



LOGICAL PROGRESSION

Taught Positions from Zād'l-Mustaqni'



Revision Session 1

Year 13

Chapter 24 - The Friday Prayer

Ls 1-10

21/08/25

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The Friday Prayer

بَابُ صَلَاةِ الْجُمُعَةِ

The Text

(The Friday Prayer) is obligatory on every free, legally responsible resident male living in a built-up area that is known by a single name even if it is divided in parts—as long as the *masjid* (outside of this area) is not further than a *farsakh*.

It is not obligatory upon a traveller who has the right of shortening his prayers, neither upon a slave nor a woman.

Whoever attends the prayer, will have it accepted from them, but they cannot be used to convene its legal validity, neither can they lead the prayer.

Whoever has an excuse to not pray it, is obligated to pray it (if they attend) and they can be used to establish the prayer's legal validity.

Whoever was obligated to pray the Friday prayer but instead offered the *Zuhr* prayer before the imām had prayed, will invalidate their prayer. However, if one who is not obligated to pray the Friday prayer does the same, it will be valid—even though it is better to delay their prayer until after the imām has prayed.

It is not permissible for the one whom the Friday prayer is obligatory upon, to travel after the start time of *Zuhr* on Friday.

The Text

There are a number of conditions for the validity of the Friday prayer. The permission of the Imām is not one of them:

Firstly, the time. It starts from the beginning time of the *‘Īd* prayer and finishes when the time ends for the *Zuḥr* prayer. If one misses the time before even saying the *takbīrat’l-iḥrām*, he should offer the *Zuḥr* prayer otherwise he is to pray the Friday prayer.

Secondly, there must be forty attendees present, all of whom legally convene the Friday prayer.

Thirdly, these attendees must all be resident nationals of that town, however the prayer is also valid outside any built-up areas if it is close by in the rural surroundings. If the number of attendees falls below the legal minimum before the prayer is completed, they must restart it again as the *Zuḥr* prayer.

Whoever catches one *rak‘ah* with the imām should complete it as the Friday prayer. However, if he catches less than that, he must complete it as the *Zuḥr* prayer—as long as he intended it as *Zuḥr*.

Intro to the Friday Prayer

24.01

(The Friday Prayer) is obligatory on every free, legally responsible resident male living in a built-up area that is known by a single name even if it is divided in parts—as long as the *masjid* (outside of this area) is not further than a *farsakh*.

Subject: What is the significance and nature of the Friday prayer?

- Ṣalāt al-Jumu‘ah, a word which indicates the prayer that gathers.
- It is from the gatherings of the city i.e. whole city coming together to do a single *jamā‘ah* prayer and a single ‘*Īd* prayer
- *Jumu‘ah* is the greatest day of the week. And the sun never rose on a greater day than the Friday. Specified for the *Ummah*.
- Jews chose Saturday, Christians chose Sunday, Muslims got the best day
- We got the best day, we got the best *Ummah*, we got the best Prophet ﷺ, and we are the best nation before Allāh ﷻ.

Male Gender

24.01

(The Friday prayer) is obligatory on every... **male**.

Why is it not obligatory upon women?

- *Ḥanbali madh-hab*: Only males are obligated to attend Friday prayer
 - Reasoning: *Ḥadīth* " Do not prohibit the female servants of Allah from the houses of Allah; and their houses are better for them "
 - Therefore: If homes are better for them, it cannot be obligatory

Evidence for Women's Exemption

24.01

Discussion on *ḥadīth*

- only the first part of this *ḥadīth* is in *Bukhāri* and *Muslim*:
 - Do not prohibit the female servants of Allāh ﷻ from the houses of Allāh ﷻ
- Second part "their homes are better for them" is not in the narrations of *Bukhāri* and *Muslim* and it is not authentically narrated
 - The second part has been narrated a number of times in the books of the Sunan. But all of them have some issue. It's not the most authentic *ḥadīth* you will find

Evidence for Women's Exemption

24.01

Further Evidence

- Another ḥadīth which isn't so authentic, showing four exempted categories:
 - “The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions: a slave, a woman, a boy, and a sick person.” (graded as *ṣaḥīḥ* by al-Albāni)
- The position of virtually every scholar is that it is not obligatory upon women
- Women are "not from the people of congregation" (not counted in numbers) – Some scholars say no female congregational prayer exists
 - E.g. 38 men + 2 women ≠ 40 people for Friday prayer requirements
 - **Husband and wife:** Some scholars disliked it, but accepted as exception due to narrations

Hermaphrodites

24.01

Why is it not obligatory upon hermaphrodites?

For a woman it's not obligatory. And if you don't know for absolute certain whether you are a man or a woman, then we cannot obligate something upon you on the assumption that you might [not] be a woman.

Free Males Only?

24.01

(The Friday prayer) is obligatory on every free...

Why is the slave not obligated for the *Jumu'ah*

- *Hanbali madh-hab* : The condition is ḥurr (that they are free) which means that they are the opposite of being enslaved. Therefore, a slave is not obligated at all.
 - Reasoning
 - ḥadīth mentioned previously: “The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions: a slave, a woman, a boy, and a sick person.”
 - Occupied in the service of his master. He does not have permission to be doing things because he is employed permanently
- **SU/CP: If the slave were to be given permission, he must go**
 - Reasoning:
 - The ḥadīth is weak
 - The male slave is also included ayah “Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off your trading.” [Sūrat al-Jumu‘ah: 9]
 - When given permission the thing preventing him which is ownership has been lifted, therefore has to go

Legally Responsible

24.01

(The Friday Prayer) is obligatory on every... **legally responsible**

They must be *mukallaf* (legally responsible).

Note: *mukallaf* composed of both *bulūgh* (maturity) and *‘aql* (someone of understanding)

Reasoning:

- *Ṣaḥīḥ* Ḥadīth “The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he reaches puberty, and from the insane until he comes back to his senses or recovers.”
- Therefore, obligated upon a child when he reaches *bulūgh* and attains intellect, and on the parent to command him to go from the age of seven

Must be a Muslim

24.01

He must be Muslim (assumed)

- *Hanbali madh-hab*: Neither is the Friday prayer valid from the *kāfir* and nor is it obligated upon him
 - Reasoning:
 - “The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly.” [Sūrat al-Tawbah: 54]
 - The statement of the Prophet ﷺ when he sent Mu‘ādh to Yemen: “Invite the people to testify that none has the right to be worshipped but Allāh ﷻ and I am Allāh's Messenger , and if they obey you to do so, then teach them that Allāh ﷻ has enjoined on them five prayers in every day and night (in twenty-four hours).”
 - Obligation of the prayers comes after the *shahādatayn*

Other points:

- SU: the *kāfir* is going to be punished for everything that they do. As evidenced by the verse “Those who believe and do good deeds will not be blamed for what they may have consumed [in the past].” [Sūrat al-Mā'idah: 93]

Obligatory on every Mustawṭin

24.02

(The Friday prayer) is obligatory on every... resident

The Friday prayer is obligatory on every
“*mustawṭin*”

Reminder: A Mustawṭin is:

- A permanent national or citizen.
- Intends to live and die in the land; holds a passport or citizenship.
- Opposite of a *musāfir* in *fiqh*

Obligatory upon the Musāfir?

24.02

Is the Friday prayer obligatory upon the *musāfir* (traveller)?

- *Ḥanbali madh-hab*: The Friday prayer is not obligated upon the *musāfir*.
 - Reasoning:
 - The Prophet ﷺ went on so many journeys, all the conditions were there for *Jumu‘ah* to be established, never did he establish the *Jumu‘ah*

“Maybe The Prophet ﷺ Did It”

24.02

Objection: “Absence of a report doesn’t prove the Prophet ﷺ didn’t lead *Jumu’ah* on a journey -someone might simply have failed to narrate it.”

Response 1: Hadith of *Jābir* on the Day of ‘*Arafah*

- *Khutbah* given before the *adhan* (*Jumu’ah khutbah* comes after).
- Only one sermon delivered (*Jumu’ah* requires two).
- No mention of a loud *Qur’an* recitation (*Jumu’ah* is aloud).
- The Prophet ﷺ then prayed *Zuhr* and later ‘*Ashr* - not a combined *Jumu’ah*.
- The prayer was explicitly called *Zuhr*, not *Jumu’ah*.

Implication: Even when all conditions were in place (Friday, large group, valid location), the Prophet ﷺ did not establish *Jumu’ah* while traveling.

“Maybe The Prophet ﷺ Did It”

24.02

Response 2: Silence of the Record

- Major details of the Prophet ﷺ life are meticulously preserved.
- If he had ever led *Jumu‘ah* on travel, the companions would have narrated it.
- The fact that not a single chain mentions it, despite his frequent travels with large groups, is self evident.
- Even if it were merely recommended or permissible, such a unique exception would not go unnoted.

Establishment of the Jumu'ah prayer

24.02

Only the *mustawṭinīn* are legislated and obligated to establish the *Jumu'ah* prayer

What does that mean:

1. Technically speaking the *musāfir* (traveller) or the *muqīm* (temporary resident) are not legislated to establish the *Jumu'ah* prayer (if they do it's a *bid'ah*)
2. If a group of Muslims travel to non-Muslim lands to study long-term (e.g. 5–10 years), *Jumu'ah* is not obligatory upon them to establish. More than that, their *Jumu'ah* would not even be valid, because valid *Jumu'ah* requires permanent residents (*mustawṭinīn*). Foreign students do not meet this condition, as they lack the intention to settle permanently (*al-istīṭān*).

A *Musāfir* establishing *Jumu‘ah* prayer?

24.02

Subject: If a *musāfir* establishes the *Jumu‘ah* prayer and prays *Jumu‘ah* whilst travelling, then his prayer is invalidated and he must repeat it as *Zuhr* two *rak‘ah* because he is not from the people who can pray *Jumu‘ah*

Context clarification:

- This applies only to an isolated group of travellers stopping en route (e.g., on a highway, desert road) who decide to “establish *Jumu‘ah*.”
- It does not refer to people joining a town’s regular Friday congregation.
- These are proper *musāfirīn* in the actual state of *safar* and they paused. And it is not legislated for this group of people in this state establish the *Jumu‘ah* prayer.

A *Musāfir* establishing *Jumu‘ah* prayer?

24.02

Note the qā‘idah (maxim):

كل شيء سببه موجود في عهد الرسول، ولم يفعله، فالتَّعَبُّدُ بِهِ بِدْعَةٌ

If the reason or the possibility for an action is present and the Prophet ﷺ does not do it and then a person does it, this is a bid‘ah (innovation)

A *Musāfir* joining a *Jumu‘ah* prayer?

24.02

Subject: If a *Musāfir* enters a town where *Jumu‘ah* is being held and stays until after *Zuhr* begins (e.g. for food, rest, nap)

Views: *Ḥanbali madh-hab*: Still not obligatory upon him

Others: *Jumu‘ah* becomes obligatory upon him

– Reasoning:

- “Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off your trading.” [Sūrat al-Jumu‘ah: 9]
 - General wording indicates obligation includes the traveller who is present during the time.
- Practice of the Companions: No report that visitors (whether they were coming to see the Prophet ﷺ or not) from outside Madīnah (envoys etc) and they remained until *Jumu‘ah* DID NOT PRAY IT.

The Musāfir and the Jumu'ah prayer

24.02

- SU/CP: A person remains a *musāfir* (traveller) as long as he considers himself to be one
 - Therefore, it is permissible for him to:
 - Lead the prayer as *imām*,
 - Deliver the *khuṭbah*,
 - And be counted among the minimum number required to establish *Jumu'ah*.
 - Reasoning:
 - Because of the presence of the rest — the resident locals. Their presence gives the *Jumu'ah* its validity.
 - The *musāfir's* inclusion simply completes the required number, even though he himself is not intrinsically obligated.

Therefore, the *musāfir* **assists in establishing** *Jumu'ah* without losing his traveller status

Built-up Area

24.02

(The Friday Prayer) is obligatory on every... living in a built-up area that is known by a single name even if it is divided in parts.

Subject: *Jumu'ah* obligation based on residency in a built-up area

- Binā' is translated as built-up area and intends permanency of the buildings - permanent built-up civilisational area regardless of material used to build
 - So camps are excluded: think Bedouins, nomads, and campers, and tent city folks – Therefore no *Jumu'ah* for them
- Reason: the Bedouins at the time of the Prophet ﷺ, around the outskirts of Madīnah (over a *farsakh* away), they did not used to pray *Jumu'ah*, and the Prophet ﷺ did not command them to pray *Jumu'ah*

Known by a Single Name

24.02

(The Friday Prayer) is obligatory on every.... living in a built-up area that is known by a single name even if it is divided in parts.

Subject: An area that has one name even if it is divided in parts.

- Example: Manchester: Areas like Cheadle, Longsight, Cheetham Hill, Eccles, may be far apart but still recognised as part of Manchester. Even if there's debate (e.g. Cheadle = Manchester or Stockport), general naming matters more than exact lines.
- Some scholars say: Large orchards or empty land break the definition of a single area. Therefore, you wouldn't be obligated to join a distant Jumu'ah.
- **However, CP: If people customarily call it one city, you're still obligated.**
- Even if you are alone in the north/east of Manchester and the nearest masjid is 10–30 miles away:
 - If you're still in Manchester, you must travel and pray Jumu'ah.
- If you're in a non-Muslim land completely alone, it's understandable. But being on the edge of a Muslim city doesn't excuse you.

What Is a Farsakh?

24.02

... as long as the mosque is not further than a farsakh

Subject: What Is a Farsakh?.

- A farsakh is an approximate distance of 3–4 miles (4.8–6.4 km).
- Evidence: No direct textual evidence establishes this distance it is an approximation based on:
 - The distance the *adhān* can generally be heard taken from Hadith of the Blind Man: “Do you hear the call to prayer?” “Yes.” “Then respond to it.”
 - The practice of the people of *Qubā’*, who were ~3–4 miles from *Madinah* and would come to attend *Jumu‘ah*.
- Why Scholars Prefer Distance Over Adhān?
 - Hearing the *adhān* is too subjective: Depends on noise pollution, weather, *mu‘adhdhin’s* volume.
 - *Farsakh* offers a more objective, fixed measure.

Further than a Farsakh outside a Built-Up Area?

24.02

... as long as the mosque is not further than a *farsakh*

Subject: When Are You Not Obligated?

- If you are outside a city and the mosque is more than a *farsakh* away, you are not obligated to attend *Jumu'ah*.
- Example: You're in a village 5–10 miles outside Manchester, in Cheshire, where there are no Muslims or mosques
 - *Jumu'ah* is not required.

When within a built-up Area?

24.02

... as long as the mosque is not further than a *farsakh*

Subject: When Are You Still Obligated?

- If you are within the city, even if you're 30–50 miles away from the mosque, you are still obligated to pray Jumu‘ah.
 - Why? Because the city is one recognised urban area (e.g., Manchester, Cairo, Toronto), and *Jumu‘ah* is being established by *mustawṭinīn*.
 - Example: You're in the north of Manchester, and the mosque is in the south - you must go.

Not obligatory upon a traveller that can shorten, or a slave or a woman

24.03

It is not obligatory upon a traveller who has the right of shortening his prayers, neither upon a slave nor a woman...

Who Must Pray Jumu'ah – Even If Travelling or Visiting?

- Short, Local Movement ≠ Travel
 - Travelling from Manchester to Oldham is not considered real *safar* (travel). Therefore, *Jumu'ah* is obligatory - the person must seek out a masjid and pray.
- *Ḥarām* Travel = No Concessions
 - According to the Ḥanbali madhhab: If someone travels for a sinful (*ḥarām*) purpose e.g., to gamble or meet a woman - that trip is not a valid *safar*.
 - Since the travel is *ḥarām*, the person: Cannot shorten prayers (no *qasr*). Must pray *Jumu'ah*.
- Temporary Residents (*Muqīm*) - Still Obligated
 - According to the Ḥanbalis: After 4 days, you are no longer a *musāfir*.
 - You must pray *Jumu'ah* if a local community is establishing it.

Accepted if they attend

24.03

Whoever attends the prayer, will have it accepted from them, but they cannot be used to convene its legal validity...

- Who Are We Talking About?
 - Musāfir (traveller that has the concession to shorten the prayer)
 - Woman
 - Slave
- What Happens If They Attend Jumu‘ah?
 - Their Jumu‘ah is valid and accepted.
 - They do not need to pray Ṣuhr afterwards.
 - However:
 - They cannot lead the prayer (i.e., cannot be the imām)
 - They cannot be counted towards the minimum number needed to establish Jumu‘ah.

Note: For a traveller, Jumu‘ah is not obligatory in principle, and it is against the Sunnah to intentionally detour solely to attend it, such as stopping mid-journey just for the prayer; however, if the stop is for another reason (e.g., lunch) and Jumu‘ah is available, they should join it.

Why is it Accepted?

24.03

- Why Is It Accepted If They're Not Obligated?
 - According to Shaykh al-'Uthaymīn:
 - The obligation is lifted from them out of ease and concession, not because they're entirely excluded.
 - In principle, they are part of those addressed by the obligation.
 - So, when they do attend, they're voluntarily participating, and their prayer is rewarded and sufficient.
 - It's a small Legal Maxim at play
 - "Some actions are valid and take on rulings due to being performed in congregation, even if they would not be valid independently."
 - Following the imām can confer validity in some cases, even if the act wouldn't apply individually.

Can the musāfir or slave lead the Jumu'ah prayer?

24.03

...neither can they lead the prayer

Subject: Can the musāfir or slave lead the Jumu'ah prayer?

Views:

- *Hanbali madh-hab*: Neither the musāfir nor the slave may:
 - Lead the Jumu'ah prayer (therefore invalid from the musāfir – which is from the mufrādat)
 - Be counted among the minimum number required to establish it.
- Reasoning: They are not from Ahl al-Wujūb — i.e., the category of people obligated to attend Jumu'ah.
- **SU/Other Madhāhib and CP: The musāfir and slave are allowed to give the khuṭbah and lead the Jumu'ah prayer.**
- Reasoning:
 - No evidence for the opposite
 - Their prayer is valid when they follow an imam then it should also be valid if they are the imām.
 - Validity is not nullified just because he's not obligated.

The ruling on those excused who still attend

24.03

Whoever has an excuse to not pray it, is obligated to pray it (if they attend) and they can be used to establish the prayer's legal validity.

Subject: Those excused:

- The sick person (marīḍ) — cannot attend due to illness.
 - Doesn't have to be life-threatening
- The fearful person (khā'if) — fears for life, safety, or security.
- *Ḥanbali madh-hab*: If a sick or fearful person manages to attend Jumu'ah:
 - The excuse is removed.
 - They must pray Jumu'ah.
 - They can be counted toward the minimum number (e.g., 40 people).
 - They can lead the Jumu'ah prayer as imām if needed.

The ruling on those excused who still attend

24.03

Example:

- Sick person is driven to the masjid → must pray.
- Person fearing for life comes despite danger → must pray.

Reasoning: The difference is whether the person is from Ahl al-Wujūb:

- Musāfir/‘abd → not from Ahl al-Wujūb in principle.
- Sick/fearful → from Ahl al-Wujūb but temporarily excused.

Once the māni‘ (preventing factor) is removed, the ruling returns to normal.

Praying *Zuhr* Before *Jumu'ah* for One Obligated to Attend

24.03

Whoever was obligated to pray the Friday prayer but instead offered the *Zuhr* prayer before the *imām* had prayed, will invalidate their prayer.

Views:

- *Ḥanbali madh-hab*: A person obligated to attend *Jumu'ah*
 - cannot validly pray *Zuhr* before the *imām* has prayed *Jumu'ah*.
 - doing so invalidates the *Zuhr* prayer.
 - Even if a person knows they will not make *Jumu'ah* (per *Imām al-Ḥajjāwī*), they must wait until the *imām* has finished before praying *Zuhr*.

Reasoning:

- The person has abandoned what was commanded (*Jumu'ah*) and done what they were not commanded (*Zuhr* in *Jumu'ah* time).
 - Analogy: Like praying *Zuhr* before its *adhān* — the time for it has not arrived.
- Supported by the *ḥadīth*: “Whoever does an action not from our matter, it is rejected.”
- That time is reserved exclusively for *Jumu'ah* if one is obligated.

Praying *Zuhr* Before *Jumu'ah* for One Obligated to Attend

24.03

- SU/CP: A person obligated to attend *Jumu'ah* — whether intrinsically (*ahl al-wujūb*) or by circumstance, e.g., a *musāfir* stopping in a *Jumu'ah* town) — cannot validly pray *Zuhr* before the *imām* has prayed *Jumu'ah*, unless they know with certainty they will not make *Jumu'ah* and did not intentionally neglect attending, in which case they may pray *Zuhr* immediately.

Reasoning:

- The purpose of waiting is to allow the chance of attending *Jumu'ah*. If that possibility is gone, there is no benefit in waiting.
- This applies both to locals and travellers obligated *bi-ghayrihim* (by the Friday prayer being established).

Praying *Zuhr* Before *Jumu'ah* for One Not Obligated to Attend

24.03

However, if one who is not obligated to pray the Friday prayer does the same, it will be valid - even though it is better to delay their prayer until after the imām has prayed.

Summary of *Hanbali madh-hab* on this point:

If a person is excused from *Jumu'ah* and there is a realistic chance the excuse might be removed in time to attend — such as a temporary illness — it is better for them to delay *Zuhr* until after the imām has prayed.

- Reasoning: The delay preserves the possibility of their excuse being lifted in time to join *Jumu'ah* and earn its reward

If the excuse is permanent (e.g., for Women) or attendance is impossible (e.g., someone severely ill) they should pray *Zuhr* at the start of its time.

- Reasoning: Praying at the earliest time is superior, and when attendance at *Jumu'ah* is impossible, delaying offers no benefit.

Travelling on Friday After the Start of *Zuhr*

24.03

It is not permissible for the one whom the Friday prayer is obligatory upon, to travel after the start time of *Zuhr* on Friday.

Views:

- *Ḥanbali madh-hab*: It is impermissible for a person obligated to attend *Jumu‘ah* to travel after the start time of *Zuhr*, even if the *khuṭbah* will be delayed
 - Reasoning: They base the ruling on *Sūrat al-Jumu‘ah* (62:9) “Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off trading”
 - How can Allāh ﷻ say leave off trading, rush to the prayer, but you can travel?

Travelling on Friday After the Start of Ṣuḥr

24.03

- SU/CP: It is impermissible for a person obligated to attend Jumu‘ah to travel after the adhān for Jumu‘ah unless there is a valid shar‘ī excuse; before the adhān (even after zawāl) travel is permissible*.
 - Reasoning: Allāh ﷻ linked the command to attend Jumu‘ah with the call to prayer in 62:9, not with the time of Jumu‘ah.
 - The adhān is given when the imām arrives and sits for the khuṭbah — which may occur well after the start of Jumu‘ah in some cases. Basing the ruling on time alone risks invalidating Allāh’s ﷻ specified cause (the adhān)
 - * Note: Some scholars though disliked it due to missing out on the merit of Jumu‘ah

In modern contexts, missing Jumu‘ah to catch a flight is a valid shar‘ī excuse, even if the flight is after Jumu‘ah, due to required early departure for airport procedures etc.

Conditions for the Validity of Jumu'ah

24.04

There are a number of conditions for the validity of the Friday prayer

Subject: Explanation of what is meant by “conditions” (shurūṭ), the difference between conditions of an act (set by Sharī‘ah) and conditions within an act (set by people), and the application of this to Jumu‘ah prayer.

Hanbali madh-hab: The Friday prayer is only valid if specific shar‘ī conditions are fulfilled. If any of these conditions is absent, the Jumu‘ah is invalid.

Reasoning:

- A “condition” (sharṭ) in Sharī‘ah is a prerequisite without which the act cannot be valid.
- Shurūṭ al-shay’ (conditions of something) are legislated by Allāh ﷻ; they cannot be waived or altered by people.
- Shurūṭ fī al-shay’ (conditions in an act) are man-made stipulations in an act (e.g., in contracts) and can be removed or changed by mutual agreement.
- For Jumu‘ah, the shurūṭ are of the first type—set by Sharī‘ah—so they are fixed and non-negotiable.
- If even one sharṭ is missing, the Jumu‘ah prayer is invalid.

Is the Imām's Permission a Condition for Jumu'ah?

24.04

The permission of the Imām is not one of them

Subject: Discussion on whether the Friday prayer requires the permission of the political/religious leader (Imām) to be valid.

Views:

- *Ḥanbali madh-hab*: The permission of the Imām (ruler) is not a condition for the validity of Jumu'ah.

Note*In classical fiqh, "Imām" means the highest authority (political/religious leader), not just the local mosque leader.

Reasoning:

- Some scholars historically held that Jumu'ah required the Imām's authorisation.
- Ḥanbalis reject this—Jumu'ah must be established whether the ruler approves or not.
- Requiring permission could prevent legitimate congregations from fulfilling their obligation.

Is the Imām's Permission a Condition for Jumu'ah?

24.04

Class Discussion:

We agreed that it is not a condition, but supported regulation by a recognised religious authority (e.g., iftā' department) to avoid disorganisation and misuse.

Reasoning:

- Without oversight, Jumu'ah could be set up “willy-nilly” in workplaces, schools, small venues, fragmenting the congregation.
- This undermines the purpose of Jumu'ah: to unite the largest possible number in a single congregation.
- Modern Western practice often produces a “fractured” Jumu'ah (multiple small prayers, irregular timings, unqualified khatībs).
- A regulating body could prevent invalid practices while maintaining flexibility in non-Muslim lands.

Condition 1 for the Validity of Jumu'ah — Time

24.04

Firstly, the time...

- Time is the most important condition for all prayers, especially Jumu'ah — more important than clothing, wuḍū', qiblah, or even purity.
- If the time is expiring, other conditions can be dropped, you pray *bi ḥasbi ḥālīka* (according to your state):
 - Naked if no clothing available.
 - Without wuḍū' if no water or tayammum possible.
 - With najāsah if unable to remove it.
 - Sitting if unable to stand.
- Why so important? Because once the time is gone, the opportunity is gone — Jumu'ah cannot be made up.
 - For Jumu'ah, the time is **limited from its start until 'Aṣr begins** after that, you pray Ṣuḥr instead.

Difference between daily prayers and the Friday Prayer

24.04

- Author's wording is deliberate - Contrast with daily prayers:
 - 5 Daily prayers → “Entry of time” (دخول الوقت)
 - Gives flexibility until the next prayer, and missed prayers can be made up if there's a valid excuse (e.g., oversleeping).
 - Jumu‘ah → “The time” (الوقت) indicating a precise, fixed window with no flexibility.
 - Jumu‘ah has no make-up option — once the time passes, it's lost.

Example:

- ❖ Sleep through Ẓuhr → can make it up later.
- ❖ Sleep through Jumu‘ah → no Jumu‘ah possible; you must pray Ẓuhr.
 - ❖ Evidence: Consensus of scholars and Companions — Jumu‘ah is invalid outside its set time.

Brief intro on the start time of ‘Īd prayer

24.05

It starts from the beginning time of the ‘Īd prayer and finishes when the time ends for the Zuhr prayer.

When ‘Īd prayer starts?

- From shurūq (sunrise) + “qīd rumḥ” (height of a spear = ~1 metre from observer’s view).
- This is about 10–15 minutes after actual sunrise, depending on location and season.

Note* this will be covered in further depth in the Chapter of the ‘Īd prayer.

Reasoning for delay after sunrise:

- To avoid the prohibited time when mushrikīn prayed to the sun as it rose (ḥadīth: “The sun rises between the two horns of Shayṭān...”).
- Companions would wait until the sun had clearly risen above the horizon by the “height of a spear” before praying.

Geographical note: In places like Makkah/Madīnah, the sun clears the horizon quickly (≈10 mins); in other locations/seasons, 15–20 mins may be needed.

In old times, measured visually — “length of a spear” is descriptive, not a literal metre in space.

Jumu'ah Time - Ḥanbali

24.06

It starts from the beginning time of the 'Īd prayer and finishes when the time ends for the Zuhr prayer.

- *Ḥanbali madh-hab:*

- Jumu'ah Start: From the beginning time of 'Īd prayer.

- Defined as the start of ḍuḥā: about 15 mins after sunrise, when Shurūq/Ishrāq prayer becomes permissible.

- This is about validity not what's better as they affirm it's better after zawāl because that was the Prophet ﷺ predominant practice

- This is a mufradah (unique ruling) of the Ḥanbalī madhhab.

- Jumu'ah End (**Consensus on this**): When Zuhr time ends.

- i.e., when an object's shadow = its length after the zawāl shadow (start of 'Aṣr).

Jumu‘ah Time - Ḥanbali

24.06

– Reasoning:

- Main evidence is Athar of ‘Abdullāh ibn Saydān “I witnessed the Jumu‘ah prayer with Abu Bakr , and his khuṭbah and his ṣalāh was before midday. Then I witnessed the Jumu‘ah prayer with ‘Umar and his khuṭbah and his ṣalāh was basically what I can say roughly midday.”
- Ḥadīth evidence : A few narrations (of Jābir, Sahl, Salamah) indicate the Prophet ﷺ sometimes prayed Jumu‘ah before zawāl.
- Statements of the salaf e.g. ‘Aṭā’: “Every ‘Īd is when the forenoon (ḍuḥā) extends — Jumu‘ah, Eid al-Adḥā, and Eid al-Fiṭr.”
- Since the Prophet ﷺ called Jumu‘ah a “‘Īd” in the famous ḥadīth (“This day two ‘Īds have come together for you”), they analogised its time to the time of the ‘Īd prayer — i.e. early, after ḍuḥā, not restricted only to after zawāl.

Jumu'ah Time - CP

24.06

It starts from the beginning time of the 'Īd prayer and finishes when the time ends for the Ṣuḥr prayer.

- SU/CP: The stronger and safer position is that the Jumu'ah prayer is only valid after zawāl as per the jumhūr (Mālik, al-Shāfi'ī, Abū Ḥanīfah)
 - Reasoning:
 - Athar of 'Abdullāh b. Saydān
 - (i) Weakness of the report - Imām al-Nawawī and others said.
 - ii) Even if authentic, the phrase *قبل نصف النهار* indicates close to noon (zawāl), not early morning. If it were morning he would have said
 - Ṣaḥīḥ al-Bukhārī—ḥadīth of Anas, The Prophet ﷺ would pray Jumu'ah when the sun declined (after zawāl)
 - Ḥadīth of Salamah b. al-Akwa' - We used to pray Jumu'ah with the Messenger of Allāh ﷺ when the sun had passed the meridian, then we would return following the shade (i.e., after zawāl)
 - Practice of senior Companions: 'Umar, 'Alī, Nu'mān b. Bashīr, 'Amr b. al-Ḥurayth—all reported after zawāl.
 - Reading the Abū Hurayrah “hours” ḥadīth correctly: It describes people's arrival from early morning, but explicitly has the imām emerge in the 6th portion—i.e., near zawāl—not that the ṣalāh itself occurs at sunrise or during early ḍuḥā.

Jumu'ah Time - CP

24.06

Net: The tying of Jumu'ah to 'Īd time needs a specific dalīl. Since clear, sound texts consistently place the Prophet ﷺ own practice after zawāl, pushing the time earlier needs strong proof, which is insufficient.

Any Shar'ī specification of place/time/number requires evidence (maxim)

Note: Necessity fatwā: The earlier Ḥanbalī allowances have been used pastorally (e.g., winter, work/hospital constraints)—but as exceptions, not the default.

Types of Idrākāt

24.08

Types of Idrākāt (Catching of the prayer) four main types:

Idrāk al-Thawāb
(Catching the
reward)

Catching the ajr
(reward) of the
jamā'ah, even if
legally one
didn't get a
rak'ah with the
imām.

Idrāk al-Rak'ah
(Catching a rak'ah)

Catching a
single rak'ah
with the imām
so it counts
toward the
congregational
ṣalāh.

Idrāk al-Waqt
(Catching the time)

Catching a
prayer within
its legal time
(e.g. Fajr before
sunrise, 'Aṣr
before sunset).

Idrāk al-Jumu'ah
(Catching Jumu'ah)

Catching
enough of
Jumu'ah before
the time
expires, so it
counts as
Jumu'ah

Idrāk al-Rak‘ah (Catching a rak‘ah)

24.08

- **Essence:**
 - How do we get one unit with the imām so that we pray one unit less by ourselves when the imām finishes?
- **Textual Evidence:**
 - Ḥadīth: Whoever catches the rukū‘ has caught the rak‘ah.”
- **Majority View:**
 - If you join the imām in rukū‘ (before he rises), you caught the rak‘ah. Doesn’t require tasbīḥ to be said — just physically entering rukū‘.
- **Consensus Aspect:**
 - Pretty much agreed across madhāhib (Ḥanafī, Mālikī, Shāfi‘ī, Ḥanbalī). Minor nuances on how “complete” the rukū‘ must be.

Idrāk al-Waqt (Catching the time)

24.08

- Essence:
 - What does a person have to catch of the prayer before it's legal time ends, so that he has caught that prayer in its time?
- Evidences at play:
 - Ḥadīth: “Whoever could get one rak‘ah (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one rak‘ah of the ‘Aṣr prayer before sunset, he has got the (‘Aṣr) prayer.”
 - Ḥadīth: “Whoever catches one rak‘ah of a prayer (in its proper time), he has caught the prayer.”
 - Ḥadīth: Whoever catches the rukū‘ then has caught the rak‘ah.”

Idrāk al-Waqt (Catching the time)

24.08

Differences of Opinion on What a Rak‘ah Means Here:

- Shaykh Muḥammad al-Mukḥṭār al-Shinqīṭī :
 - Rukū‘ is sufficient, as the ḥadīth of catching a rukū‘ is applied
- Minority (inc some Ḥanafīs):
 - Even takbīrat al-iḥrām inside the time suffices.
 - Justification: juz’ (part) implies catching the kull (whole) in meaning.
 - They interpret “rak‘ah” in the ḥadīth as referring to “ṣalāh” metaphorically.
- Majority (e.g. Shāfi‘ī, Ḥanbalī view) and CP:
 - A full rak‘ah: qiyām, recitation, rukū‘, sujūd x2, rising up.
 - The ḥadīth of catching a rukū‘ was only ever narrated in the context of a congregation
 - Ibn Ḥajar, Ibn ‘Uthaymīn: safest position.

Idrāk al-Jumu‘ah (Catching Jumu‘ah)

24.06

If one misses the time before even saying the takbīrat’l-iḥrām, he should offer the Ṣuḥr prayer otherwise he is to pray the Friday prayer.

- *Ḥanbali madh-hab* : Jumu‘ah is valid if the imām catches just enough time to say takbīrat al-iḥrām before ‘Aṣr. If not they must pray Ṣuḥr instead (even if that means praying it during ‘Aṣr time).
 - Reasoning: because the imām began it within its time in a way that, had he completed it, it would have been valid.
- **SU/ CP: A prayer (Jumu‘ah included) is only considered caught if a person (or imam) completes at least one full rak‘ah within the prayer time.**
 - Reasoning: ḥadīth: “Whoever catches one rak‘ah of a prayer (in its proper time), he has caught the prayer.”
 - Because of this explicit text, it is the dominant evidence in this matter. There is no text that says, ‘Whoever catches the opening takbīr has caught the rak‘ah.’ No such wording exists

Summary of Catching Jumu'ah

24.08

- For imām:
 - Must have time for the khuṭbah + full rak'ah to establish Jumu'ah.
 - Otherwise, default to Ṣuḥr.
- For latecomers:
 - If you catch rukū' with the imām, you've caught Jumu'ah.
 - If you don't, pray full Ṣuḥr.

Attendees for the Friday Prayer

24.08/09

Secondly, there must be forty attendees present, all of whom legally convene the Friday prayer.

Who “counts” toward the minimum (baseline conditions)?

For anyone to count toward the minimum for establishing Jumu‘ah, they must be among those upon whom Jumu‘ah is obligatory

How many?

There are a number of scholarly views on this (circa 15) e.g. 40, 12, 4, 3, 2, 1 etc)

The Ḥanbalī position: 40 required

24.08/09

Their evidences:

1. Muṣ‘ab b. ‘Umayr / As‘ad b. Zurārah report (in *Masā’il* of Imām Aḥmad): the first Jumu‘ah in Madīnah had **forty** people.
 - **Assessment:** Even if authentic, it is **descriptive not prescriptive**:
 - العدد وقع اتفاقاً لا قصداً — “the number occurred coincidentally, not intentionally.”
⇒ **Ṣaḥīḥ** (assumed), but **not ṣarīḥ** (explicit). Insufficient to bind a minimum.
2. Jābir’s report: “in every forty and above, there is Jumu‘ah, ‘Īd al-Aḍḥā, and ‘Īd al-Fiṭr.” (al-Dāraquṭnī 2:4; al-Bayhaqī
 - **Assessment:** **Ḍa‘īf** (weak). It is **ṣarīḥ** but **not ṣaḥīḥ**. Also insufficient.

Principle applied: proofs must be both **ṣaḥīḥ** (qaṭ‘ī al-thubūt) and **ṣarīḥ** (qaṭ‘ī al-dalālah).

12 required

24.08/09

- Evidence: ḥadīth in Ṣaḥīḥ Muslim: people left the khuṭbah for a caravan until only twelve remained; the Prophet ﷺ continued and completed Jumu‘ah.
- **Ḥanbalīs response:** “They may have returned.”
- **Shaykh al-‘Uthaymīn’s:** the number wasn’t intended; it just happened ⇒ not a binding minimum. Hence weak as a numeric proof.

4 required

24.08/09

Opinion of Imām Abū Ḥanīfah; also Shaykh Muḥammad al-Mukḥṭār al-Shinqīṭī

- **Linguistic-based argument:**

(62:9) يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

“O you who believe” addresses a plural (excludes the imam) and Arabic minimum plural = three

- Thus three listeners + imām = four.

- **Shaykh al-‘Uthaymīn’s** rebuttal: the address is to the genus not a headcount. The command applies even to one person present; you don’t need to “find two more” before it starts to bind.

- Therefore the āyah cannot be used to set four as a numeric minimum.
→ Not strong enough to establish an independent number.

3 required

24.08/09

Position of Ibn Taymiyyah; chosen by Shaykh al-'Uthaymīn; and the Class Position

- **Make-up:** khaṭīb + two listeners (mu'adhdhin can be one of the two; adhān role is flexible).
- **Evidences:**
 - **Congregation** = three (common Arabic usage).
 - **Abū al-Dardā' ḥadīth** (Aḥmad, Abū Dāwūd, al-Nasā'ī):
مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ
“There will not be three men in a Qaryah or in the desert among whom prayer is not offered (in congregation), except that the devil has got the mastery over them.”
 - **Ḥasan** (good) authenticity wise.
- **Shaykh al-'Uthaymīn:** al-ṣalāh here is general ⇒ includes Jumu'ah. If you say it's obligatory upon three, you cannot then say it's invalid from three

Clash of Views Scenarios

24.09

- **Scenario A (Imām = 40-view; congregation = 3-view):**
 - **39 total** (including the imām). Imām refuses Jumu‘ah (“we’re not forty”).
 - One of the 38 (who hold the three-view) gives the khuṭbah; Jumu‘ah is established.
 - It then becomes obligatory on the (Ḥanbalī) imām to pray because it has been established—even against his personal view.
- **Scenario B (Imām = 3-view; congregation = 40-view):**
 - Imām wants to establish Jumu‘ah with three; the other 38 refuse (“we need forty”).
 - He is left alone (1). Since he himself holds you need three, he cannot establish it.
 - Result: No Jumu‘ah; all pray Ṣuḥr.

They must all be mustawṭīnīn

24.09

Thirdly, these attendees must all be resident nationals of that town.

- Mustawṭīn = one who has taken a place as a permanent home (waṭān), whether first or second. E.g. Muhājirūn left Makkah and became residents of Madīnah.
 - Ibn Taymiyyah: only two categories exist in Sharī‘ah → *mustawṭīn* or *musāfir*.
 - Because there is nothing in either the Kitāb or the Sunnah that divides people into mustawṭīn, muqīm, musāfir. There's no evidence for that.
 - You are either a mustawṭīn (someone who lives in a place) or you're a traveller. And if you're hanging around for a period of time, then you are a traveller. You are not a mustawṭīn until you say, 'I'm permanently settling down here.'
- The author is speaking about Jumu‘ah, that it must be mustawṭīnīn, to exclude those who are always moving
- A person can have more than one waṭān if they divide their life between them.

Qaryah?

24.09

Thirdly, these attendees must all be resident nationals of that town.

- Qaryah = not just “village,” but any settled place where people live permanently: town, city, or even a country.

– Evidence:

- Qur’ān calls Makkah “*Umm al-Qurā*” (Mother of Towns).
- Allah refers to Makkah as a “*Qaryah*” in the Qur’ān

“We have destroyed many a *Qaryah* stronger than your own [Prophet ﷺ]—the *Qaryah* which [chose to] expel you-” [Sūrat Muḥammad: 13]

Outskirts of a city/town, near its built-up area

24.09

...however the prayer is also valid outside any built-up areas if it is close by in the rural surroundings.

- *Hanbali madh-hab*: Jumu‘ah valid if held on the outskirts of a city/town, near its built-up area..
- But how are you going to determine the distance outside of the city walls that determines its obligation?
 - As a value is not stated by the Prophet ﷺ then the issue always then comes back down to the culture, the ‘urf, and how the people understand it.
- Evidence:
 - As‘ad ibn Zurārah established the first Jumu‘ah prayer with his companions in an area 300-400 metres from Masjid Ghamāmah – About a 1 mile from the Prophet ﷺ house.
 - The Prophet ﷺ himself prayed Eid in the muşallā outside Madīnah. Since ‘Eid and Jumu‘ah share rulings in congregation, this indicates permissibility.
 - Madīnah at the time of the Prophet ﷺ was a lot smaller than the Masjid now
 - So, it was essentially prayed at least a mile on the outskirts, so we can include these people as being part of the locality

Number of attendees falls - Ḥanbali

24.10

If the number of attendees falls below the legal minimum before the prayer is completed, they must restart it again as the Ṣuhr prayer.

- *Ḥanbali madh-hab*: Strict continuity – istiṣhāb of number of attendees
 - If that number drops below the minimum at any point during the prayer, the Jumu‘ah becomes invalid. E.g. 40 people start Jumu‘ah, one breaks wuḍū’ and leaves → only 39 remain
 - In such a case, the prayer must be switched/restarted as Ṣuhr.
 - But if there is still time for Jumu‘ah, then they should wait for the person to return, restore the number to forty, and pray Jumu‘ah again.
 - The minimum number must be met **from start to finish**; not enough to just have it at the beginning

Number of attendees falls - Lenient

24.10

If the number of attendees falls below the legal minimum before the prayer is completed, they must restart it again as the *Zuhr* prayer.

- *Second View (suffices to start correctly)*: Some scholars said: if the prayer began validly with the required number, you continue *Jumu'ah* regardless of later deficiency in number.
 - Argument: The prayer has already been established on a sound basis.
 - To invalidate it now requires clear evidence.
 - Since there is no explicit proof, the original validity stands.
 - Therefore, the remainder of the prayer is “built upon the beginning”

Number of attendees falls – Ibn Qudamah/ CP

24.10

If the number of attendees falls below the legal minimum before the prayer is completed, they must restart it again as the Ṣuḥr prayer.

Ibn Qudāmah, SU and CP– rak‘ah distinction

- If the number drops after completing one rak‘ah,
 - Continue as Jumu‘ah.
- If the number drops before finishing one rak‘ah,
 - Jumu‘ah is invalid → restart as Ṣuḥr (unless the numbers can be restored in time).

Evidence:

- Ḥadīth: *“Whoever catches one rak‘ah of the prayer has caught the prayer.”*
 - By analogy, if at least one rak‘ah of Jumu‘ah was validly completed with the required number, the prayer counts as Jumu‘ah even if the second rak‘ah loses the number.
- ḥadīth of Jābir: many left the Jumu‘ah for the caravan which left twelve remaining, yet the Prophet ﷺ continued

Catching the Friday prayer with the imām

24.10

Whoever catches one rak'ah with the imām should complete it as the Friday prayer.

Hanbali madh-hab: If a masbūq (latecomer to congregational prayer) joins the Friday prayer before the imam raises his head from the rukū' position of the second rak'ah then he has attained the Friday prayer.

- He just needs to complete another rak'ah

Ḥadīth: Whoever catches one unit (rak'ah) of the ṣalāh has caught the ṣalāh.

What counts as a rak'ah?

CP is when the imām is in rukū' you join the congregation in the following way

1. [Whilst standing] do takbīrat'l-iḥrām (say Allāhu akbar)
2. Pause, relax, breathe
3. Do Takbīrāt'l-intiqāl (say Allāhu akbar) whilst going into rukū'

It is not about the physical position of the imam – It's about the "s" of sami' Allāhu liman ḥamidah

Complete it as the Ṣuḥr prayer

24.10

However, if he catches less than that, he must complete it as the Ṣuḥr prayer as long as he intended it as Ṣuḥr.

- *Hanbali madh-hab*: If you catch <1 rak'ah, you must complete it as Ṣuḥr provided two conditions are met:
 1. You intended Ṣuḥr on entering.
 2. Ṣuḥr time has entered.
 - Rationale: Jumu'ah may be held before zawāl (per Ḥanbalīs), but Ṣuḥr cannot; thus, if you joined pre-zawāl and caught <1 rak'ah, what you pray is nafl, then you pray Ṣuḥr when its time begins.
- If you entered intending Jumu'ah (thinking you caught it) and then discover you didn't catch a rak'ah, you complete what you prayed as nafl, then pray Ṣuḥr anew (because you lacked a Ṣuḥr niyyah at entry).

Complete it as the Ṣuhr prayer

24.10

However, if he catches less than that, he must complete it as the Ṣuhr prayer as long as he intended it as Ṣuhr.

- **SU/CP: If you catch <1 rak‘ah, you must complete it as Ṣuhr provided Ṣuhr time has entered.**
- **Regarding Niyyah:**
 - Even if you entered with the niyyah of Jumu‘ah (because you assumed you caught a rak‘ah), once it becomes clear you did not, you may switch intention after the imām’s salām to Ṣuhr.
 - This is valid because Ṣuhr is the badl (substitute) of Jumu‘ah (aṣl), and both are obligations of the same waqt (farḍ al-waqt).
 - Therefore, moving from Jumu‘ah → Ṣuhr is not like switching from one completely separate prayer to another (e.g., Ṣuhr → ‘Aṣr). It’s moving from the aṣl to its designated fallback within the same time slot.
 - This makes it an **exception** to the general qā‘idah (Moving intention from one specific act to another specific act invalidates the first, and the second is not validly established by it).
- It reflects **‘urf/practical reality**: the ‘āmmah (general people) almost always intend Jumu‘ah by default, because they can’t track rak‘ah count accurately.
- Forcing them to pre-intend Ṣuhr would lead to confusion and invalidate the prayers of the majority.

Ideal situation when late to Jumu'ah

24.10

Ideal situation: If you arrive while the imām is in sujūd and you don't know if it's the 1st or 2nd rak'ah, wait:

- If he stands (i.e., it was 1st rak'ah), enter with Jumu'ah niyyah.
- If he sits for tashahhud (i.e., 2nd rak'ah), enter with Zuhr niyyah.
 - This is the one exception to the usual “don't hesitate, join immediately” rule in other prayers.

Year 13 – Class positions/tabulated summary

<p>(The Friday Prayer) is obligatory on every free, legally responsible resident male living in a built-up area that is known by a single name even if it is divided in parts as long as the masjid (outside of this area) is not further than a farsakh.</p> <p>It is not obligatory upon a traveller who has the right of shortening his prayers, neither upon a slave not granted permission nor a woman.</p> <p>Whoever attends the prayer, will have it accepted from them. They can be used to convene its legal validity, and can lead the prayer – except for a woman.</p> <p>Whoever has an excuse to not pray it, is obligated to pray it (if they attend) and they can be used to establish the prayer's legal validity.</p> <p>Whoever was obligated to pray the Friday prayer but instead offered the Ṣuḥr prayer before the imām had prayed, will invalidate their prayer -</p>	<p>unless they knew with certainty that they would not make Jumu'ah and did not intentionally neglect attending, in which case they may pray Ṣuḥr immediately.</p> <p>However, if one who is not obligated to pray the Friday prayer does the same, it will be valid - even though it is better to delay their prayer until after the imām has prayed.</p> <p>It is not permissible for the one whom the Friday prayer is obligatory upon, to travel after the adhān for Jumu'ah on Friday, unless there is a valid shar'ī excuse.</p> <p>There are a number of conditions for the validity of the Friday prayer. The permission of the Imām is not one of them:</p> <p><u>Firstly</u>, the time. It starts from after zawāl and finishes when the time ends for the Ṣuḥr prayer.</p>	<p>If one misses the time before completing at least one full rak'ah, he should offer the Ṣuḥr prayer, otherwise he is to pray the Friday prayer.</p> <p><u>Secondly</u>, there must be three attendees present including the imām, all of whom legally convene the Friday prayer.</p> <p><u>Thirdly</u>, these attendees do not need to be resident nationals of that town, and the prayer is also valid outside any built-up areas if it is close by in the rural surroundings. If the number of attendees falls below the legal minimum before finishing one rak'ah they must restart it again as the Ṣuḥr prayer.</p> <p>Whoever catches one rak'ah with the imām should complete it as the Friday prayer. However, if he catches less than that, he must complete it as the Ṣuḥr prayer—provided Ṣuḥr time has entered as long as he intended it as Ṣuḥr after the imām's salām.</p>
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