



## Synopsis of Friday Sermon

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IONA  
REPENTANCE  
REVITALIZATION OF FAITH  
RENEWAL OF COVENANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the name of Allah, the Compassionate, the Merciful.

### Synopsis of Friday Sermon

## Virtues of Jumu'ah Prayer

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

*"O you who believe, when (the adhan) is called for the prayer on the day of Jumu'ah, then proceed to the remembrance of Allah and leave trade. That is better for you if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed." [al-Jumu'ah, 62:9,10].*

Jumu'ah (Friday) holds a special place in the heart of Islam, distinguished as the most blessed day of the week for Muslims. It is a day designated for communal worship, where the weekly congregational prayer (Salah al-Jumu'ah) replaces the regular Dhuhr prayer.

The significance of Jumu'ah is emphasized in both the Qur'an and Hadith, highlighting its virtues and the special rewards that come with observing this sacred day.

### Jumu'ah in the Qur'an

The importance of Jumu'ah is directly mentioned in the Qur'an in Surah al-Jumu'ah (62), ayat 9-10.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

*"O you who believe, when (the adhan) is called for the prayer on the day of Jumu'ah, then proceed to the remembrance of Allah and leave trade. That is better for you if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."*

These ayat emphasize the command to hasten towards the remembrance of Allah when the call to prayer is made and to leave off worldly distractions such as trade. This command stresses the importance of the Jumu'ah prayer, prioritizing it over daily activities. When the Jumu'ah prayer is concluded, Muslims are encouraged to return to their worldly pursuits while continuing to remember Allah (SWT) frequently.

The following instructions provide valuable guidance on how Muslims should balance their spiritual and worldly responsibilities:

#### 1. Return to Worldly Activities:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

The ayah starts with, *"When the prayer has been concluded, disperse within the land..."*

This implies that after completing the Salat al-Jumu'ah, Muslims should return to their regular activities. The Jumu'ah prayer is a time for communal worship and reflection, but once it's over, Muslims are encouraged to go back to their daily endeavors, whether that involves work, business, or any lawful pursuit.

## 2. Seek the Bounty of Allah:

وَأَبْتَغُوا مِن فَضْلِ اللَّهِ

The phrase “*seek from the bounty of Allah*” emphasizes that it is not only permissible but encouraged to seek sustenance, wealth, and success through lawful means. The term “bounty” refers to all forms of blessings, whether they are material, such as wealth and provision, or spiritual, such as knowledge and inner peace. This seeking should be done with the understanding that all provisions come from Allah (SWT), and our efforts are a means to attain them.

The Practical Implication of such understanding is:

- 1) Gratitude: Recognizing that earnings are *fadl* from Allah cultivates gratitude. Every provision, no matter how small or large, is seen as a blessing from Allah.
- 2) Contentment: This mindset brings contentment, knowing that whatever one has is sufficient and is what Allah (SWT) has deemed best for them.
- 3) Humility: It prevents arrogance or pride in one's achievements, as the believer acknowledges that their success is not solely due to their own efforts but is a favor from Allah (SWT). Therefore, having this understanding, that our earning is not *kasb* but rather *fadl* from Allah (SWT), you are acknowledging that while you engage in the necessary effort to earn a living, you recognize and are grateful that the ultimate source of your provision is Allah's grace. This perspective encourages humility, gratitude, and reliance on Allah in all aspects of life.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

“*And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah.*”

The ayah profoundly suggests that life should be a balance between fulfilling spiritual obligations (salah) and engaging in worldly responsibilities. Muslims are not required to abandon their work or pursuits of livelihood after the Friday prayer; instead, they are reminded that seeking sustenance is also a part of their worship if done with the right intention.

## 3. Continuous Remembrance of Allah:

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

“*and remember Allah often that you may succeed.*”

Even as believers disperse and engage in worldly activities, Muslims are reminded to “*remember Allah often*” that they may succeed. This is a crucial element of the ayah, signifying that success in life comes from keeping Allah (SWT) in one's heart and mind at all times. The continuous remembrance of Allah (*dhikr*) helps maintain a strong connection with the Creator, guiding one's actions and decisions throughout the day. Allah (SWT) reveals the importance of *dhikr* (remembrance).

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

“*So remember Me; I will remember you. And be grateful to Me and do not deny Me.*” [al-Baqarah, 2:152]

Allah (SWT) is instructing the believers to remember Him, to keep Him in their thoughts and hearts, and in return, Allah will remember them. When Allah says He will remember us, it means that He will shower His mercy, blessings, protection, and guidance upon those who remember Him. It shows a reciprocal relationship, a mutual *dhikr*. When we acknowledge Allah (SWT), He will favor us with His care and support and will turn to us in the Hereafter. It is a form of divine reassurance that Allah (SWT) is always close to His servants who remember Him.

When we are mindful of Allah, it brings a sense of humility, recognizing that everything we have comes from Him alone. When a believer engages in the remembrance of Allah, they inevitably become aware of

countless blessings, which leads to sincere gratitude.

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.” [al-Baqarah, 2:152]

The ayah stresses the importance of being grateful to Allah and warns against ingratitude. Allah (SWT) commands us to be grateful for His favors.

وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And be grateful to Allah, if it is [indeed] Him that you worship.” [al-Baqarah, 2:17]

Gratitude is a key characteristic of the believer, as they understand that Allah’s blessings are countless.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

“And should you try to count the blessing(s) of Allah, you would not be able to count them.” [al-Nahl 16:18]

*Dhikr* is the foundation of gratitude. Regular *dhikr* helps one develop a heart full of *shukr* (gratitude). A heart filled with the remembrance of Allah is naturally grateful, as it recognizes that every moment and every blessing is from Allah (SWT).

Notice how whenever Allah mentions *Dhikr* (remembrance of Him), it is often accompanied by the command to do so frequently, abundantly, and consistently. In Surah Ta Ha, verses 33-34, Allah says:

كَيْ نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا

“So that we may glorify You frequently, and remember You frequently.” [Ta Ha, 20:33,34]

Likewise, in Surah Ash-Shu’ara, ayah 227, Allah describes the believers who are saved as:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا

“Except for those who believe, do righteous deeds, remember Allah frequently,” [al-shu’ara’, 26:227]

In Surah al-Ahzab, ayah 41, Allah commands the believers:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O you who believe, remember Allah with much remembrance.” [al-Ahzab, 33:41]

But why is the emphasis placed on frequent and abundant remembrance of Allah? The answer lies in the fact that there are those who claim to be Muslims, yet they mention Allah very little. These are the hypocrites, as Allah (SWT) describes them in Surah al-Nisa’,

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

“Surely the hypocrites seek to deceive Allah, but He is deceiving them. When they rise to pray, they rise reluctantly showing off to the people and do not remember Allah except a little.” [al-Nisa’, 4:142]

The distinguishing factor between the true believers and the hypocrites is the *dhikr* (remembrance) of Allah. True believers engage in it constantly, while hypocrites do so only minimally and superficially.

وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“And remember Allah frequently so that you may succeed.” [al-Jumu’ah, 62:10]

Thus, frequent *dhikr* is a mark of true faith and a pathway to success, while neglecting it is a sign of hypocrisy. The constant remembrance of Allah not only elevates one spiritually but also secures their connection to Him and ensures His guidance and blessings.

#### 4. Attaining True Success:

“And remember Allah frequently so that you may succeed.” [al-Jumu’ah, 62:10]

The ayah concludes with the phrase “*that you may succeed.*” True success (*falah*) is not just about material wealth or worldly achievements but is deeply tied to spiritual well-being and fulfilling one’s duties to Allah (SWT). The constant remembrance of Allah, along with lawful efforts to seek His bounty, leads to complete success in both this life and the hereafter.

## Virtues of Salah al-Jumuah

Numerous hadiths highlight the virtues and significance of Jumu'ah.

### 1. Special Time of Acceptance:

عن أبي هريرة - رضي الله عنه - قال: "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: فِيهِ سَاعَةٌ، لَا يُؤْفَقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ وَأَشَارَ بِيَدِهِ يُقَلِّبُهَا". (متفق عليه)

On the authority of Abu Hurairah (RAA), the Prophet (SAW) is reported to have said: “There is a time on Friday at which a Muslim, while he is praying and asking Allah for something good, will be granted what he is asking for.” And (the Prophet) indicated with his hand how small it may be. (al-Bukhari and Muslim)

This hadith highlights that on Jumu'ah, there is a specific time during which supplications (duas) are accepted. Although scholars differ on when exactly this time occurs, it is generally recommended to be vigilant in prayer and supplication throughout the day, particularly in the hour before Maghrib.

### 2. Forgiveness of Sins:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الصَّلَاةُ الْخُمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُمَا مَا لَمْ تُغَشَّ الْكَبَائِرُ". (رواه مسلم)

On the authority of by Abu Huraira (RAA), the Messenger of Allah (SAW) said: “The five daily prayers, and one Friday (prayer) to the next Friday (prayer), are an expiation (for the sins) between them, as long as major sins are avoided.” (Sahih Muslim)

Another hadith by Abu Hurairah (RAA) states,

عن أبي هريرة رضي الله عنه: عن النبي صلى الله عليه وسلم قال: "مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قَدَّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ حُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ". (رواه مسلم)

“Whoever takes a bath, then comes to the Friday (Jumu’ah) prayer, then prays what is fixed for him, then keeps silent till (the Imam) finishes his sermon (khutbah), and then prays along with him - his (minor) sins (committed) between that time and the next Friday will be forgiven, with an addition of three days more.” (Muslim)

This hadith demonstrates the immense reward for those who attend Jumu'ah prayer with full attentiveness and proper etiquette. The Prophet Muhammad (SAW) indicated that sincere participation in the Jumu'ah prayer can lead to the forgiveness of minor sins committed over the past week and three additional days.

### 3. Blessed Day:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا". (رواه مسلم)

“The best day on which the sun has risen is Friday; on it Adam was created, on it he was admitted to the garden, and on it he was expelled from it. And the Last Hour will take place on no day other than Friday” (Sahih Muslim)

This hadith emphasizes the blessed nature of Jumu'ah as a day that holds several significant events in the history of humanity and the future.

## Etiquettes of Salah al-Jumuah

The etiquettes of Salah al-Jumu'ah (Friday prayer) are essential for maximizing the spiritual benefits of this significant weekly gathering. Here are the key etiquettes and practices that a Muslim should observe in

preparation for and during Salah al-Jumu'ah:

## 1. Performing Ghusl (Full Body Purification)

It is recommended (*Mustahab*) to perform *ghusl* (a ritual bath) on Friday before going to the masjid for Jumu'ah prayer.

عن أبي سعيد الخدري رضي الله عنه، قال: أشهد على رسول الله صلى الله عليه وسلم أنه قال: "الغسل يوم الجمعة واجب على كل محتلم، وأن يستن، وأن يمس طيباً إن وجد". (متفق عليه)

On the authority of Abu Sa'id al-Khudri (RAA) says that the Prophet (SAW) said, "Taking a bath on Friday is required for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." (al-Bukhari and Muslim)

## 2. Wearing Clean and Good Clothes

Wearing clean and presentable clothes is part of the Sunnah on Fridays. It is recommended to wear one's best clothes and apply perfume or scent, as the Prophet Muhammad (SAW) emphasized cleanliness and presenting oneself well for Jumu'ah.

يَبْنَىْ ءَادَمَ حُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"O Children of Adam! wear your beautiful apparel at every place of worship" [al-A'raf, 7:31]

## 3. Arriving Early at the Mosque

It is encouraged to go early to the masjid for Jumu'ah prayer. The earlier one arrives, the greater the reward.

عن أبي هريرة رضي الله أن رسول الله صلى الله عليه وسلم قال: "مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ 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 يَسْتَمِعُونَ الذِّكْرَ". (متفق عليه)

On the authority of Abu Hurairah who said, the Prophet (SAW) said, "Whoever performs *ghusl* (ritual purification) on Friday like the *ghusl* of *janabah* (after marital relations) and then goes to the masjid (for the Friday prayer), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he has sacrificed a chicken. And whoever goes in the fifth hour, it is as if he has sacrificed an egg. And when the Imam comes out (to deliver the sermon), the angels present themselves to listen to the remembrance." (al-Bukhari and Muslim)

## 4. Walking Calmly and Humbly to the Masjid

When walking to the masjid, one should do so calmly, without rushing. This reflects humility and reverence for the act of worship.

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعُونَ، وَأَتَوْهَا تَمْشُونَ عَلَيْكُمْ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا ". (البخاري)

Abu Hurairah (RAA) said, "I heard the Messenger of Allah (SAW) saying, 'When the prayer is established (i.e., the prayer has started), do not come to it rushing, but come walking with calmness and dignity. Whatever you catch of the prayer, pray, and whatever you miss, complete it.'" (al-Bukhari)

## 5. Reciting Surah al-Kahf

It is recommended to recite Surah Al-Kahf (Chapter 18 of the Qur'an) on Fridays.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ". (البيهقي)

Abu Sa'id al-Khudri (RAA) reports, the Prophet (SAW) said, "Whoever recites Surah al-Kahf on Friday, a light will shine for him from one Friday and the next." (al-Baihaqi)

## 6. Listening Attentively to the Khutbah (Sermon)

During the Khutbah, it is obligatory to listen attentively and avoid any form of distraction. Speaking,

playing, or using mobile devices during the Khutbah is prohibited.

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ . يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ " . (متفق عليه)

Abu Huraira (RAA) reported Allah's Messenger (SAW) as saying: "If you say to your companion, 'Be quiet,' while the Imam is delivering the Khutbah, you have engaged in idle talk." (al-Bukhari and Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَعَا". (رَوَاهُ مُسْلِمٌ)

Abu Huraira (RAA) reports, "The Messenger of Allah (SAW) said, 'Whoever performs ablution (wudu) and perfects it, then comes to the Friday prayer, listens attentively, and remains silent, will have his sins forgiven between that Friday and the next, with an additional three days (of forgiveness). And whoever touches the pebbles has engaged in idle talk (laghw).'" (Muslim)

There is a warning against touching the pebbles (which was a common practice during the Prophet's time while delivering the khutbah). This act is used symbolically to represent any form of distraction or idle behavior during the khutbah. Engaging in such behavior invalidates the spiritual benefit of the prayer and nullifies the reward. The term "laghw" refers to any speech or action that is frivolous or unproductive, especially during a time when one should be focused on worship.

In Surah al-Mu'minun, Allah (SWT) describes the believers who are promised success as follows:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

"Successful indeed are the believers. Those who humble themselves in prayer, and who turn away from all that is frivolous." [al-Mu'minun, 23:1-3]

## 7. Performing Tahiyat al-Masjid (Greeting the Masjid)

Upon entering the masjid, one should pray two units of *Tahiyat al-Masjid* (the greeting of the masjid).

عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ " . (متفق عليه)

Abu Qatada (RAA) reported Allah's Messenger (SAW) as saying, "When one of you enters the masjid he should pray two rak'ahs before sitting down." (al-Bukhari and Muslim.)

## 8. Avoiding Stepping Over People

If the mosque is crowded, one should avoid stepping over people to reach the front rows. This is considered disrespectful to others who have arrived early.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ امْرَأَتِهِ - إِنْ كَانَ لَهَا - وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَمَلَأَ عِنْدَ الْمُوعِظَةِ كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا وَمَنْ لَعَا وَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهُرًا " . (ابو داود)

Abdullah bin 'Amr bin al-'As (RAA) reported the Prophet (SAW) as saying, "Whoever washed himself on Friday and applies perfume of his wife if she has one, and wears good clothes and does not step over the necks of the people (in the masjid to sit in the front row) and does not indulge in idle talk during the sermon, that will atone (for his sins) between the two Fridays. But he who indulges in idle talk and steps over the necks of people (in the mosque), that (Friday) will be for him like the noon prayer." (Abu Dawud)

## 9. Making Du'a on Friday

The Prophet Muhammad (SAW) mentioned that there is a special hour on Friday during which a believer's supplication is accepted. Although the exact time is not confirmed, many scholars suggest making Du'a during the last hour after Asr prayer or during the time the Imam sits between the two Khutbahs.

## 10. Sending Blessings upon the Prophet (Salawat)

Sending blessings upon the Prophet Muhammad (SAW) frequently on Friday is encouraged. The Prophet (SAW) said:

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ فَمَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا". (السنن الكبرى للإمام البيهقي)

Anas (RAA) reports, "The Messenger of Allah (SAW) said, "Increase your supplications for me on the day and night of Friday. Whoever blesses me once, Allah will bless him ten times." (al-Sunan al-Kubra by Imam al-Baihaqi)

### 11. Maintaining the Serenity of the Mosque

Maintaining a calm and respectful atmosphere in the mosque is important. Avoid engaging in unnecessary conversation.

### 12. Engaging in Dhikr and Qur'an Recitation Before the Khutbah

Before the Imam ascends the minbar (pulpit) for the Khutbah, one should engage in *dhikr* (remembrance of Allah) and recitation of the Qur'an, focusing on spiritually preparing for the prayer.

### 13. Leaving the Masjid Quietly and Respectfully

After the conclusion of the Jumu'ah prayer, one should leave the masjid quietly, allowing others to continue their worship. Engaging in idle talk or crowding the exits should be avoided.

By observing these etiquettes, a Muslim can ensure that they are fully prepared to gain the immense rewards associated with Salat al-Jumu'ah and maintain the sanctity and solemnity of this important weekly act of worship.

The Jumu'ah Khutbah is a vital part of the Friday prayer, serving not only as a religious obligation but also as a means of community guidance and education. The Prophet Muhammad (SAW) would deliver the khutbah in a way that was direct, clear, and filled with wisdom.

The style of the Prophet's khutbah was characterized by "wa'z wa tadhkīr" (admonition and reminder). His khutbahs were intended to remind the listeners of their responsibilities toward Allah (SWT) and each other, encouraging them to adhere to righteousness and avoid wrongdoing.

The hadith narrated by Jābir ibn 'Abdullāh describes the demeanor of the Prophet Muhammad (SAW) when he delivered a khutbah.

عن جابر بن عبد الله قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ. رَوَاهُ مُسْلِمٌ

Jābir ibn 'Abdullāh (RAA) said, "When the Messenger of Allah (SAW) delivered a khutbah, his eyes would become red, his voice would be raised, and his anger would intensify." (Muslim)

His eyes would become red - احمرت عيناه: This indicates the deep emotional and spiritual intensity with which the Prophet would speak. The redness of his eyes signifies his deep concern, passion, and the seriousness of the message he was conveying. It shows that the Prophet (SAW) was not delivering a mere speech but was deeply affected by the message he was delivering, showing both his sincerity and his profound sense of responsibility.

His voice would be raised - علا صوته: This reflects the urgency and importance of the message. The Prophet would raise his voice to ensure that the message was heard clearly by everyone present. Raising his voice also conveyed the significance of what he was saying, emphasizing that it was not something to be taken lightly.

His anger would intensify - واشتد غضبه: This refers to the righteous anger of the Prophet when addressing matters of grave importance, such as when warning against sin, injustice, or disobedience to Allah. The intensity of his anger was not personal but was driven by his concern for the well-being of the community and their adherence to the path of righteousness. This also served as a powerful reminder to the listeners of the seriousness of the issues being addressed.

The hadith highlights the Prophet's deep commitment to his role as a messenger and leader of the Muslim community. His khutbahs were delivered with emotional intensity, a raised voice, and righteous anger, all of which stress the importance of the message he was conveying and his earnest desire for his followers to heed his words and live according to the teachings of Islam.

In conclusion, the Jumu'ah prayer is a cornerstone of Islamic worship, serving as a weekly reminder of a Muslim's duties towards Allah and the community. The Qur'an and Hadith emphasize the special status of this

day, encouraging Muslims to take full advantage of its blessings. The Prophet Muhammad's (SAW) style of delivering the khutbah provides a model for contemporary imams, highlighting the need for clarity, relevance, and spiritual encouragement. By observing Jumu'ah with sincerity and devotion, Muslims can attain forgiveness, spiritual elevation, and the pleasure of Allah (SWT). The virtues of Jumu'ah are numerous, and its proper observance is a key to achieving success in both this life and the hereafter.

Believers attending the Jumu'ah prayer and adhere to the guidance of the Qur'an and sunnah are granted immense spiritual rewards, including the forgiveness of sins.

May Allah forgive us our short comings and help us become true servants of His in all our thoughts and actions, inwardly and outwardly. Ameen.

END