‘Jummah and Eid Salat (in congregation)’
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Abbreviations:
saww: - Sal la la ho Allay hay Wa Aal lay he Wassalam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wassalam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
In the Name of Allah, the Beneficient, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

‘Jumah and Eid Salat (in congregation)’

Summary:

Jumah is a Blessed day, we are advised to shorten moustaches, cut nails and take a bath/shower and recite 1000 times Salawat on Friday (see Hadith in Appendix I).

On Salat-e-Jumah, Allah Says in Sura-e-Jumah (62:9): O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]

As per the above Holy Verse, Salat-e-Jumah in Masjid (congregation) has to be mandatory – it was indeed but one of its main condition is the presence of a Just Imam, which for us is the 12th Imam! Hence the conditions of Salat-e-Jumah will be similar to those of ‘Hukam and ‘Hadood’, which cannot be implemented during the reins of unjust governments, e.g., as per the following Hadith:

(Imam) Ali said: There is no correct judgement, no penalties and no Jumah (Friday Prayer) but with a Just Imam.

The conditions of the presence of Just Imam is also applicable for the Eid Salat (Al-Fitar nor on Al-Azha), we present, as an example, a hadith here;

Zrara Bin Ain narrates from Imam Abu Jafar that Imam says:" There are neither Salat on the Day of Al-Fitar nor on Al-Azha except in the presence of a Just Imam.

Additional Ahadith on congregational Eid salat are given in Appendix II.

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1. During the life of Rasool Allah and during the Caliphate of Ali Ibn Abi Talib

2. Manlayazahoor ul Faqi Vol-1 H. 1456
Introduction:

‘From Abu Ja’far [asws], he (the narrator) said, ‘I said, ‘For which thing (reason) is one needy to the Prophet [saww] and the Imam [asws]?’ He [asws] said: ‘For the remaining of the world upon its correctness.’ (an extract, complete Hadith is given in Appendix III)

Most Muslims offer congregational Salat (Jumah Salat) as compulsory, as per Sura-e-Jummah (62:9):

وَيَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَى مِنْ يَوْمِ الْمُيْتِ الْيَوْمِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ}

{

{ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 62:9

O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]

The above Holy Verse clearly instruct the believers that when they hear the call for the Salat (Azan), they must turn to the Zikr and leave the worldly engagements.

Allah [azwj] has Emphasised the importance of Salat, to be safeguarded and regularly offered (e.g., Holy Verses; 2:238-239, 3:193, 4:43, 5:58) and Allah [azwj] asks us to pray at three times during the night and the day (before Fajr, after Midday and after darkness - 24:58). Allah [azwj] explains in 4:102, how to offer congregational Salat during war. However, one cannot offer Salat properly from Holy Quran as Allah [azwj] did not reveal its explanations and details and left these to Rasool Allah [saww] to describe and demonstrate Salat through his [saww] traditions (Sunnah).

Similarly, we need to turn to the traditions of Rasool Allah [saww] to better understand why there is so much emphasis on the Salat-e-Jummah that an exclusive Chapter (62) was revealed about it. As a believer, the following questions need some clarifications:

(1) Is Salat-e-Jummah in addition to the ‘Mid-day’ Salat or the ‘Mid-day’ salat is to be fully or partially replaced by it on Friday?
(2) Who proclaims the ‘Call for the Salat’ (Azan) on Friday?
(3) How many cycles (Rak’at) are in the Salat-e-Jummah?
(4) Is ‘then hasten to the Zikr of Allah’ in congregations or to offer it, as and where one is?
(5) Are there any prerequisites and/or exceptions for Salat-e-Jummah?

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One, therefore, is compelled to look into the traditions of Rasool Allah ﷺ and the Holy Imams asws - after him saww, in order to fulfil the Divine Command as revealed in Sura-e-Jummah (62:9).

Prior to addressing the above questions, it will be beneficial to understand the interpretation of the Holy Verse (62:9), as explained by the 5th Imam asws:

(62:9) And let there be an invocation on the day of Jummah, when it is gatherings in that day the former ones and the later ones, and Gathered what Allah azwj had created from the Jinn, and the Humans, and everything our Lord azwj had created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah azwj had created, for the Covenant.

He asws said: ‘Allah azwj has named the Friday as ‘Jummah’ because Allah azwj Mighty and Majestic Gathered (Jamm’a) in that day the former ones and the later ones, and Gathered what Allah azwj had Created from the Jinn, and the Humans, and everything our Lord azwj had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah azwj had Created, for the Covenant.

The Mighty and Majestic Said:

O you those who believe! When there is a call for the Salat on the day of Friday [62:9] - from your days in which you have gathered together. And ‘Salat’ (the Salat) is the Amir Al-Momineen asws, meaning by the ‘Salat’ as being the Wilayah, and this is the great Wilayah, for during that day (they) were brought (together) the Rasools as, and the Prophets as, and the Angels, and everything Created by Allah azwj, and the
two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allahazwj Mighty and Majestic.

وَ الْمُؤْمِنُونَ بِالتَّلْبِيَةِ لِلَّهِ عَزَّ وَ جَلَّ فَامْضُوا إِلََ ذِكْرِ اللَّهِ وَ ذَكْرُ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ ذَرُوا الْبَيْعَ يَعْنِِ الَْْوَّلَ ذكُمْ يَعْنِِ بِطَاعَةِ أمِيرِ الْمُؤْمِنِينَ عَ وَ لَا يَتَّقُوا إِن كَنْتُمْ تَعْلُمُونَ

And the Momineen, with the Talbiyya of Allahazwj Mighty and Majestic: so be determined (for) the Zikr of Allah [62:9], and the Zikr of Allahazwj (Aliasws) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, if you only knew [62:9].

‘But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineenasws, then disperse in the earth – meaning by the ‘earth’, the successorsasws. Allahazwj Commanded with obeying themasws, and theirasws Wilayah, just as Heaswj had Commanded with the obedience to the Rasoolasww, and obedience to Amir Al-Momineenasws.

Allahaswj (Utilised) teknonyms about theirasws names regarding that, so Heaswj Named themasws as the ‘earth’, and seek from the Grace of Allah [62:10].

Jabir said, ‘and seek from the Grace of Allah [62:10]?’ Heasws said: ‘An alteration! This is how it was Revealed: and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]’.

Then Allahazwj Mighty and Majestic, in that position, Addresses Muhammadasww, so Heazwj Said: And when they see [62:11] i.e., the doubters and the ungrateful ones, trade - meaning the first one (Abu Bakr) or sport - meaning the second one (Umar), they disperse to go to them.

I said, ‘(It is): they break (the Salat) to (go) to it [62:11]’. Heasws said: ‘An alteration. This is how it was Revealed!'
And they leave you standing – with Ali\textsuperscript{asws}. Say: - O Muhammad\textsuperscript{saww}! ‘Whatever is in the Presence of Allah – from the Wilayah of Ali\textsuperscript{asws} and the successors\textsuperscript{asws}, is better than the sport and the trade – meaning the first one (Abu Bakr) and the second one (Umar), for those who are pious [62:11].’

He (the narrator) said, ‘I said, ‘There aren’t (the Words): ‘For those who are pious’ in it?’

He (the narrator) said, ‘So he\textsuperscript{asws} said: ‘Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, and Allah is the best of the sustainers [62:11]’.”

Compulsory Salat in a Week are 35 (from one Friday to the next)

This means daily five salat times the seven day (35), so one must replace one of the compulsory Salat (i.e., Zohar Salat) in order to stay within the counting of the 35 compulsory salat – here with the following Hadith (from Al-Kafi), we answer the questions (1) & (4):

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara, from;

Abu Ja’far\textsuperscript{asws} (5\textsuperscript{th} Imam\textsuperscript{asws}) has said: ‘Allah\textsuperscript{azwj} Necessitated upon the people, from the Friday to the Friday, thirty-five (35) Salāt; from it is one Salāt which Allah\textsuperscript{azwj} Necessitated

\textsuperscript{5} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 67 H 126
to be in a *Jam’at*, and it is the Friday (*Salāt*) and Dropped it from nine – (i) The young, and (ii) the old, and (iii) the insane, and (iv) the traveller, and (v) the slave, and (vi) the woman, and (vii) the sick, and (viii) the blind, and (iv) the one who was upon more than two Farsakhs (six miles)’.\(^7\)

From the above Hadith, it is clear that the Salat-e-Jumah is compulsory when its conditions are fulfilled and it will replace the Zohar Salat on Friday. The nine people as well as those who live outside six miles distance of congregation Salat on Friday are exempt from its mandatory attendance. Hence Salat-e-Jummah is compulsory for everyone but with some exclusions – the next question arises is: Are there any other exclusions or only the nine (as in above Hadith) plus the 6 miles distance from where is Azan is called, are the only ones? Let’s review first those conditions in which Salat-e-Jummah, under congregations (*Jamat*) becomes compulsory.

**Mandatory Salat-e-Jummah Conditions:**

Below we look at one of the main conditions of the validity of the holding (the Jumah Salat in congregations) – is the presence of the Just Imam\(^{asws}\) – who orders to call people to pray Salat-e-Jumah! If we consider that it will be an imam who is leading the Friday Prayer and he has to be just, then in some places where just imams are calling and leading the Salat-e-Jumah – it will be valid - whereas at other places it will be invalid! This addresses our question (2).

The above will make the Salat-e-Jumah’s status similar to other Salat offered in the Masajid (Mosques) – which certainly is not the case! These points need further clarifications – we will try to understand in the following section.

**Presence of the Just Imam\(^{asws}\) is Mandatory:**

وَ عَنْ جَعْفَرِ بْنِ مَُُمَّدٍ ص أَنَّهُ قَالَ: لاَ جُُْعَةَ إِلاَّ مَعَ إِمَامٍ عَدْلٍ تَقِي.

Jaffar Bin Muhammad\(^{asws}\) said: There is no Jumma, but with Just and Taqi (pious) Imam\(^{asws}\).\(^8\)

وَ عَنْ أَبِِ جَعْفَرٍ مَُُمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: تَِِبُ الُْْمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى ف َرْسَخَينِْ إِذَا كَانَ الإِْمَامُ عَدْلاً.

Abi Jafar Muhammad\(^{asws}\) Bin Ali\(^{asws}\) said: It is compulsory to offer Jumah for those who are within Two Farsakhs\(^9\) (distance) from the Just Imam\(^{asws}\),\(^10\) - Here we answer the 5\(^{th}\) question.

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\(^7\) Al Kafi V 3 – The Book of Salāt CH 68 H 6

\(^8\) مستدرك الوسائل و مستنبط المسائل، ج 6، ص 13

\(^9\) بحار الأنوار (ط - بيروت)، ج 86، ص 256: 256 ردهاهم الإسلام، ج 1، ص 182 - مستدرك الوسائل و مستنبط المسائل، ج 6، ص 13.
Who is the Just Imam?

In the Hadith below we see the conditions of the establishing the ‘Hukam’11, ‘Hadood’ and ‘Jumah’ are the same – the presence of a Just Imam asws!!

"عن عليّ عن أنّه قال: لا يُصْلِحُ الحُكُمُ و لا الخَتْمُودُ و لا الجوَّهَةُ إلا بإمام عدّل"

Ali asws said: There is no correct judgement, no penalties and no Jumah (Friday Prayer) but with a Just Imam asws.12

Therefore, since the ‘Hukam’ (of Divine Justice) cannot be executed neither the ‘Hadood’ (Islamic Punishments) as all the governments in the world are un-Islamic and unjust; hence the Salat-e-Jumah cannot be held until the establishment of the Justice. It will prevail, Insha Allah, after the reappearance of the 12th Imam ajff.

Further Ahadith on the recognition of the Just Imam asws are included in the Appendix IV. Some historical accounts on Salat-e Jumah are given in Appendix V.

Salat-e-Jumah has two Rak’at and Sermon of the Imam asws is equal to two Rak’at:

‘I asked him asws about the Friday (Salāt). So he asws said: ‘By an Azan and an Iqamah. The prayer leader would come out after the Azan, so he would ascend the pulpit and address. The people should not pray Salāt for as long as the prayer leader is upon the pulpit. Then the prayer leader should sit upon the pulpit for a measurement of what it takes to recite [112:1] Say He Allah is One (Chapter 112). Then he should be standing, so he should open his sermon, then descend. So he should pray Salāt with the people (leading them), then

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9 One Farsa is equal to 3 miles.
10 دعائم الإسلَم، ج1، ص: 181، بحار الْنوار (ط- بيروت)، ج86: ص: 255، رداعم الإسلام، ج1، ص: 181.
11 Divine Law and Punishment which can only be valid under the leadership of a Divine Messenger.
12 مستدرك الوسائل و مستنبط المسائل، ج6، ص: 13 وعازن الأوامر (ط- بيروت)، ج6، ص: 256، رداعم الإسلام، ج1، ص: 182.
recite with them in the first *Rak‘at* with the (Surah) Al-Jummah (Chapter 62), and in the second (*Rak‘at*) with the (Surah) Al-Munafiqeen (Chapter 63).\(^{13}\)

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\(^{13}\) *Al Kafi V 3 – The Book of Salāt CH 70 H 7*
APPENDIX I

Jumah (Friday) Recommendations

Cutting nails and moustaches on Friday:

مَُُمَّدُ بْنُ يَُْيََ عَنْ أَحَْْدَ بْنِ مَُُمَّدٍ عَنِ الُْْسَينِْ بْنِ سَعٍِ عَنْ مَُُمَّدِ بْنِ الُْْصَينِْ عَنْ عُمَرَ الُْْرْجَانِِِّ عَنْ مَُُمَّدِ بْنِ الْعَلََءِ عَنْ أَبِِ عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَُِعْتُهُ ي َقُولُ مَنْ أَخَذَ مِنْ شَارِبِهِ وَ قَلَّمَ مِنْ أَظْفَارِهِ يَوْمَ الُْْمُعَةِ ثَُُّ قَالَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from Umar Al Jurjany, from Muhammad Bin Al A’ala,

(It has been narrated) from Abu Abdullah asws, said, ‘I heard him asws saying: ‘The one who takes (trims) from his moustache and clips from his nails on the day of Friday, then says,

بِسْمِ اللَّهِ عَلَى سُنَّةِ مَُُمَّدٍ وَ آلِ مَُُمَّدٍ’

In the Name of Allahazwj, upon the Sunnah of Muhammad saww and the Progeny asws of Muhammad saww,

كَتَبَ اللَّهُ لَهُ بِكُ لِّ شَعْرَةٍ وَ كُلِّ قُلَََّةٍ عِتْقَ رَقََّ عَلَى الْمُؤْمِنِينَ كُلَّ مَرَضَةٍ يُصِيبُهُ إِلاَّ مَرَضَ الْمَوْتِ

Allahazwj would Write for him, with every hair and every clipping, (the Rewards of) a freeing of a neck, and he would not become sick with a sickness except for the sickness of death’. 14

Taking Bath/shower is mandatory on Friday:

مَُُمَّدُ بْنُ يَُْيََ عَنْ مَُُمَّدِ بْنِ الُْْسَينِْ عَنْ صَفْوَانَ بْنِ يَُْيََ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِِ عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْغُسْلُ يَوْمَ الُْْمُعَةِ عَلَى الرِّجَالِ وَ النِّسَاءِ فِِ الَْْضَرِ وَ عَلَى الرِّجَالِ فِِ السَّفَرِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah asws having said: ‘Both men and women should take a shower/bath on Friday when at home. If travelling, men should take a shower’. 15

14 Al Kafi V 3 – The Book of Salāt CH 67 H 2
15 Al Kafi V 3 – The Book of Salāt CH 67 H 3
Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far asws said: ‘Do not neglect the washing (shower) on the day of Friday, for it is a Sunnah, and wear the perfume, and wear the best of your clothes, and let you take the shower before the midday. So when it is midday, stand, and upon you should be the tranquillity and the dignity’. And he asws said: ‘The shower is Obligatory on the day of Friday’.16

Reciting Salawat:

و قال يا عمر إن من السنة أن تصلبي على محمد و على أهل بيته في كل يوم جمعة ألف مرتبة و في ستة أيام مائة مرتبة.

And Imam asws said: ‘O Umar! It is from the Sunnah that you should send Salawat upon Muhammad saww and upon the People asws of his- saww Household during every Friday, a thousand times; and in the rest of the days, one hundred times’.18

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16 Al Kafi V 3 – The Book of Salât CH 67 H 4
17 Al Kafi V 3 – The Book of Salât CH 67 H 8
18 Al Kafi V 3 – The Book of Salât CH 66 H 13
APPENDIX II

Congregational Salat on Eidain

وَ رَوَى زُرَارَةُ بْنُ أَعْينََ عَنْ أَبِِ جَعْفَرٍ ع قَالَ:
لاَ صَلََةَ يَوْمَ الْفِطْرِ وَ الَْْضْحَى إِلاَّ مَعَ إِمَامٍ عَادِلٍ.

Zrara Bin Ain narrates from Imam Abu Jafar asws that Imam asws says: There are neither Salat on the Day of Al-Fitar nor on Al-Azha except in the presence of a Just Imam asws. 19

It is narrated that the feast Salat is two rak'ah, regardless of Eid-ul- Fitr or Eid-ul-Azha, which should not be offered except in the presence of a Just Imam asws and in a group, however, those who cannot join in, they are under no obligation to offer. 20

Imam Jafar asws bin Muhammad asws was asked: What about a person who has not observed the Al-Eid but rather prays in his house? Imam asws replied: yes, there is no Salat except with a Just Imam asws. 21

مَا حَدَّثَتْ أَلْيَمُونِ السَّلَامُ عَلَيْهِمْ أَرْبَعَ رَكَعَاتٍ فِِ بَيْتِهِ رَكْعَتَينِْ لِلْعِيدِ وَ رَكْعَتَينِْ لِلْخُطْبَةِ وَ كَذَلِكَ مَنْ لََْ يَشْهَدِ الْعِيدَ مِنْ أَهْلِ الْبَوَادِي يُصَلُّونَ لَِْن ْفُسِهِمْ أَرْبَعاً.

Imam Jafar Bin Muhammad asws was asked about the person who he does not witness the Eid, can he offer Salat at home? Imam asws replied: yes but there is no congressional Salat except with a Just Imam asws. And who did not witness from a man or a woman he prayed four rak'ah out of which two are for the Eid and two for the Khutbah and (similarly) there are four rak'ah for those people who reside in countryside/desert. 22

Also, Imam asws says: Our asws grief resurfaces on the Eid day when we see our asws rights have been usurped.

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19 Manlayazahoor ul Faqi Vol-1 H. 1456  
20 مستدرک الوسائل و مستنبط المسائل، ج6، ص: 122 H. 6590, Mustadrak ul Wasail Vol-6 Page-122  
21 مستدرک الوسائل و مستنبط المسائل، ج6، ص: 122 H. 6589, Mustadrak ul Wasail Vol-6 Page-122  
22 دعائم الإسلام، ج1، ص: 186 Mustadrak ul Wasail Vol-6 Page-144. 5) Bihar Vol-87 Page-375. 6) Daimul Islam Vol-1 Page-186
Imam Abu Jafar asws said: O! Abdullah, either it is Eid-ul-Azha or Eid-ul-Fitr of Muslims, it should refresh the grief and sufferings of Ahlul Bait asws (Abdullah asked), how it is? Imam asws replied: Because it makes one realise that our Divine rights have been usurped by our enemies.  

١٧٠، ص ٢٣، ص ١٧٠.

٢٣
APPENDIX III

(Translated from Arabic)

‘From Abu Ja’far asws, he (the narrator) said, ‘I said, ‘For which thing (reason) is one need to the Prophet saww and the Imam asws?’

He asws said: ‘For the remaining of the world upon its correctness, and that is because Allah azwj Mighty and Majestic Raised the Punishment from the people of the earth when there was a Prophet as or an Imam asws in it. Allah saww Mighty and Majestic Said: And Allah was not going to Punish them while you were among them, [8:33].

And the Prophet saww said: ‘The stars are a security for the inhabitants of the sky, and the People asws of my saww Household are a security for the inhabitants of the earth. So, whenever the stars disappears there comes to the inhabitants of the sky what they dislike, and when the People asws of my saww Household go away, there comes to the inhabitants of the earth what they dislike.

It means, by the People asws of his saww Household, those Allah azwj Mighty and Majestic has Paired their asws obedience to His azwj obedience, so He azwj Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], and they asws are the infallibles, the Purified ones, those who are not committing sins and are not disobeying, and they asws are the Aided, the Harmonised, the Guided.

Jumah and Eid Salat (in congregation)
Due to them Allah\textsuperscript{azwj} sustains His\textsuperscript{azwj} servants, and due to them He\textsuperscript{azwj} builds His\textsuperscript{azwj} country, and due to them the drops descend from the sky, and due to them the blessings of the earth emerge, and due to them\textsuperscript{asws} the disobedient people are given respite and they are not being hastened with the scourge and the Punishment upon them. The Holy Spirit does not separate from them\textsuperscript{asws} and they\textsuperscript{asws} do not separate from it, nor are they separating from the Quran nor does it separate from them\textsuperscript{asws}, may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} all’. 24

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24 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 14
APPENDIX IV

Who is the Just-Imam\textsuperscript{asws} (IMAM-E-AADIL\textsuperscript{asws})

\begin{center}
\textit{O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you} to be walking with, and \textit{He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]}
\end{center}

\begin{center}

عَنْ أَبِي جَعْفَرٍ عِنْدَ مَُُ مَّدِ بْنِ جُْْهُورٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ خَيرٌْ مِنْ أَلْفِ شَهْرٍ هُوَ سُلْطَانُ بَنِِ أُمَيَّةَ وَ قَالَ لَيْلَةٌ مِنْ إِمَامٍ عَدْلٍ خَيْرٌْ مِنْ أَلْفِ شَهْرٍ مِنْ مُلْكِ بَنِِ أُمَيَّةَ

أَقُولُ وَ رَوَى الشَّيْخُ شَرَفُ الدِّينِ رَحَِْهُ اللَّهُ فِِ كِتَابِ تَأْوِيلِ الْْيَاتِ الْبَاهِرَةِ بِإِسْنَادِهِ عَنْ مَُُ مَّدِ بْنِ جُْْهُورٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

I say and narrated that Sheikh Sharf al-Din, may God have mercy on him, in the book of interpretation of the glorious verses with its chain of transmission on the authority of Muhammad Ibn Muhammad

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\textsuperscript{25} Taveel ul Ayath Page-643, 643

تأويل الآيات الظاهرة في فضائل العمرة الظاهرة، ص: 643
‘Jumah and Eid Salat (in congregation)

About Abi Abdullah\textsuperscript{asws} explained the above Verse as: Allah\textsuperscript{azwj}, Glorified and Exalted, says “Better than one thousand months” Refers to the reign of bani-Umayya, and Implies that a night of Just Imam\textsuperscript{asws} is certainly better than one thousand months reign of bani-Umayya.\textsuperscript{26}

\textbf{Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; ....[2:257]}

أعددوا من أصحابنا عن أحمد بن محمد بن عيسى عن أبي جعفرو عن عبد الله بن أبي بكر، قال قلت لأبي

وعبد الله (عليه السلام) إلى أهل الإسلام فإن أكثر من أعظم لا ينتوني ولا ينتوني أبداً ولا فلما أتمًا وصدوق وفاء

و أقوم بنتوني ليس لهم تلك الأمانة ولا الوقاية وخبرهم.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you\textsuperscript{asws} all (Imams\textsuperscript{asws}) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your\textsuperscript{asws} guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

قال قاستنى أبو عبد الله (عليه السلام) جالساً فالباهك علي كبالغضبنا قالت لا أبين لي من الله بولادة الإمام خارج لمن

الله ولا عني على من دين الله بولادة الإمام عادل من

لللله

He (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} sat upright and turned towards me as if angered, then said: ‘There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn’t from Allah\textsuperscript{azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}’.

قلت لا دين لولائك ولا عني على هؤلاء قالت نعم لا دين لولائك ولا عني على هؤلاء

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ He\textsuperscript{asws} said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’.

في هذا تدفعت الله عز وجل لله الذي نحن بني مدين أتبرجوهم منظلمات إلى النور يعني بظلمات الدنيا إلى نور

ال الدنيا والسموت والملائكة ولبلدهم كان الإمام عادل من الله والذين كانوا أقلبوا أو أبواهم الطاغوت يجروحهم من النور إلى ظلمات إبنا

على الله كأنهم كانوا على رك الملل فلما أن نحن كان الإمام خارج لمن الله عز وجل خرجوا بولاتهم إنها من نور الإسلام

إلى ظلمات الكفر فأيوث الله فعندها النار لهم فيها حايلون.

\textsuperscript{26} 19, Taveel ul Ayath Page-791
Then he asws said: ‘Have you not listened to the Words of Allah azwj Mighty and Majestic [2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam asws from Allah azwj.

And He azwj Said [2:257] and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn’t from Allah azwj Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah azwj Obligated the Fire for them along with the disbelievers [2:257] these are the inmates of the Fire, in it they shall be abiding’.  

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24:32}

And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]

Hameed bin Ziyad told us, he said: Muhammad ibn al-Husayn told us about Muhammad ibn Yahya from Talah bin Zaid

Imam Jafar Bin Muhammad asws refers to his asws father asws that he asws said Allah azwj refers to Just asws and unjust Imams in His azwj Book and for Just Imam, Allah azwj Says: “We made of them Imams to guide by Our command”.  

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُُْسِرُوا الْمِيزَانَ {55:9}

And establish the weight with the fairness and do not be deficient regarding the Scale [55:9]

On the explanation of the above Verse: And keep up the balance with equity " Imam asws says: establish (deeds) with the Imam Al-Aadil asws (Just Imam).
APPENDIX V

Historical Facts on Jummah Salat:

We briefly present finding of independent historian and researches on development of early Shiism.

An Extract from The Divine Guide in Early Shiism. 30

As far as "applicable branches" are concerned, transactions (mu'amalat) in Imamite law are with very few exceptions identical to those in Sunni schools of law. 31 Problems become thornier when we get into the field of duties regarding worship ("ibadat) and precepts (ahkam); here, even in Imamism, scholars have long debated certain points. Let us begin with duties regarding worship, divided into prayer (both individual and collective), fasting, the religious "taxes," pilgrimage, jihad (in the sense of "holy war"), and ordering what is good and forbidding what is evil.

From what can be gleaned from the notes of Aqa Bozorg al-Tihraru in his al-Dharia, a colossal collection of Shiite works, fierce debates were waged on the practice of two of these, collective prayer and holy war. In essence, what characterizes these two is their need for a "leader" or a "guide" to be practiced appropriately. We know that in Imamism this "leader" can only be the Imam himself, or someone designated by him. According to the early corpus of the imams, the collective prayer of the two feasts of the Sacrifice at the end of the month of Ramazan are specifically declared as impossible to perform in the absence of the Imam or his delegate. 32

On the other hand, since the leaders of the Imamite collective prayer on Fridays were named by the imams, once the Imam is absent, it appeared as though the Friday prayer could no longer be practised, or that it was at least suspended until the Return of the Mahdi and his designating new leaders for prayer.

This situation prevailed throughout the pre-Safavid period, since at the beginning of the Safavid dynasty (circa 927/1520 to 1009/1600) nearly a hundred books or treatises were written to justify the legal status of Friday prayer. 33 The composition of these books was linked to the religious politics of the Safavids, specifically to attempts at setting up another Islamic "pole" in the face of the Ottoman Empire, on the one hand, and the "ideologization" of Imamism, on the other.

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30 The Sources of Esotericism in Islam, by Mohammad Ali Amir-Moezzi, translated by David Streight
31 701. On these points of divergence (e.g., temporary marriage, conditions of inheritance, repudiation) see Y. Linant de Bellefonds, "Le droit imamite," Le shi'isme imamite, especially pp. 192-99
33 703. See Aq1i Bozorg al-Tihr1ini, a/-Dharf'a, vol. 15, pp. 62-82.
We find ourselves facing the same phenomenon when it comes to the holy war. With the arrival of the Safavids, a number of polemical works were composed to prove the legal or illegal status of jihad in the absence of the imam.\(^\text{34}\) A solution was finally reached through compromise, and the doctor-theologians distinguished between two different holy wars: the offensive jihad, declared to be "suspended" during the period of Occultation, and the defensive, legal jihad, which may be obligatory in the case of an attack from outside. The polemics and the juridical-theological debates in the Safavid and post-Safavid periods show that the question was still moot until relatively recently, when Iranian leader Agha Khumani went along with offensive Jihad.

**An Extract from Roots of North Indian Shiism\(^\text{35}\):**

In the Indian sub-continent, Friday prayers were not offered until late 18\(^\text{th}\) Century, as written by historian J.R. Cole. *The first establishment of Friday prayers in 1786 helped provoke a crisis in India.* Prior to 1786, shias were only holding informal mourning sessions for the Imams, without any community disagreement on religious aspects. The first seed of contention was sowed when Friday congregation prayers were held at Hasan Riza Khan’s palace. This also created tension between Shias and those Sunni Sufis who did not believe in Jummah prayers to be valid under non-Islamic rule. The appointment of an Usuli prayer leader proved divisive, since to pray behind him implied acceptance of his spiritual leadership. The Sufis held meditation sessions, with dancing and singing, on Fridays in the same hall where some Shi’is were offering Friday prayers in congregation.

**An Extract from Newman,\(^\text{36}\):**

Thus at least by early in the second Safawid century (d. 1040/1634), rationalist scholars were employing the term al-jimi’ li'l-sharct'ir al-lftct-used, for all practical purposes, virtually interchangeably with such terms as na’ih ’Imam, fuqih, and ul-hakim al-shar’i explicitly to refer not only to the individual who had attained expertise in the rationalist religious

\(^{34}\) 704. Aq1i Bozorg aI-Tihriini, al-Dharf’a, vol. 5, pp. 296-98; on this subject, see E. Kohlberg, “The Development of the Im1imi-Shi’i Doctrine of jihad,” ZDMG, 126, 1976. In the same regard, the treatise entitled a/-Risdlat al-jihadiyya by Md Karim Khan Kinnini (the great master of the Shaykhiyya school, d. 1288/1870), written during the invasion of southern Iranian port of Bushahr by the British troops in 1273/1856, is quite enlightening. The author looks at the question from all sides (ms. num. 2534 of the Madrasa Sepahsalar in Tehran). A mention of aI- Ash’ari shows that for the early Imamites, holy war could only be waged under the direction of the imam, or someone specifically named by him; cf. a-Ash'ari, Maqdlat al-islamiyyin, p. 129.


‘Jumah and Eid Salat (in congregation) www.hubeali.com

sciences to practise ijtihad and who consequently possessed jurisprudential authority within the community, but also to the individual who possessed authority in such other areas of affairs of import to the daily life of the community in the occultation as the implementation of Al-hudid, the performance of Friday prayer and the collection and distribution of al-zakat and al-khums. Indeed, certainly by this time, the two were seen as one and the same. Expertise in the jurisprudential went hand-in-hand with authority in the practical.