenger of Allah, how will our prayers be presented to you when you have passed away?” He said: “Allah has prohibited the earth from eating the bodies of the Prophets.” Related by the five, except for Tirmidhi.

Recitation of Surah al-Kahf.

Abu Sa'id al-Khudri reports that the Prophet said: “Whoever recites *Surah al-Kahf* on *Jumu’ah* will have illumination from the light of Allah from one *Jumu’ah* to the next.” Related by Nasa'i. Ibn Umar reports that the Prophet said: “Whoever recites *Surah Al-Kahf* on *Jumu’ah* will be blessed with a light that will rise from underneath his feet to the peak of the sky. This will be a light for him on the Day of Resurrection, and he will be forgiven for what is between one *Jumu’ah* and the next *Jumu’ah*.” Related by Ibn Mardwiyah.

Performing Ghusl, Beautifying One's Self, Using the Miswak, and Using Perfume for Any Gathering and Especially for Salatul Jumu'ah.

Abu Sa'id reports that the Prophet said: “Every Muslim should take a bath on Friday and wear his best clothing, and if he has perfume, he should use it.” Related by Ahmad, Bukhari, and Muslim. Ibn Salam reports that he heard the Prophet one Friday saying from the pulpit: “It would do no harm to anyone if he were to buy two sets of clothes for Friday other than his work clothes.” Related by Abu Daw'ud and Ibn Majah. Salman Al-Farsi reports that the Prophet, peace be upon him, said: “If a man performs *ghusl* on Friday, purifies himself and uses dye for his hair or perfumes himself in his house, goes to the mosque, and does not force himself in between two people who are already seated close together, prays what Allah has prescribed for him, and then listens quietly while the imam speaks, all his sins between that Friday and the next Friday will be forgiven.” Related by Ahmad and Bukhari. The sins mentioned in this hadith are the minor sins as Ibn Majah

recorded, on the authority of Abu Hurairah in the words: “For one who has not committed major sins.”

Ahmad records that the Prophet said: “It is obligatory upon every Muslim to perform *ghusl*, apply perfume, and use the *miswak* on *Jumu'ah*.” Abu Hurairah reports that one Friday the Prophet said: “O gathering of Muslims, Allah has made this day an 'Id for you, so make *ghusl* and use the *miswak*.” Related by At-Tabarani.

Going Early to Salatul Jumu'ah.

Abu Hurairah reports that the Prophet said: “Whoever makes *ghusl* on *Jumu'ah* like the *ghusl* one makes due to sexual defilement, and then goes to the mosque, will be as if he had sacrificed a camel. If he goes during the second hour, it will be as if he had sacrificed a cow. If he goes during the third hour, it will be as if he had sacrificed a horned lamb. If he goes during the fourth hour, it will be as if he had sacrificed a hen. And if he goes during the fifth hour, it will be as if he had sacrificed (something like) an egg. When the imam comes, the angels then listen to the remembrance.” This is related by the group, save Ibn Majah.

The Friday Prayer As An Obligation.

The scholars are in agreement that *Salatul Jumu'ah* is an individual obligation and it consists of two *rak'ahs*. Allah says in the *Qur'an*: “O you who believe, when the call for the *Jumu'ah* is proclaimed, hasten to the remembrance of Allah, and leave off business (and trading). That is best for you if you but knew.” Ibn Mas'ud reports that the Prophet noticed some people staying away from *Jumu'ah* prayer, whereupon he said: “I had the notion to order someone to lead the people in prayer, and then to go and burn down the houses of those who stayed away from *Jumu'ah* prayer.” Related by Ahmad and Muslim. Abu Hurairah and Ibn Umar report that they heard the Prophet, peace be upon him, say: “Those who are not attending the Friday *salah* should change their ways. Otherwise, Allah, the Exalted, will seal their hearts and they will be reckoned as the heedless.” Related by Muslim and by Ahmad and Nasa'i from Ibn Umar and Ibn Abbas. Abu Al-Ja'd Ad-Damari reports that the Prophet said: “Whoever misses three Friday prayers in a row out of negligence will have a seal put over his heart by Allah.” This is related by the five,

and Ahmad and Ibn Majah have something similar from Jabir, while Ibn As-Sakin has graded it as *sahih*.

Upon Whom Salat al-Jumu'ah is Obligatory.

Salat al-Jumu'ah is an obligation upon every free, adult, sane, settled Muslim who has the ability to attend the *salah* and does not have a valid excuse to miss it. *Salat al-Jumu'ah*, however, is not obligatory on the following:

- 1) Women and children.
- 2) A person who is ill and faces hardship if he goes to the mosque, or who fears that his illness will be increased by going to the mosque, or whose recovery will be delayed.
- 3) For a traveler.
- 4) One who is in debt and cannot repay his debt and therefore fears that he will be imprisoned, and one who fears that he will be harmed by an oppressive ruler, Ibn 'Abbas reports that the Prophet, peace be upon him, said: "Whoever hears the call to the *salah* and does not respond to it (i.e., by coming to the *salah*), will not have a valid prayer unless he has an excuse." The people inquired: "O Messenger of Allah, what is a [valid] excuse?" He answered: "Fear or illness." This is related by Abu Daw'ud with a sound chain.
- 5) People subject to environmental restraints.

The Time of Salat al-Jumu'ah.

The majority of the companions and successors were of the opinion that the time of *Jumu'ah* prayer is the same as that of the *Zuhr*. Ahmad, Bukhari, Abu Daw'ud, Tirmidhi, and Al-Baihaqi record from Anas that the Prophet, peace be upon him, would pray *Jumu'ah* when the sun had passed its meridian. Ahmad and Muslim record that Salamah Ibn Al-Akua' said: "We would pray *Salat al-Jumu'ah* with the Prophet when the sun had passed the meridian, and when we returned from *salah*, we would be following our shadow."

The scholars of the Hanbali school and Ishaq are of the opinion that the time for *Jumu'ah* is from the beginning of the time for *Salat al-Eid* to the end of the time for the *Zuhr*. They base their opinion on reports from Ahmad, Muslim, and Nasa'i who record from Jabir: "The Prophet would pray *al-Jumu'ah* and then we would take our camels to rest until the sun passed its zenith." This *hadith* clearly states that they prayed *al-Jumu'ah* before the

sun passed the meridian. They also cited as proof the *hadith* of Abdullah Ibn Saidan As-Salmi who said: “We prayed *al-Jumu’ah* with Abu Bakr, and his *khutbah* and *salah* were before noon. Then we prayed with Umar and his *khutbah* and *salah* lasted until noon. Then we prayed with Uthman and his *khutbah* and *salah* lasted until after the sun had passed the meridian, and no one scolded either for it.” Related by Ahmad, who cites it as proof, and by Ad-Daraqutni. Ahmad adds: “And something similar to that has been related from Ibn Mas'ud, Jabir, Sa'id, and Mu'awiyah. They all prayed before the sun passed the meridian and no one objected to what they did, and that was the consensus.”

The Number of People Required for Al-Jumu'ah.

There is no dispute among the scholars that a congregation is a necessary condition for the validity of *al-Jumu’ah*. This is based on the *hadith* of Tariq Ibn Shihab who reports that the Prophet said: “*Al-Jumu’ah* is an obligation (*wajib*) upon every Muslim in the community (in congregation).” But the scholars do differ on how many people are required for *al-Jumu’ah*. The strongest opinion is that *Salatul Jumu’ah* is valid if there are two or more people present since the Prophet is reported to have said: “Two or more constitute a congregation.” Ash-Shaukani says: “The other prayers are considered to be made in congregation if there are two people present. The same applies to *Jumu’ah* prayer. It is a prayer (like any other prayer) and there is no specific rule for it as against those applicable to other prayers except when proven by evidence. There is no evidence to show that for the purpose of the congregation, its number should be larger than that for other prayers. Abdul Haqq says: 'There is no confirmed *hadith* on the number of people needed for *al-Jumu’ah*. Similarly As-Sayuti holds: 'There is no confirmed *hadith* stating a particular number for the *Jumu’ah salah*.'” This is also the opinion of At-Tabari, Abu Daw'ud, An-Nakha'i, and Ibn Hazm.

The Place for Al-Jumu'ah.

It is valid to perform the *Jumu’ah salah* in any country, city, mosque, any building in a city, or in any space in a city as it is also valid to perform it in more than one place. Umar wrote the following to the people of Bahrain: “Offer the *Jumu’ah salah* wherever you may be.” Related by Ibn Abi Shaibah. Ahmad holds its chain to be good. This includes both the cities and countryside.

THE FRIDAY KHUTBAH.

Ruling Concerning the Khutbah.

The majority of the people of knowledge are of the opinion that *khutbah al-Jumu'ah* is obligatory and they support this by the confirmed *ahadith* which state that the Prophet always made the *khutbah* with the *Jumu'ah*. In their support they also quote the saying of the Prophet, "Pray as you see me pray," and the *Qur'anic* verse. "O you who believe, when the call is proclaimed for *Salatul Jumu'ah*, hasten to the remembrance of Allah." This verse contains an order to hasten to the remembrance, which implies that it is obligatory, and the scholars interpret the remembrance of Allah to include the *khutbah al-Jumu'ah*.

It is Forbidden to Speak During the Khutbah.

Ibn Abbas reports that the Prophet, peace be upon him, said: "Whoever speaks in *Jumu'ah* while the imam is delivering the *khutbah* is like a donkey who is carrying books, and for those who tell him to be quiet, there is no *Jumu'ah* (i.e. they will have no reward for their Friday prayer)." Related by Ahmad, Ibn abi-Shaibah, Al-Bazzar, and At-Tabarani. Abdullah Ibn Amr reports that the Messenger of Allah said: "There are three types of people who attend the *Jumu'ah*: one, a man who is present but speaks during the speech, and that is his portion of the prayer; two, a man who is present and makes supplications in his case, Allah may give him what he asks, if He wishes, or He may not give him what he asks; and three, a person who is present and observes silence and does not step over the necks of the Muslims nor harm anyone. For this third one there is expiation from that *Jumu'ah* until the next *Jumu'ah* plus an additional three days, because Allah has said: 'He who does good shall have ten times as much to his credit.'" Related by Ahmad and Abu Daw'ud . Abu Hurairah reports that the Prophet said: "If, during the *Jumu'ah* while the imam is delivering the *khutbah*, you tell your companion to be quiet, then you have spoken nonsense." Related by the group, save Ibn Majah. Abu Ad-Darda' says: "The Prophet was upon the pulpit and was addressing the people and he recited a verse, and next to me was Ubayy Ibn-Ka'b and I asked him: 'When was that verse revealed?' He

refused to talk to me until the Messenger of Allah came down from the pulpit and then he said to me: 'You have nothing from your *Jumu'ah*, except your useless talk.' When the Prophet had finished, I went to him and informed him of what had happened, and he said: Ubayy has told the truth. If you hear your imam speaking, be quiet until he is finished." Related by Ahmad and At-Tabarani.

Catching One Rak'ah or Less of the Jumu'ah.

Ibn 'Umar reports that the Prophet, peace be upon him, said: "If anyone catches only one *rak'ah* of the *salah* and then adds to it another one, his prayer will be complete." Related by Nasa'i, Ibn Majah, and Ad- Daraqutni. Abu Hurairah reports that the Prophet, peace be upon him, said: "Whoever catches one *rak'ah* of the prayer does indeed attend the whole prayer." Related by the group.

Whoever catches less than one *rak'ah* of the *salah* does not attend the *Jumu'ah* and he is to pray four *rak'ahs* of the *Zuhr salah* according to the majority of the scholars. Ibn Mas'ud says: "Whoever catches one *rak'ah* from *Al-Jumu'ah* is only to add another one to it. Whoever misses both *rak'ahs* is to pray four *rak'ahs*." Related by At-Tabarani.

SALATUL JUMU'AH AND SALATUL EID.

Occurring on the Same Day.

If the day of *Eid* occurs on *Jumu'ah*, then *Salatul Jumu'ah* is no longer an obligation upon those who performed the *Salatul Eid*. Zaid Ibn Arqam says: "The Prophet, peace be upon him, prayed the *Salatul Eid* and then he gave an exemption concerning the *Jumu'ah*, saying: 'Whoever wishes to pray it may pray it.'" Related by the five and Al-Hakim. Abu Hurairah reports that the Prophet, peace be upon him, said: "Two festivals have occurred together on this day of yours. For whosoever desires, this will suffice for his *Salatul Jumu'ah*, but we are going to perform *Salatul Jumu'ah*." Related by Abu Daw'ud. According to the Hanbali school, the *Zuhr* is obligatory upon anyone who has performed the *Eid* prayer but does not attend the *Salatul Jumu'ah*. Nevertheless, it apparently is not obligatory as there is a *hadith* in *Sunan Abu Daw'ud* in which Ibn az-Zubair says: "*Eid* and *Jumu'ah* occurred on the same day so he joined them and prayed two *rak'ahs* at an early time, and did not add anything to it until *Asr*."