

United Arab Emirates

General Authority of Islamic Affairs and Endowments



Rulings of **Jumu'ah Ṣalāh**

(Friday Prayer)

من أحكام صلاة الجمعة



The certificates of ISO
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of Islamic Affairs and Endowments



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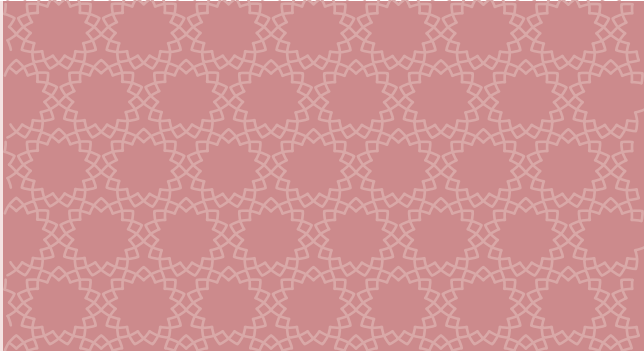
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Vision: The GAIAE is a leading entity promoting social awareness and progress according to the tolerant teachings of Islam that recognise the current realities and understand the future challenges.

Mission: The GAIAE works on enhancing religious awareness by building and maintaining Masjids and (The Holy Qur'an) memorization centres, managing Haj and Umrah affairs and investing in Waqf (endowment) for the good of society.



Preface

All the praise belongs to Almighty Allah. Blessings and peace be upon the Prophet Muhammad (SAW), the master of the messengers and the prophets, who said: **“When Allah wishes good for someone, He bestows upon him the understanding of Deen”**. And blessings be upon all the family members of the Prophet, his Companions and those who follow him till the Day of Resurrection.

Acquiring deep knowledge of Islam is one of the best and useful deeds; by the very knowledge of Islam people worship Allah, the rulings and injunctions are understood and the life becomes straight.

Paying full attention to making the people aware of the rulings of worships, the General Authority of

Islamic Affairs and Endowments issued series of brief and simplified booklets relating to the rulings of purification, prayer and fasting, and these booklets have been prepared in a simple, plain and in an easy way so that a Muslim himself and his family may be good individuals and this may result in making a better society.

We request Almighty Allah, He may make us able to worship Him and that He may accept our good deeds. Indeed, He is the only one who listens to our prayers and He is near to us. Blessings and peace be upon our Prophet Muhammad, upon his family members and his all companions.

**General Authority
of Islamic Affairs and Endowments**

Rulings of Jumu'ah Ṣalāh

- **Definition of Jumu'ah:**

Jumu'ah **literally** means to combine and gather scattered things. It applies to Jumu'ah day (Friday) as Muslims gather on this day in mosques for prayer.



- **Virtues of *Jumu'ah*:**

Friday is the best day of the week. In this day, Adam (peace be upon him) was created, in it he was made to enter into Jannah and in the same day he was taken out from Jannah. He died on Friday and Allah repented to him on the same day. The Hour (qiyāmah) will occur in this day and it has one hour in which prayers are accepted. It is narrated by Sayyidna Abu Hurairah (*may Allah be pleased with him*) that the Messenger of Allah (*may Allah bless him and grant him peace*) said: **“The best of days on which the sun rises is the day of *Jumu'ah*. In it Adam was created, and in it he fell from Jannah. In it he was forgiven, and in it he died. In it the Hour occurs, and every moving thing listens from morning till sunset in apprehension of the Hour except jinn and men. In it is a time when Allah gives to a Muslim slave standing in prayer whatever he asks for.”** (Muwatta Mālik).

- **Mustaḥab (Desirable) Acts of Friday:**

1. To recite Sūrah al-Kahf.
2. To send excessive blessings and peace to the Messenger of Allah (*may Allah bless him and grant him peace*), as Sayyidna Aws bin Aws al-Thaqafi (*may Allah be pleased with him*) narrated that the Prophet (*may Allah bless him and grant him peace*) said: **“Among the most excellent of your days is Friday; so invoke more blessings on me that day.”** (Sunan Abu Dawūd).
3. To supplicate Allah excessively with a hope to coincide with the hour of acceptance.

- **Classification of Jumu'ah Ṣalāh:**

Jumu'ah Ṣalāh is fardh (obligatory) which Allah obligated upon an adult male who is staying at his residence and is free from disabilities, as Allah, Exalted be He, said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَى ذِكْرِ اللَّهِ وَذُرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾
[الجمعة: ٩].

“O you who believe, when the call for Ṣalāh (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know.” [62:9]

Likewise, the Prophet (*may Allah bless him and grant him peace*) said: **“Going for Jumu’ah (Ṣalāh) is obligatory for every adult man.”** (Sunan al-Nasai and al-Baihaqi)

- **Time of Jumu’ah Ṣalāh**

The starting of the Jumu’ah time is *zawāl* like Zuhr, not before *zawāl*, and remains up to sunset. If Jumu’ah Ṣalāh was offered before *zawāl*, it will not be valid, as Sayyidna Anas bin Mālik (*may Allah be pleased with him*) said: **“The Prophet** (*may Allah bless him and grant him peace*) **performed Jumu’ah Ṣalāh after the *zawāl* (midday)**”. (Ṣaḥīḥ al-Bukhāri).

If the time elapses, Zuhr will be performed and one who misses Jumu'ah should perform Zuhr.

One who finds one rak'ah of Jumu'ah he should complete it as Jumu'ah by adding one more rak'ah, as narrated by Sayyidna 'Abdullah bin 'Umar (*may Allah be pleased with them*) that the Messenger of Allah (*may Allah bless him and grant him peace*) said: **“One who finds one rak'ah of Jumu'ah Ṣalāh or any other ṣalāh, he should add one more rak'ah to it, thus his ṣalāh will be complete.”** (Nasai, Ibn Majah and al-Dārquṭni).

However, one who finds only less than one rak'ah he will complete it as Zuhr by performing four rak'ahs.

- **Conditions that Make Jumu'ah Wājib:**

1. **Being male:** so it is not obligatory on women, as the Prophet (*may Allah bless him and grant him peace*) said: **“Jumu'ah is mandatory on every Muslim man, but not woman...”** (Sunan al-Kubra by al-Baihaqi)

However, if a woman performs Jumu'ah Ṣalāh, her ṣalāh will be valid.

2. **To stay in the city where the Jumu'ah Ṣalāh is performed:** the Prophet (*may Allah bless him and grant him peace*) said: **“There is no Jumu'ah on a traveler.”** (al-Mu'jam al-Kabīr and al-Mu'jam al-Awsat by al-Tabrāni)
3. **To be free from disabilities:** which waive the obligation of Jumu'ah Ṣalāh e.g. sickness.
 - **Conditions for Validity of Jumu'ah:**
 1. **To be settled:** at a place with the intention of staying forever. It has two conditions: to be in a city and to perform it with jama'ah (congregation) of the people residing at the place.
 2. **Participation of twelve persons** from the area other than the imām who accompany the imām till the ṣalāh is over.
 3. **Resident Imām:** he should himself deliver *khutbah* (sermon) except in cases of excuses like nosebleed or nullifying of wuḍu, so he will appoint his deputy. The deputy should be on one whom Jumu'ah

Ṣalāh is obligatory, but it is not necessary that he is dweller.

4. **Mosque:** so Jumu'ah Ṣalāh is neither valid in houses nor in the courtyard of mosque and its pathways except in cases when the mosque falls short and the rows are interconnected, then it will be valid. One of the conditions is that the Jumu'ah Ṣalāh is performed in single mosque with unity except when there is exigency to extend it to other mosques due to narrowness of the first mosque and extreme difficulty in its expanding or due to gathering of all the people to one mosque only and its being close to the city or being nearby.
5. **Two Khutbahs (sermons):** so Jumu'ah Ṣalāh without *khutbah* is invalid. The *khutbah* should compulsorily be in Arabic language.

The *khutbah* should be delivered while standing, as it is narrated by Sayyidna 'Abudllah bin 'Umar (may Allah be pleased with them): **“The Prophet (may Allah bless him and grant him peace) used to deliver**

two sermons in standing position...” (Şaḥīḥ Muslim).

However, standing is only wājib but not a condition, so if the imām delivered sermon sitting, the *khutbah* and ṣalāh will be valid but with a degree of undesirability.

It is also a condition that it consists of content that Arab call as *khutbah* though only two rhymes.

The two *khutbahs* should occur after *zawāl*, they will not be valid if occurred before it. The two *khutbahs* should be delivered loudly and they should be adjacent to Ṣalāh. However, a little interval will be forgiven, but if there is long gap, the *khutbah* will be nullified and should compulsorily be re-offered.

- **Sunnah Acts of Khutbah:**

- **To shorten it:** as the Prophet (*may Allah bless him and grant him peace*) said: **“The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of**

faith). So lengthen the prayer and shorten the sermon..." (Ṣaḥīḥ Muslim).

The second *khutbah* should be shorter than the first one.

- **To sit between the two sermons:** as it is narrated by Sayyidna 'Abudllāh bin 'Umar (*may Allah be pleased with them*): **"The Prophet (*may Allah bless him and grant him peace*) used to deliver two sermons and sit between them..."** (Ṣaḥīḥ al-Bukhāri).
- **To recline on 'aṣa (stick or staff):** as it is narrated that Sayyidna 'Ata bin Abi Ribāh (*may Allah be pleased with him*) was asked: Whether the Prophet (*may Allah bless him and grant him peace*) used to recline on stick while giving sermon? He replied: **"Yes, he would lean on it."** (Muṣannaf 'Abd al-Razzāq).

- **Excuses to Leave Jumu'ah Ṣalāh:**

1. **Sickness** which prevents to reach to the place of ṣalāh or it causes unusual difficulty.
2. **A Blind** who does not find guide to take him to mosque and personally he finds it difficult to reach mosque.
3. **Fear** for one's valuables against a thief or loss.
4. **Rain** which requires people to cover their heads.
5. **Attendant** who looks after the medical affairs of any close relative or a distant relative who does not have any other attendant.
6. **To carry out** the rites of a dead or dying person.
7. **Every bad smell** due to any sickness or garlic or onion etc which cannot be removed.

- **Sunnah Acts of Jumu'ah:**

1. **Bath for one who has to perform Ṣalāh though Jumu'ah is not obligatory on him;** as the Prophet

(*may Allah bless him and grant him peace*) said: **“One who makes wuḍu on Friday it is sufficient, but it is better if he takes bath.”** (Sunan al-Nasāi).

It is *mustaḥab* (desirable) that the *ghusl* (bath) is performed before Jumu'ah without a long gap.

2. **To face the *khatib* (one who delivers *khutbah*) while the *khutbah* is delivered:** as ‘Adi bin Thābit narrated by his father who narrated by his father (*may Allah be pleased with them*): **“When the Prophet (*may Allah bless him and grant him peace*) stood on pulpit, the companions sat turning their face to him.”** (Sunan Ibn Mājah).
3. **To adorn oneself and apply perfume:** as the Prophet (*may Allah bless him and grant him peace*) said: **“If anyone takes bath on Friday, puts on his best clothes, applies a touch of perfume or oil if he has any, it would atone his sins committed from the previous week along with next three more days.”** (Ṣaḥīḥ Ibn Ḥibbān).

4. **To go early for Jumu'ah just close to *zawāl*:** the scholars of fiqh have regarded it *mustahab* to go early to Jumu'ah *Ṣalāh*, as the Prophet (*may Allah bless him and grant him peace*) said: **“Any person who takes a bath on Friday like the bath of Janābah (major impurity) and then goes for the prayer in the first hour (i.e. early), it is as if he had sacrificed a camel (in Allah’s cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram...”** (Ṣaḥīḥ al-Bukhāri and Ṣaḥīḥ Muslim).
5. **To go for *Ṣalāh* walking for one who is not finding it difficult:** as the Prophet (*may Allah bless him and grant him peace*) said: **“One who takes bath and caused his wife to take bath, went early and sat closer to imām silently, he will receive the reward of fasting and praying for one year on every step and it is easy for Allah.”** (Muṣannaf ‘Abd al-Razzāq).

- **Forbiddances of Jumu'ah:**

1. **To lengthen the khutbah or ṣalāh:** to an extent that causes problem for the *muq̄tadis*.
2. **To cross over the necks of people:** as the hadith narrated by Sayyidna ‘Abdullah bin Busr (*may Allah be pleased with him*) says: “A man came jumping over the necks of the people on Friday while the Prophet (*may Allah bless him and grant him peace*) was delivering sermon, so he said: **“sit down, you caused trouble.”** (Sunan Abu Dāwūd).

Except in cases one finds a gap in between and sees it before the sitting of *imām* on pulpit.

3. **To speak during khutbah though one is not listening:** it is narrated by Sayyidna Abu Hurairah (*may Allah be pleased with him*) that the Prophet (*may Allah bless him and grant him peace*) said: **“If you even ask your companion to keep quiet on Friday when imām is delivering sermon, then also you did wrong.”** (Ṣaḥiḥ al-Bukhāri).

4. **To respond the sneezer and reply greeting (salām):** Imām Mālik reported in Muwatta' narrating from Sayyidna Sa'īd bin al-Musayyib: **“He used to prohibit to respond sneezer during *khutbah*.”**
5. **Greeting** of one who is entering or already sitting. Likewise, it is forbidden to reply salām though with gesture and to prohibit one who is doing nonsense though with gesture.
6. **To travel** on Friday if the time of Jumu'ah has arrived and Jumu'ah is obligatory on him. However, it is makrūh to travel before zawāl. But the ruling of prohibition (as *ḥarām* and *makrūh*) is for one who is unable to offer Ṣalāh during the journey.
7. **It is unlawful to have any kind of business transaction on Friday** when the muezzin calls adhān while the imām sits on pulpit until the end of Ṣalāh, as Allah, Exalted be He, said:

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فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ [الجمعة: ٩].

“O you who believe, when the call for Ṣalāh (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know.”
[62:9].



General Authority of Islamic Affairs and Endowments

● **Values**

- Sincerity and honesty.
- Excellence.
- Objectivity.
- Working with high spirit.
- Moderation.
- Constant progress.

● **Strategic Goals**

- To partake in promoting religious awareness and Islamic culture as well as to imbibe the values of moderation and tolerance in the society.
- To highlight the cultural aspect of mosques, to restore its role and to develop the persons working with them.
- To develop the official centrality of *Ifta* (issuance of fatwa - religious edict) in the country and consolidate its position.
- To strengthen the awareness of *waqf* in order to

fulfill its due objectives along with promoting and diversifying its resources.

- To Upgrade the services of ḥajj and ‘umrah.
- To encourage the human resources and make their best utilization to sophisticate the services of the Committee and taking it to new heights.

● **Policy of Social Matters**

General Authority of Islamic Affairs and Endowments is committed to promote religious culture in the context of moderation in the modern universal concepts that can go shoulder to shoulder with the requirements of the age and its variables and to contribute to the sustainable economic development of diversified accounts of endowments that serve and meet the society requirements in order to achieve social justice among its members, and the establishment of social symbiotic relationships between employees and their families and the improvement of the community level, providing a typical work environment free from any discrimination in all its forms, and that does not employ or support any underage labor or forced labor.

The General Authority of Islamic Affairs and Endowments initiated the introduction and application

of social accountability system requirements in all areas of its activities while encouraging its customers from the owners and suppliers to abide by ethical standards according to **SA 8000** with work on continuous improvement in systems and practices periodically in line with local and federal legislations and best international practices with a commitment to the application and dissemination of this policy at all levels in the Authority.

● Policy of Quality Management System



This policy aims at spreading Islamic culture, and reviving the practice of *waqf* and its development, and expressing juristic opinion in religious inquiries between segments of society by building a distinct system of policies and legislations, and framing it with services and initiatives of high quality that satisfies all the customers in accordance with the requirements of ISO quality management system **ISO: 9001**, and the preparation of the objectives and performance indicators, review and follow-up on a regular basis within the continuous quest to develop institutional capacity and staff to provide the best services and keep up with best practices.

- **Policy of Environment Management, Health and Occupational Safety**



This policy aims to promote religious awareness among the staff and the visitors of mosques, dealers, suppliers and all segments of society to improve the environmental performance and procedures for occupational health and safety in all operations and activities within the Authority with the necessary training for them, and cooperation with all parties to rationalize the use of energy, recycling and reducing accident rates and preventing risks that comply with the procedures and legislations, laws and method of perfecting work in order to achieve the trust and sustainability in the implementation of the business and a commitment to the application of the environment, health system and safety in accordance with the requirements of international standards for environmental management system **ISO 14001**, and the system of the Department of Health and Occupational Safety **OHSAS 18001**, and the preparation of objectives and performance indicators, review and follow- up periodically with a focus on continuous improvement and control operations, and the dissemination of this policy to all employees and make sure they understand it.

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