

# The Conditions Of Performing Friday Prayer



The first condition is to perform the salat in a shahr (city). A shahr is a place whose jama'at [1] cannot be accommodated by the largest mosque. Also a place that has a Muslim governor or commander powerful enough to carry out the commandments of the Shari'at [2] is called a shahr. Even if he cannot fulfill all the commandments of the Shari'at, it will be sufficient if he can protect the people's rights and freedom, prevent faction and mischief, and can take back the rights of the oppressed from their oppressors. It is an excuse if a governor cannot have some of the fards [3] carried out because of the government's oppression. [Those villages that have headmen confirmed and ratified by today's governments or that have gendarmes, and the regions that are in today's large cities are each a different city for Friday prayer according to both of the above definitions.]

The second condition is to perform it with the permission of the president of the state or government, or of the governor. A khatib [4] appointed by them can appoint someone else as his deputy. No one other than those who have been deputizing one another in the process of time can conduct Friday prayer. When a person conducts it without permission, the salat will be accepted if someone who has permission to conduct it performs the salat by following him.

The third condition is to perform it during the time of the early afternoon prayer. As soon as the azan [5] for the early afternoon prayer is said a salat of four rak'ats [6], (the first sunnat [7] of the Friday prayer), is performed. Second, the second azan is said inside the mosque. Third, the khutba is said. Fourth, two rak'ats, (the fard of Friday prayer), are performed in jama'at. Fifth, four rak'ats, (the last sunnat), are performed, and then the zuhr-i akhir is performed by intending, "to perform the last early afternoon prayer that is fard upon me but which I have not performed." Finally, two rak'ats (the time's sunnat) are performed. If the Friday prayer is not accepted these ten rak'ats become the early afternoon prayer. Next the Ayatalkursi [8], the tasbihs [9] and duas (prays) are said. Our Prophet used to perform six rak'ats of sunnat after the two rak'ats of the fard of Friday prayer.

## GLOSSARY

**[1] jama'at:** a congregation of Muslims. One person performs namaz in the front; the others, behind him, preform it like him by adapting themselves to him. The person who performs it in the front is called the imam. Those who perform it behind him are called the jama'at.

**[2] Shari'at:** (pl. of Shari'a) i) rules and commandments as a whole of the religion. ii) religion.

**[3] fard:** an act or thing that is commanded by Allahu ta'ala in the Qur'an al-karim. Fard (or fard) means (any behaviour or thought or belief which is) obligatory. Islam's open commandments are called fard (pl. faraid).

**[4] khutba:** the preaching delivered at mosque; the homily delivered at the pulpit by the imam at Jum'a and 'Iyd prayers ( at the prayers of Friday and of Islamic festivals), which must be read in Arabic all over the world (sinful if read in another language).

**[5] Azan:** at each prayer time, a Muslim goes up the minaret and calls all Muslims to prayer. He has to recite prescribed words. Meanings of these Arabic words are explained in the eleventh chapter.

**[6] Rak'at:** In performing namaz, the actions of standing, bowing and putting the head on the ground twice are altogether called a rak'at. Most prayers of namaz consist of two or four rak'ats. One of them contains three rak'ats.

**[7] sunnat:** i) act, thing that was, though not commanded by Allahu ta'ala, done and liked by the Prophet ('alaihi 's-salam) as an 'ibada (there is thawab if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked; the Sunna; i) (with fard) all the sunnas as a whole; ii) (with the Book or Qur'an al-karim) the Hadith ash-sharif; iii) (alone) fiqh, Islam.

**[8] Ayat-al-kursi:** one of the ayats in the Qur'an. It explains the greatness of Allahu ta'ala and the fact that His

power is infinite.

[9] **tasbih**: may be used for the word taqdees, though there is a very subtle difference between their meanings.