

Ruling on Women Running Beauty Salons After First Azan of Jumu'ah

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars of Islamic law say about the following: Is it permissible for women to keep a beauty salon open and provide permissible services after the first azan of Jum'ah has been called?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Women are allowed to keep a beauty salon open and provide permissible services after the azan of Jum'ah has been called because the Friday prayer is not Fard (obligatory) for women, so the 'Sae'e' (preparation) for it is also not necessary for them.

The Holy Prophet ﷺ has stated in regard to the importance of Jum'ah:

ان يوم الجمعة سيد الايام واعظمها عند الله وهو اعظم عند الله من يوم الاضحى ويوم الفطر

Translation: Indeed, the day of Jum'ah is the leader of all days and it is the greatest of them according to Allah عزوجل. And it is even better than Eid Al-Adha and Eid Al-Fitr according to Allah عزوجل.

(Sunan Ibn e Majah, Chapter: Iqamat Al-Salah, pg.76, Lahore)

However, the Jum'ah salah is not obligatory for women to pray as it is stated in the Hadith:

اربعة لا جمعة عليهم: المرأة والمملوك والمسافر والمريض

Translation: The prayer of Jum'ah is not obligatory on four people: Women, Slaves, Travelers, and the Sick. (Al-Athaar Li Muhammad Bin Al-Hasan, Vol. 1, pg. 526, Beirut)

Furthermore, for those people upon whom Jum'ah prayer is not obligatory, the Sae'e (preparation) for the Jum'ah prayer also is not obligatory. Thus, it is stated in *Durr Al-Mukhtar*:

(وكره البيع عند الاذان الاول) -- وقد خص منه من لا جمعة عليه

(Durr Al-Mukhtar, Chapter of Trades, Vol. 7, Pg. 309, Peshawar)

It is mentioned in *Bahar-e-Shari'at*:

اذانِ جمعہ کے شروع سے ختم نماز تک بیع مکروہ تحریمی ہے اور اذان سے مراد پہلی اذان ہے کہ اُسی وقت سعی واجب ہو جاتی ہے، مگر وہ لوگ جن پر جمعہ واجب نہیں، مثلاً: عورتیں یا مریض اُن کی بیع میں کراہت نہیں۔

Translation: From the start of the azan of Jum'ah till the end of the prayer, buying and selling is Makruh Tahrimi. This azan refers to the first azan of Jum'ah because sae'e becomes Wajib at that time. However, it is not Makruh for those people for whom Jum'ah prayer is not wajib, such as women, the ill, etc. (Bahar-e-Shari'at, Part 11, Pg. 723, Maktaba-tul-Madinah, Karachi)

Ijaarah (offering your services) is considered similar to Bay' (transactions) as mentioned in '*Uqood Al-Durriyyah*:

البيع والاجارة اخوان، لان الاجارة بيع المنافع

('Uqood Al-Durriyyah, Book of Ijaarah, Vol. 2, Pg. 242, Beirut)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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