

Friday Prayer

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Indeed from Allah Almighty's favor upon us, is that he made this community the best community ever raised for humanity and the most honored in the sight of Allah Almighty. And from what Allah saved for this community is the virtues of the day of Friday. For Allah diverted the previous communities from it and guided this community to it.

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ، وَالسَّبْتَ، وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ".

Allah diverted those who came before us from Friday. Saturday was for the Jewish Community and Sunday was for the Christian Community. Then Allah brought us and guided us to Friday, so there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will be passed before all other creatures. [Muslim 856a]

And Allah Almighty singled out Friday with great characteristics. For Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ.

The best day on which the sun rises is Friday. On this day, Adam, peace be upon him, was created, on this day he was admitted to Paradise, and on this day he was removed from it. And the Hour will not be established except on Friday. [Muslim 854b]

And from Friday's characteristics is that Friday Prayer is established on it and it is one of the most confirmed obligations of Islam and among the greatest gatherings of the Muslims. And it is the greatest gathering aside from the gathering of the Day of Arafat. And for that reason, he who misses out on three Friday Prayers in a row, without a valid excuse, Allah will close the doors of goodness for him. For the Prophet ﷺ said:

مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ

Whoever missed three Friday Prayers (in a row) out of negligence, Allah will seal his heart. [Sunan Ibn Majah 1125, Grade:Hasan]

And in another narration:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ عُدْرٍ فَهُوَ مُنَافِقٌ

Whoever misses three Friday Prayers (in a row) without a (valid) excuse, is a hypocrite. [Sahih Ibn Habban (Arnaout) 258, Grade: Hassan]

And from the characteristics of Friday is that it has the Khutbah, the aim of which is to praise and express gratitude to Allah and to bear witness to His oneness and the messengership of His Prophet. And to remind the people of the days of Allah's favor and the days of Allah's punishment and destruction of former communities. And to warn the people from Allah's punishment and His retribution. And to instruct the people with what gets them closer to Him. For that reason, Allah commanded hastening to the Friday Prayer. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ-الجمعة 9

Al Jumu'ah (62) 9: **O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.**

And the remembrance to which people are commanded to proceed is the khutbah and the prayer. So Allah Almighty commanded His faithful servants to attend the Friday prayer and to hasten to it, when it is called, and to pay attention to it. And Allah Almighty made it the most important

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occupation and commanded, during it time, to leave all worldly occupations which are never ending.

And a Muslim should be keen to apply the Sunnahs reported from the Prophet ﷺ to obtain the great rewards that he promised. And from that is what Salman Al Farsi, may Allah be pleased with him narrated from the Prophet ﷺ who said:

لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى

If any man bathes on Friday, purifies himself as much as he can with ablution, anoints himself with oil, or puts on a touch of perfume which he has in his house, then goes out and, without squeezing between two men, then prays what is prescribed for him, then remains silent when the imam speaks, his (minor) sins between it and the next Friday will be forgiven. [Bukhari 883]

And in this hadith, there are several etiquettes urged by Prophet ﷺ. The first is ghusl, major ritual purification, and it is a confirmed sunnah. And some scholars are of the opinion that it is mandatory. So a Muslim should maintain performing ghusl for Friday Prayer and even if he pours water on his body, especially in these times of ours in which access to water has been facilitated for people more than any previous times. And to Allah is due all praise.

And the next etiquette for Friday is applying perfume.

And in a narration from Muslim:

ولو من طيب المرأة

Even if it is women's perfume. [Muslim 846b]

That is, even if it is his wife's perfume. And this indicates that this Sunnah is confirmed. So a Muslim going out to the Friday prayer should apply perfume, adorn himself, wear the best garments and adorn with his best adornments. For Allah Almighty is the most deserving of those for whom to adorn oneself. Allah Almighty said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ-الأعراف 31

Al Araf (7) 31: **O children of Adam, take your adornment [i.e., wear your clothing] at every masjid,**

And this adornment for prayer is a pleasant smell and clean clothes, which prepares the mind to receive the khutbah and listen to it attentively. Also, the fellow worshippers and angels are spared from offensive odors.

The third etiquette of Friday is being keen to not step over people's necks to get a prayer spot, or hindering others from listening to the khutbah. For stepping over people diminishes the reward and some scholars are of the view that it is forbidden due to the hadith narrated by Abdallah bin Busr, may Allah be pleased with him, who related that the Prophet ﷺ saw a man stepping over the people and said:

اجْلِسْ فَقَدْ آذَيْتَ

Sit down, you are harming (people). [Sunan an-Nasa'i 1399, Grade: Sahih]

This is particularly the case if it is during the khutbah because this harms people in addition to distracting them from listening to the khutbah.

The fourth etiquette of Friday that the Prophet ﷺ indicated:

ثم يصلي ما كتب له

Then prays what is prescribed for him [Bukhari 883]

And the Prophet ﷺ did not specify a limit in that regard. And from this, the scholars mentioned that the sunnah prayer before Friday Prayer does not have a limit. If a person wishes, they can pray two units of prayer and if they wish they can pray four units of prayer and so forth additionally praying two units at a time according to their vigor and resolve. And one should take note not to pray at the forbidden time preceding the zenith of the sun, that is approximately seven minutes before the zenith of the sun.

The fifth etiquette of Friday that the Prophet ﷺ indicated with his words:

ثم ينصت إذا تكلم الإمام

Then remains silent when the imam speaks [Bukhari 883]

So it is mandatory to listen to the khutbah from when it begins. And to turn to it with one's heart and body. And listen to it to benefit from it. For Allah Almighty informed that the reminder benefits the believers. Allah Almighty said:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ - الذاريات 55

Adh Dhariyat (51) 55: **And remind, for indeed, the reminder benefits the believers.**

So whoever enters the Masjed while the second adhan is being called or during the Khutbah should immediately pray the greeting of the Masjed prayer with two brief rakat (unit of prayer). This is because, as narrated in the two sahihs (Bukhari 444, Muslim 714b), the Prophet ﷺ commanded the one who sat down while he was delivering the khutbah to pray to rakat (unit of prayer) and so that one avails himself for listening to the khutbah.

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And some people greatly benefit from Friday khutbahs when they listen to them. On the other hand, it is forbidden to speak during the khutbah, even if is for enjoining good or forbidding evil. For the Prophet ﷺ said:

إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ -متفق عليه

If you say to your companion: listen attentively on a Friday when the Imam is delivering the khutbah, then you have engaged in idle talk.

[Bukhari 934, Muslim 851a]

And the meaning of engaging in idle talk is that one is denied the reward of Friday Prayer due to his breach and speaking while the imam is delivering the khutbah.

So whoever fulfills these five matters, is promised, through the tongue of the truthful and trustworthy ﷺ, forgiveness of sins in between the two Fridays; that is from the current Friday Prayer and its khutbah to the same time next Friday.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Among the characteristics of Friday is that it is recommended to go early to the Masjed for the Friday prayer. For Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى، فَكَأَنَّمَا قَرَّبَ بَدْنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمْعُونَ الذِّكْرَ.

Whoever performs Ghusl (major ritual purification) as from Janabah (major ritual impurity) on Friday, then comes (to the Masjid), it is as if he sacrificed a camel. Then the one who comes in the second hour, it is as if he sacrificed a cow. Then the one who comes in the third hour, it is as if he sacrificed a ram. Then the one who comes in the fourth hour, it is as if he sacrificed a chicken. Then the one who comes in the fifth hour, it is as if he sacrificed an egg. Then when the Imam comes out, the angels attend to listen to the Khutbah. [Bukhari 881, Muslim 850a]

The apparent meaning of this is that whoever enters the masjid after the one delivering the khutbah enters, does not get any of the reward of coming early. So he misses out on such a great reward.

And there are five hours mentioned in this hadith. And most of the scholars are of the opinion that the first hour starts when the sun has risen to the horizon (about 20 minutes after sunrise). And in this hadith, the hour does not mean 60 minutes, rather it is a period of time, whereby the time between when the sun has risen to the horizon to the time that the imam enters (zenith of the sun) is divided into five parts. And that period

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of time could more, equal or less than sixty minutes depending on the length of the day.

The deprivation, which is observed in many masjeds, is that people delay their arrival until the imam is about to enter. And one may come half an hour before the imam arrives and find very few people in the masjid.

And the Prophet ﷺ urged coming early to the Friday Prayer. So a Muslim must be keen to get some of the reward for being early and not deprive himself. For there is a huge difference between presenting a camel and presenting an egg.

We ask Allah Almighty to grant us beneficial knowledge and acting upon it. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

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O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

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Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.