

**'Jummaah
and
Eid Salat
(in congregation)'**

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘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 Ahadith in Appendix I).

On Salat-e-Jumah, Allah^{azwj} 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 indeed¹ but one of its main condition is the presence of a Just Imam^{asws}, which for us is the 12th Imam^{ajfj}! 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:

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا يَصْلُحُ الْحُكْمُ وَلَا الْحُدُودُ وَلَا الْجُمُعَةُ إِلَّا بِإِمَامٍ عَدْلٍ

(Imam) Ali^{asws} said: There is no correct judgement, no penalties and no Jumah (Friday Prayer) but with a Just Imam^{asws}.²

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

وَرَوَى زُرَّارَةُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا صَلَاةَ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَّا 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}.³

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

¹ During the life of Rasool Allah^{sawww}, and during the Caliphate of Ali^{asws} Ibn Abi Talib^{asws}

² مستدرک الوسائل و مستنبط المسائل، ج6، ص: 13، بحار الأنوار (ط - بيروت)، ج86، ص: 256، دعائم الإسلام، ج1، ص: 182

³ Manlayazahoor ul Faqi Vol-1 H. 1456

Introduction:

جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لِأَيِّ شَيْءٍ يُجْتَنَجُ إِلَى النَّبِيِّ وَ الْإِمَامِ؟ فَقَالَ لِبَقَاءِ الْعَالَمِ عَلَى صَلَاحِهِ ،

'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.⁴ (an extract, complete Hadith is given in Appendix III)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ 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-Jumma that an exclusive Chapter (62) was revealed about it. As a believer, the following questions need some clarifications:

- (1) Is Salat-e-Jumma 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-Jumma?
- (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-Jumma?

⁴ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqiq-ul-wasait, pp. 245).

One, therefore, is compelled to look into the traditions of Rasool Allah^{saww} and the Holy Imams^{asws} - after him^{saww}, in order to fulfil the Divine Command as revealed in Sura-e-Jumma (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}:

ختص، الإختصاص عن جابر الجعفي قال قال أبو جعفر ع لم سميت يوم الجمعة يوم الجمعة قال قلت تخبرني جعلني الله فداك قال أ فلا أخبرك بتأويله الأعظم قال قلت بلى جعلني الله فداك

(The book) ‘Al-Ikhtisas’, from Jabir Al Jufy who said,

‘Abu Ja’far^{asws} said: ‘O Jabir, why was the *Jumma* named as the day of *Jumma*?’ I said, ‘You^{saww} inform me, may Allah^{azwj} make me to be your^{asws} sacrifice.’ He^{asws} said: ‘Shall I^{asws} tell you it’s magnificent explanation?’ I said, ‘Yes, may Allah^{azwj} make me to be your^{asws} sacrifice.’

فقال يا جابر سمى الله الجمعة جمعة لأن الله عز وجل جمع في ذلك اليوم الأولين والآخريين وجميع ما خلق الله من الجن والإنس وكل شيء خلق ربنا والسماوات والأرضين والبحار والجنة والنار وكل شيء خلق الله في الميثاق

He^{asws} said: ‘Allah^{azwj} has Named the Friday as *Jumma* 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.

فأخذ الميثاق منهم له بالربوبية ولمحمد ص بالنبوة ولعلي ع بالولاية وفي ذلك اليوم قال الله للسماوات والأرض أتيتا طوعاً أو كرهاً قالتا أتينا طائعين فسماى الله ذلك اليوم الجمعة لجمعه فيه الأولين والآخريين

He^{azwj} Took the covenant from them for His^{azwj} Lordship, and to Muhammad^{saww} for his^{saww} Prophet-hood, and to Ali^{asws} for his^{asws} Wilayah, and on that Day Allah^{azwj} Said to the Heavens and the earth: **so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11].** Allah^{azwj} Named that day as ‘Al-Jumma’, because the former ones and the later ones had gathered therein.

ثم قال عز وجل يا أيها الذين آمنوا إذا نوديت للصلاة من يوم الجمعة من يومكم هذا الذي جمعكم فيه والصلاة أمير المؤمنين ع يعني بالصلاة الولاية وهي الولاية الكبرى ففي ذلك اليوم أتت الرسل والأنبياء والملائكة وكل شيء خلق الله والثقلان الجن والإنس والسماوات والأرضون

Then 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 ‘الصلاة’ (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 Allah^{azwj} Mighty and Majestic.

وَالْمُؤْمِنُونَ بِالتَّلْبِيَةِ لِلَّهِ عَزَّ وَجَلَّ فَامْضُوا إِلَى ذِكْرِ اللَّهِ وَ ذِكْرِ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ ذُرُوا الْبَيْعَ يَعْنِي الْأَوَّلَ ذَلِكُمْ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ وَلَايَتَهُ خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلَايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

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

فَإِذَا قُضِيَتِ الصَّلَاةُ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ ع فَانْتَشِرُوا فِي الْأَرْضِ يَعْنِي بِالْأَرْضِ الْأَوْصِيَاءَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ كَمَا أَمَرَ بِطَاعَةِ الرَّسُولِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ

'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{asws}, **then disperse in the earth** – meaning by the 'earth', the successors^{asws}. Allah^{azwj} Commanded with obeying them^{asws}, and their^{asws} Wilayah, just as He^{azwj} had Commanded with the obedience to the Rasool^{sawww}, and obedience to Amir Al-Momineen^{asws}.

كَتَبَ اللَّهُ فِي ذَلِكَ عَنْ أَسْمَائِهِمْ فَسَمَّاهُمْ بِالْأَرْضِ وَ ابْتَعُوا فَضْلَ اللَّهِ

Allah^{azwj} (Utilised) teknonyms about their^{asws} names regarding that, so He^{azwj} Named them^{asws} as the 'earth', **and seek from the Grace of Allah [62:10]**.

قَالَ جَابِرٌ وَ ابْتَعُوا مِنْ فَضْلِ اللَّهِ قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ وَ ابْتَعُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَ ادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Jabir said, **'and seek from the Grace of Allah [62:10]?' He^{asws} 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]**'.**

ثُمَّ خَاطَبَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْمَوْقِفِ مُحَمَّدًا ص فَقَالَ يَا مُحَمَّدُ إِذَا رَأَوُا الشُّكَّاءَ وَ الْجَاهِدُونَ تِجَارَةً يَعْنِي الْأَوَّلَ أَوْ هُوَ يَعْنِي الثَّانِي انْصَرَفُوا إِلَيْهَا قَالَ

Then Allah^{azwj} Mighty and Majestic, in that position, Addresses Muhammad^{sawww}, so He^{azwj} 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'**.

فُلْتُ انْفَضُّوا إِلَيْهَا قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ

'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**'. He^{asws} said: 'An alteration. This is how it was Revealed!

و تَرَكُوكَ مَعَ عَلِيٍّ قَائِمًا قُلْ يَا مُحَمَّدُ مَا عِنْدَ اللَّهِ مِنْ وِلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ خَيْرٌ مِنَ اللَّهِ وَ مِنَ التَّجَارَةِ يَغْنِي بَيْعَةَ الْأَوَّلِ وَ الثَّانِي لِلَّذِينَ اتَّقَوْا

And they leave you standing – with Ali^{asws}. **Say:** - O Muhammad^{saww}! **'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{asws} and the successors^{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]**'.

قَالَ قُلْتُ لَيْسَ فِيهَا لِلَّذِينَ اتَّقَوْا

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

قَالَ فَقَالَ بَلَى هَكَذَا نَزَلَتْ وَ أَنْتُمْ هُمْ الَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

He (the narrator) said, 'So he^{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]**'^{5 6}

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):

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فَرَضَ اللَّهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسًا وَ ثَلَاثِينَ صَلَاةً مِنْهَا صَلَاةٌ وَاحِدَةٌ فَرَضَهَا اللَّهُ فِي جَمَاعَةٍ وَ هِيَ الْجُمُعَةُ وَ وَضَعَهَا عَنْ تِسْعَةِ عَنِ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمَخْنُونِ وَ الْمُسَافِرِ وَ الْعَبْدِ وَ الْمَرْأَةِ وَ الْمَرِيضِ وَ الْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ فَرْسَخَيْنِ .

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^{asws} (5th Imam^{asws}) has said: 'Allah^{azwj} Necessitated upon the people, from the Friday to the Friday, thirty-five (35) *Salāts*; from it is one *Salāt* which Allah^{azwj} Necessitated

⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 67 H 126

⁶ Bihar Vol-24.Page-399, Vol-86.Page-277, Vol-89 Page-63, Aliqtasas Page-128, Fiq-e-Alquran Vol-1.Page-131, Gayat Almaarm (syed hashim bahrani) Vol-4. Page-231, Markaz Al-Mustafah. Page-128 (Sunni Ref:)- Al-Mauta (imam-e-malik) Vol-1. Page-106, Tanveer ul Alhawalak (jalaluddin suyuti) Page-127, Alistaskar (ibne AbdulBar) Vol-2. Page-35, Tafseer Alquran (abdul raziq alsinani) Vol-3. Page-291, Jame ul bayan (ibne jarir al-tbri) Vol-28. Page-127/129, fahrist ibne bagdadi (ibne nadeem bagdadi) Page-34, Al waif bilwafiyath (al safdi) Vol-2 Page-29, Al-bukari. vol-6. Page-63, kitab ul masnad (imam shafai) page 50, Tafseer e Qummi Vol-2. page-367, Tafseer e Safi v-5. p-174, AlBurhan v-5. p-334, Majmaul bayan v-5. p-525

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-Jumah 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-Jumah, under congregations (*Jamat*) becomes compulsory.

Mandatory Salat-e-Jumah 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:

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ص أَنَّهُ قَالَ: لَا جُمُعَةَ إِلَّا مَعَ إِمَامٍ عَدْلٍ تَقِيٍّ.

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

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: تَجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى فَرْسَخَيْنِ إِذَا كَانَ الْإِمَامُ عَدْلًا.

Abi Jafar Muhammad^{asws} Bin Ali^{asws} said: It is compulsory to offer Jumah for those who are within Two Farsakhs⁹ (distance) from the Just Imam^{asws}.¹⁰ - Here we answer the 5th question.

⁷ Al Kafi V 3 – The Book of Salāt CH 68 H 6

⁸ بحار الأنوار (ط - بيروت)، ج86، ص: 256، دعائم الإسلام، ج1، ص: 182، مستدرک الوسائل و مستنبط المسائل، ج6، 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}!!

عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا يَصْلُحُ الْحُكْمُ وَ لَا الْحُدُودُ وَ لَا الْجُمُعَةُ إِلَّا بِإِمَامٍ عَدْلٍ

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^{ajfj}.**

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:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَزِينِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الْجُمُعَةِ فَقَالَ بِأَذَانٍ وَ إِقَامَةٍ يُخْرُجُ الْإِمَامُ بَعْدَ الْأَذَانِ فَيَصْعَدُ الْمِنْبَرَ وَ يَخْطُبُ لَا يُصَلِّي النَّاسُ مَا دَامَ الْإِمَامُ عَلَى الْمِنْبَرِ ثُمَّ يَفْعَدُ الْإِمَامُ عَلَى الْمِنْبَرِ قَدْرَ مَا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَقُومُ فَيَفْتَتِحُ خُطْبَتَهُ ثُمَّ يَنْزِلُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَقْرَأُ بِهِمْ فِي الرَّكْعَةِ الْأُولَى بِالْجُمُعَةِ وَ فِي الثَّانِيَةِ بِالْمُنَافِقِينَ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘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

⁹ One Farsakh is equal to 3 miles.

¹⁰ بحار الأنوار (ط - بيروت)، ج 86، ص: 255، دعائم الإسلام، ج 1، ص: 181

¹¹ Divine Law and Punishment which can only be valid under the leadership of a Divine Messenger.

¹² مستدرک الوسائل و مستنبط المسائل، ج 6، ص: 13، بحار الأنوار (ط - بيروت)، ج 86، ص: 256، دعائم الإسلام، ج 1، ص: 182

recite with them in the first *Rak'at* with the (Surah) Al-Jumma (Chapter 62), and in the second (*Rak'at*) with the (Surah) Al-Munafiqeen (Chapter 63).¹³

¹³ Al Kafi V 3 – The Book of Salât CH 70 H 7

APPENDIX I

Jumah (Friday) Recommendations

Cutting nails and moustaches on Friday:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ عُمَرَ الْجُرْجَانِيِّ عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَخَذَ مِنْ شَارِبِهِ وَقَلَّمَ مِنْ أَظْفَارِهِ يَوْمَ الْجُمُعَةِ ثُمَّ 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 مُحَمَّدٍ وَآلِ مُحَمَّدٍ

'In the Name of Allah^{azwj}, upon the Sunnah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww},

كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ وَكُلِّ قَلَامَةٍ عَنَقَ رَقَبَةً وَ لَمْ يَمْرُضْ مَرَضاً يُصِيبُهُ إِلَّا مَرَضَ الْمَوْتِ

Allah^{azwj} 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:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرَّجَالِ وَالنِّسَاءِ فِي الْخُضْرِ وَعَلَى الرَّجَالِ فِي السَّعْرِ .

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 Salât CH 67 H 2

¹⁵ Al Kafi V 3 – The Book of Salât CH 67 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لَا تَدَعِ الْغُسْلَ يَوْمَ الْجُمُعَةِ فَإِنَّهُ سُنَّةٌ وَ شَمِّ الطِّيبِ وَ الْبَسِ الصَّالِحَ ثِيَابِكَ وَ لِيَكُنْ فَرَاغُكَ مِنَ الْغُسْلِ قَبْلَ الزَّوَالِ فَإِذَا زَالَتْ فَقُمْ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ قَالَ الْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ وَ الْفَضِيلِ قَالَا قُلْنَا لَهُ أَيْجُزِي إِذَا اغْتَسَلْتُ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ قَالَ نَعَمْ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara and Al Fuzayl who both said,

'We both said to him^{asws}, 'Would it suffice if the washing for the Friday is done after the dawn?' He^{asws} said: 'Yes'.¹⁷

Reciting Salawat:

وَ قَالَ يَا عُمَرُ إِنَّ مِنَ السُّنَّةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ فِي كُلِّ يَوْمٍ جُمُعَةٍ أَلْفَ مَرَّةٍ وَ فِي سَائِرِ الْأَيَّامِ مِائَةَ مَرَّةٍ .

And Imam-^{asws} said: 'O Umaro! 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

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 (الفطر والاضحى)

وَرَوَى زُرَّارَةُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا صَلَاةَ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَّا 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 .

الصَّدُوقُ فِي الْمُفْتِخِ، " اَعْلَمُ أَنَّ صَلَاةَ الْعِيدَيْنِ رُكْعَتَانِ فِي الْفِطْرِ وَالْأَضْحَى لَيْسَ قَبْلَهُمَا وَ لَا بَعْدَهُمَا شَيْءٌ وَ لَا يُصَلِّيَا إِلَّا مَعَ إِمَامٍ فِي جَمَاعَةٍ وَ مَنْ لَمْ يُدْرِكْ مَعَ الْإِمَامِ فِي جَمَاعَةٍ فَلَا صَلَاةَ لَهُ وَ لَا قَضَاءَ عَلَيْهِ.

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

دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ لَا يَشْهَدُ الْعِيدَ هَلْ عَلَيْهِ أَنْ يُصَلِّيَ فِي بَيْتِهِ قَالَ نَعَمْ وَ لَا صَلَاةَ إِلَّا مَعَ إِمَامٍ عَادِلٍ.

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 .

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ الَّذِي لَا يَشْهَدُ الْعِيدَ هَلْ عَلَيْهِ أَنْ يُصَلِّيَ فِي بَيْتِهِ قَالَ نَعَمْ وَ لَا صَلَاةَ إِلَّا مَعَ إِمَامٍ عَادِلٍ وَ مَنْ لَمْ يَشْهَدِ الْعِيدَ مِنْ رَجُلٍ أَوْ امْرَأَةٍ صَلَّى أَرْبَعَ رُكْعَاتٍ فِي بَيْتِهِ رُكْعَتَيْنِ لِلْعِيدِ وَ رُكْعَتَيْنِ لِلْخُطْبَةِ وَ كَذَلِكَ مَنْ لَمْ يَشْهَدِ الْعِيدَ مِنْ أَهْلِ الْبُؤَادِي يُصَلُّونَ لِأَنْفُسِهِمْ أَرْبَعًا.

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.

¹⁹ Manlayazahoor ul Faqi Vol-1 H. 1456

²⁰ 122 H. 6590, Mustadrak ul Wasail Vol-6 Page-122 مستدرک الوسائل و مستنبط المسائل، ج6، ص: 122

²¹ 122 H. -6589, Mustadrak ul Wasail Vol-6 Page-122 مستدرک الوسائل و مستنبط المسائل، ج6، ص: 122

²² 186 H. 5) Bihar Vol-87 Page-375. 6) Daimul Islam Vol-1 Page-186 Mustadrak ul Wasail Vol-6 Page-144. 5) Bihar Vol-87 Page-375. 6) Daimul Islam Vol-1 Page-186

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ - أَضْحَى وَ لَا فِطْرٍ إِلَّا وَ هُوَ يُجَدِّدُ لآلِ مُحَمَّدٍ فِيهِ حُزْناً قُلْتُ وَ لِمَ ذَلِكَ قَالَ لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ.

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.²³

²³ Al-Kafi, الكافي (ط - الإسلامية)، ج4، ص: 170

APPENDIX III

ع، علل الشرائع الطالقاني عن الجلودي عن المغيرة بن محمد عن رجا بن سلمة عن عمرو بن شمر عن جابر عن أبي جعفر ع
قَالَ: قُلْتُ لِأَيِّ شَيْءٍ يُجْتَنَجُ إِلَى النَّبِيِّ وَالْإِمَامِ

(The book) ‘Illal Al Sharaie’ – Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja’a Bin Salama, from Amro Bin Shmr, from Jabir,

‘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}?’

فَقَالَ لِبَقَاءِ الْعَالَمِ عَلَى صَلَاحِهِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَرْفَعُ الْعَذَابَ عَنْ أَهْلِ الْأَرْضِ إِذَا كَانَ فِيهَا نَبِيٌّ أَوْ إِمَامٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ

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].**

وَ قَالَ النَّبِيُّ ص النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ فَإِذَا دَهَبَتِ النُّجُومُ أَتَى أَهْلَ السَّمَاءِ مَا يَكْرَهُونَ وَ إِذَا دَهَبَ أَهْلُ بَيْتِي أَتَى أَهْلَ الْأَرْضِ مَا يَكْرَهُونَ

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.

يَعْنِي بِأَهْلِ بَيْتِهِ الْأَيِّمَةَ الَّذِينَ قَرَنَ اللَّهُ عَزَّ وَ جَلَّ طَاعَتَهُمْ بِطَاعَتِهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمُ الْمُعْصُومُونَ الْمُطَهَّرُونَ الَّذِينَ لَا يُدْنَبُونَ وَ لَا يَعْصُونَ وَ هُمُ الْمُؤَيَّدُونَ الْمُؤَقَّعُونَ الْمُسَدَّدُونَ

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.

يَهُمْ يَرْزُقُ اللَّهُ عِبَادَهُ وَ يَهُمْ يَعْمُرُ بِلَادَهُ وَ يَهُمْ يُنْزِلُ الْقَطْرَ مِنَ السَّمَاءِ وَ يَهُمْ تُخْرَجُ بَرَكَاتُ الْأَرْضِ وَ يَهُمْ يُنْهَلُ أَهْلُ الْمَعَاصِي وَ لَا يُعَجَّلُ عَلَيْهِمْ بِالْعُقُوبَةِ وَ الْعَذَابِ لَا يُفَارِقُهُمْ رُوحُ الْقُدْسِ وَ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُونَ الْقُرْآنَ وَ لَا يُفَارِقُهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Due to them Allah^{azwj} Sustains His^{azwj} servants, and due to them He^{azwj} Builds His^{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^{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^{asws} and they^{asws} do not separate from it, nor are they separating from the Quran nor does it separated from them^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all''²⁴.

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

APPENDIX IV

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

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 He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]

عن أبي جعفر عليه السلام في قوله عزوجل: " **يؤتكم كفلين من رحمته** " قال: الحسن والحسين عليهما السلام " **ويجعل لكم نورا تمشون به** " قال: إمام عدل تأتون به، وهو علي بن أبي طالب عليه السلام

و قَالَ أَيْضًا حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنِ ابْنِ أَبِي شَيْبَةَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ إِمَامٌ عَدْلٍ تَأْتُونَ بِهِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And he also said, Ali bin Abdullah, on the authority of Ibrahim bin Muhammad, on the authority of Ibrahim bin Maymun, on the authority of Ibn Jafi Ibn Abi Ali:

Imam Mohammed Baqir^{asws} said, while explaining the above Verse, Allah^{azwj} Glorified and Exalted means by saying "**He gives you two shares of its mercy**" Al-Hassan^{asws} and Al-Hussain^{asws} and Says "**will appoint for you a light wherein ye shall walk**". He^{asws} refers to the '**إِمَامٌ عَدْلٍ**' (Justice Imam) which should be followed, who is Ali^{asws} Ibn Abi Talib^{asws} 25

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ {97:3}

The Night of Pre-determination is better than a thousand months [97:3]

أَقُولُ وَ رَوَى الشَّيْخُ شَرَفُ الدِّينِ رَحْمَهُ اللَّهُ فِي كِتَابِ تَأْوِيلِ الْآيَاتِ الْبَاهِرَةِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ جُمهُورٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ خَيْرٌ مِنْ أَلْفِ شَهْرٍ هُوَ سُلْطَانُ بَنِي أُمَيَّةَ وَ قَالَ لَيْلَةُ مِنْ إِمَامٍ عَدْلٍ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مِنْ مُلْكِ بَنِي أُمَيَّةَ

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

²⁵ Taveel ul Ayath Page-643, 643 ص: تأويل الآيات الظاهرة في فضائل العترة الطاهرة،

About Abi Abdullah^{asws} explained the above Verse as: Allah^{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^{asws} is certainly better than one thousand months reign of bani-Umayya.²⁶

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ... {2:257}

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوِفَاءُ وَ الصِّدْقُ

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^{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^{asws} all (Imams^{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^{asws} guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عليه السلام) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَثْبٌ عَلَيَّ مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah^{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^{azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam^{asws} from Allah^{azwj}.’

قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَثْبٌ عَلَيَّ هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَثْبٌ عَلَيَّ هَؤُلَاءِ

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

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ الظُّلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِوِلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوِلَايَتِهِمْ إِلَيْهِ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

²⁶ 96 بحار الأنوار (ط - بيروت)، ج 25، ص: 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’**.²⁷

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

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

حَدَّثَنَا حُمَيْدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ
الْأئِمَّةُ فِي كِتَابِ اللَّهِ إِمَامَانِ إِعْدَلٌ وَإِمَامٌ جَوْرٌ - قَالَ اللَّهُ «وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا»

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”.²⁸

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ {9}

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

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ قَالَ أَقِيمُوا الْإِمَامَ الْعَدْلَ

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).²⁹

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

²⁸ Tafseer e Qummi Vol-2. Page-171, 171 ص: ج2، تفسير القمي، ج2، ص: 171

²⁹ Tafseer e Qummi Vol-2. Page-343, 88 ص: ج16، بحار الأنوار (ط - بيروت)، ج16، ص: 88

APPENDIX V

Historical Facts on Jumah Salat:

We brief 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-Tihrraru 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^{asws} himself, or someone designated by him^{asws}. 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^{asws} 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^{asws} is absent, it appeared as though the Friday prayer could no longer be practised, or that it was at least suspended" (mutawaqqif al-ijra) until the Return of the Mahdi^{ajfj} 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.

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 shf'isme imilmite*, especially pp. 192-99

³² 702. Cf. .Ibn Babfiye, *Kitab aljaqfh*, vol. 1, chap. 79, p. 332. Al-Ash'ari (d. 324/935) emphasizes the existence of this for Imamites, cf. *Maqdlat al-islamiyyin*, ed. 'Abd al-l:lamid, p. 130.

³³ 703. See Aq1i Bozorg al-Tihrr1ini, *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.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 Shiism³⁵:

In the Indian sub-continent, Friday prayers were not offered until late 18th 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 Jumma 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,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-iftct-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 al-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 Kinniini (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 al-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.

³⁵ By Preferred Citation: Cole, J. R. I. Roots of North Indian Shi'ism in Iran and Iraq: Religion and State in Awadh, 1722-1859. Berkeley: University of California Press, c1988 1988. <http://ark.cdlib.org/ark:/13030/ft0f59n6r9/>

³⁶ Bulletin of the School of Oriental and African Studies, University of London, Vol. 55, No. 2. (1992), pp. 250-261. Stable URL: <http://links.jstor.org/sici?sici=0041-977X%281992%2955%3A2%3C250%3ATNOTAD%3E2.0.CO%3B2-1>, Bulletin of the School of Oriental and African Studies, University of London is currently published by School of Oriental and African Studies.

sciences to practise ijtiḥad 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.