



سورة الجمعة

SURAH AL JUMUA' A

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الجمعة

SURAH AL JUMUA'A

Surah Al Juma'a (سورة الجمعة) and Rulings for Friday Prayer

Introduction

- Hadith: قال رسول الله صلى الله عليه وسلم : (كان لا ينام حتى يقرأ المسبحات ويقول فيها آية) (خير من ألف آية) ("The Messenger of Allah (صلى الله عليه وسلم) didn't sleep until he recited the Musabbihat (starting with the praise of Allah) and said in them is a verse better than 1000 verses." (At Tirmidhi, Hadith #2712)) - رواه الترمذي وصححه الألباني / 2712 -
- The surahs that begin with tasbeeh are : Surat Al Isra'a (The Night Journey), Surat Al Hadeed (Iron), Surat Al Hashr (Gathering), Surat Al Saf (Ranks), Surat Al Juma'a (Friday), Surat At Taghabun (Mutual Loss and Gain), Surat Al A'ala (The Most High) (الإسراء ، الحديد ، الحشر ، الصف ، الجمعة ، التغابن ، الأعلى)
- This does not mean that the Prophet (صلى الله عليه وسلم) was reading it every night but most nights. The Surahs begins with some form of

(سبح), it goes from the masdar, to past tense, to present tense, to command form. In this Surah, it is (يسبح), thus it's present tense showing continuity and renewal.

- The theme of Surah Al Juma'a is about the rulings of the Friday Prayer. The word (جمعة) is mentioned in ayah 9. It is a Medinah surah because it is talking about legislations, thus it's addressing the believers.
- The Prophet (صلى الله عليه وسلم) used to mostly recite Surah Al Juma'a and Surah Munafiqoon in the two units of the Friday Prayer. And sometimes instead of Surah Al Juma'a, he would recite Surah Al Insan. If you are not praying in the masjid and praying at home, would you recite these two surahs at home? No, because it was specifically recited while in Friday congregation. We are not praying Friday prayer at the house, we are praying the dhuhur prayer.
- Virtues of the day 'Friday':
 - It is 'eid' of the Muslims
 - It is best day the sun has risen
 - The day Adam (peace be upon him) was created
 - The day he entered paradise
 - The day he left paradise
 - The Day of Judgement will be on Friday: before sunrise on Friday all of the animals are afraid, subhan Allah.
 - Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ) الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي

" (يَوْمَ الْجُمُعَةِ) (Abu Huraira reported the Messenger of Allah (صلى الله عليه وسلم) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.) - Sahih Muslim 854

- What is the connection between Surah As Saff and Surah Al Juma'a? As Saff is about being in rows and unity, and similarly is the Friday congregation prayer. Also, in the Friday Prayer, it is important to pay attention to the khutba', not even looking down at the floor. You're not supposed to talk, and if you even try to tell someone to be quiet, you cannot do that, then as if you've spoke in vain, subhan Allah. This is how important it is to be focused on the Friday khutba.
- This surah was revealed when people were in great in need of trade, and a caravan came and people left the Friday khutba while the Prophet (صلى الله عليه وسلم) was preaching, subhan Allah. Only 12 people remained including Abu Bakr (may Allah be pleased with him) and Omar bin Khattab (may Allah be pleased with him).

Breakdown of the Surah:

- Ayah 1: It opens with freeing Allah (سبحانه وتعالى) of all imperfection (الافتتاح بتنزيه الله)
- Ayat 2 to 4: Favors upon the ummah of Mohammed (صلى الله عليه وسلم) (الامتنان على أمة محمد صلى الله عليه وسلم)
- Ayat 5 to 8: Example of the Jews with the Tawrat (حال اليهود) (مع التوراة)
- Ayat 9 to 11: Rulings of the Friday Prayer (أحكام صلاة الجمعة)
- If a man misses three Friday congregation prayers then it's written as hypocrisy.

Ayah 1 – (يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ) (Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise)

- (يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) (Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh,): notice this ayah is different from the other first ayat by having additional names of Allah (سبحانه وتعالى). (يُسَبِّحُ) is in the present tense, the universe is constantly glorifying Allah (سبحانه وتعالى), they never leave it, and you have left the Friday khutbah? Subhan Allah. Everything in the universe is continually glorifying Allah (سبحانه وتعالى) – freeing Allah (سبحانه وتعالى) from all imperfection. Can you stop breathing? No, similarly you can't stop from doing tasbeeh, subhan Allah. Can you take a vacation from praying or from the Qur'an? You want to keep up your level of faith, you don't want to lose it. Similarly when you exercise, if you leave it, then you've lost all you've done.
- (الْمَلِكِ) (the King (of everything),): they left because they were looking for trade, but Who's the King? Allah (سبحانه وتعالى) – He is the real King. His kingship is never separated from Him, and He didn't inherit His kingship from anyone. And no one can increase or reduce His kingship, He doesn't need ministers, and He doesn't need opinions from anyone. The King owns everything, and what was the motive of those who left the khutbah? Money, praise, etc. So why should you busy with someone else, when it's the King Who owns everything.

- (الْقُدُّوسِ) (the Holy,): The One Who is free from all faults and imperfections, the One Who is Pure and Blessed. Taqdees is a higher level than tasbeeh. They left for something low, but their leaving doesn't affect Allah (سبحانه وتعالى). Human beings are affected when others leave them, but Allah (سبحانه وتعالى) is never affected. For example, you're thinking about something else besides Allah (سبحانه وتعالى) in your prayer, Allah (سبحانه وتعالى) is Al Qadoos, He is Holy and Pure, nothing can touch Him in harm.
- (الْعَزِيزِ) (the All-Mighty,): anyone Who goes to Allah (سبحانه وتعالى), then he will have honor, but anyone who leaves Him then he will be humiliated. No one can add to the honor and might of Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) is Al Aziz even if no one is worshipping Him. But if you worship and pray to Allah (سبحانه وتعالى), then you will be honored. Don't think you will be honored with something besides Allah (سبحانه وتعالى). That's why Omar bin Khattab (may Allah be pleased with him) said Allah (سبحانه وتعالى) honored us with Islam.
- (الْحَكِيمِ) (the All-Wise): Allah (سبحانه وتعالى) is the All-Wise and He will put everything in its place, so if you come closer to Allah (سبحانه وتعالى) and don't leave, then you will have hikmah. Imagine the Prophet (صلى الله عليه وسلم) is speaking, some remained and some left, the ones who left missed out, similarly in lectures. When you leave, you miss out on something. Those who left the khutba, are missing out on knowledge and reward. But if you remain, then you will gain knowledge and rewards. But their leaving was as if business is more important than knowledge.

Ayah 2 – هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ((He it is Who sent among the unlettered ones a Messenger (Muhammad (صلى الله عليه وسلم)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad (صلى الله عليه وسلم)). And verily, they had been before in mainfest error)

- هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ (He it is Who sent among the unlettered ones a Messenger (Muhammad (صلى الله عليه وسلم)) from among themselves): this ayah tells about the favors that have been given to ummat Mohammed (صلى الله عليه وسلم). (بَعَثَ) is to send and it also means resurrection. When we are resurrected, our bodies will be different, our eyes, our bodies will handle eternal life. Now, we cannot see the unseen, but when we are resurrected our eyes will be able to see the unseen. Everyone knew the Prophet (صلى الله عليه وسلم) before he was sent for prophethood. But after he was sent with the message, they turned away from him. Imagine someone who has not given a speech before and is now calling them. Let's look at the word (الْأُمِّيِّينَ). Anyone who doesn't have the divine books is called (الْأُمِّيِّينَ) even if they know how to read and write because they don't have divine knowledge. That's why the people of the book are not called umiyeen because they have a divine book. It shows that being literate is dependant on the connection of the heaven and the earth. If you can read and write but don't know

the Qur'an, then it's being 'umiy'. What's the point of knowing all of the knowledge of the duniya, but unaccepting of the message? They worship whatever comes their way, that's why during the time of Quraish, they had hundreds of idols, and they would worship stones, trees, etc. Because they have no divine connection, they would worship whatever they wanted, consequently it affected their behavior, like wild animals. They used to kill their baby girls by burying them alive. They would fight for the smallest of matters. Imagine a war for forty years because of a camel – this is the time of the jahiliya. Because they didn't have any divine knowledge, all of their stories are legends and myths. And these stories don't make sense. Imagine from the entire world, Allah (سبحانه وتعالى) chose from amongst the worst of groups, the best of the messengers, and they were reformed to become the best of nations. Before Islam, they were the worst and after Islam they became the best. This shows the favor of Allah (سبحانه وتعالى) on the ummah of Mohammed (صلى الله عليه وسلم).

- (يَتْلُوا عَلَيْهِمْ آيَاتِهِ) (reciting to them His Verses,): the Prophet (صلى الله عليه وسلم) would recite the ayat to them and he's from them so they can understand him. And whoever hears ayat Allah (سبحانه وتعالى) makes it obligatory upon him to believe and have yaqeen. They used to have doubts, but with the ayat, they had faith and yaqeen. If you remember your past then you will remember your present. They were at the edge of the hellfire and now Allah (سبحانه وتعالى) saved them from it. When you remember then you will be grateful. When

ayat Allah (سبحانه وتعالى) are being recited, then you need to remember it's a favor from Allah (سبحانه وتعالى).

- (وَيُزَكِّيهِمْ) (purifying them (from the filth of disbelief and polytheism),): he's encouraging them to good manners and discouraging them from bad manners. We need to constantly be reminded of having a good character and staying away from the bad.
- (وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ) (and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad (صلى الله عليه وسلم))): the Prophet (صلى الله عليه وسلم) would teach them the ayat, who? The umiyeen. This is a favor from Allah (سبحانه وتعالى) when you are being taught the ayat and good manners. And to teach, is to teach knowledge with evidence, and where do you get the evidence? From the Qur'an and Sunnah.
- (وَإِنْ كَانُوا مِنْ قَبْلُ نَفِي ضَلَّانٍ مُّبِينٍ) (And verily, they had been before in manifest error): their past – before the sending of the Prophet (صلى الله عليه وسلم), before the ayat, the purification, and the teaching, they were in clear misguidance. They were worshipping whatever they wanted, their manners were crude – they were lawless. Even animals like ants, bees, birds, have organization and rules. The more you are taking the ayat, purification and teaching, the more you will be guided.

Ayah 3 – (وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ) (And [He has sent him (Prophet Muhammad (صلى الله عليه وسلم)) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise)

- (وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ) (And [He has sent him (Prophet Muhammad (صلى الله عليه وسلم)) also to] others among them (Muslims) who have not yet joined them (but they will come).): This ayah can include people from the People of the Book who followed the Prophet (صلى الله عليه وسلم) during his time, like Salman Al Farasi, Negus, etc and it can include those who came after the Prophet (صلى الله عليه وسلم). This shows that the Prophet (صلى الله عليه وسلم) was sent both to umiyeen and non-umiyeen, for Arabs and non-Arabs, for his time and for all time. This clears the misconception that the Prophet (صلى الله عليه وسلم) was sent to Arabs, this is not correct, he was sent to all of mankind. The majority of Muslims around the world are non-Arabs.
- The favors of Allah (سبحانه وتعالى) upon the ummah of Mohammed (صلى الله عليه وسلم) are mentioned in Surah Al Juma'a, as if Juma'a is associated with ummah Mohammed (صلى الله عليه وسلم). Allah (سبحانه وتعالى) gave the favored day to the favored Ummah, subhan Allah. This should make you look at Friday differently. Allah (سبحانه وتعالى) gave us Friday, so how can you leave it? Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَحْنُ الْأَخْرُونَ الْأَوْلُونَ يَوْمَ الْقِيَامَةِ وَنَحْنُ أَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْنَ أَنْهُمْ أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتَيْنَاهُ مِنْ بَعْدِهِمْ فَاحْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ فَهَذَا يَوْمُهُمُ الَّذِي ("اِخْتَلَفُوا فِيهِ هَدَانَا اللَّهُ لَهُ - قَالَ يَوْمُ الْجُمُعَةِ - فَأَلْيَوْمُ لَنَا وَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: We are the last

(but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians.) - Sahih Muslim 855

- (وَهُوَ الْعَزِيزُ الْحَكِيمُ) (And He (Allâh) is the All-Mighty, the All-Wise): notice these names are being repeated again. It is the might and wisdom of Allah (سبحانه وتعالى) to give the favors to whomever He wills. No one can change this. You will find Al Aziz Al Hakeem repeated throughout the musabahaat to free all imperfection from Allah (سبحانه وتعالى). It's not about what you want, but what Allah (سبحانه وتعالى) wants. And just as Allah (سبحانه وتعالى) can give, He can take away as well. If you don't appreciate the deen, Allah (سبحانه وتعالى) can easily replace you and the replacement will always be better. Surah Al Juma'a is an indirect message to those who are taking the favors of Allah (سبحانه وتعالى) granted. May we always be grateful and may we remain firm on the deen. Ameen.

Ayah 4 – (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ) (That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace)

- (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ) (That is the Grace of Allâh, which He bestows on whom He wills.): Allah (سبحانه وتعالى) gives whomever He wills based on His knowledge and wisdom. He will give the guidance, ayat, purification and teaching to whomever He wills.
- (وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ) (And Allâh is the Owner of Mighty Grace): no one can give favors to anyone because Allah (سبحانه وتعالى) is the Owner of all favors. The favors of Allah (سبحانه وتعالى) are associated with His might and wisdom. And this is being mentioned in Surah Al Juma'a, so don't leave it.

Ayah 5 – (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ) (The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).)

- In this ayah, Allah (سبحانه وتعالى) mentions the example of the Jews with the Tawrat. Notice before addressing them directly, Allah (سبحانه وتعالى) is giving an example. In ayah 5, does it mention 'Jews' specifically? No. This means you need to be aware as well because people might assume it's talking about the Jews only since the Tawrat is mentioned. What is our belief regarding parables? Look at Surah Al Baqarah 26: (إِنَّ اللَّهَ لَا يَسْتَحْيٰ ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ) ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفٰسِقِينَ (Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).) - either people believe or disbelieve in the

them. The scholars used to cry if they didn't understand a parable because it's special knowledge to understand it. May Allah (سبحانه) open for us. Ameen. When Allah (سبحانه وتعالى) sent the Prophet (صلى الله عليه وسلم) to the umiyeen, they became better than the People of the Book. So Allah (سبحانه وتعالى) is warning us to not be like them.

- (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ) (The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws),): this is a parable about those who were given to carry the Tawrat and this included both the Jews and Christians because both have the Tawrat. What does it mean to carry? It means they were commanded to learn it and act upon it. But what did they do?
- (ثُمَّ لَمْ يَحْمِلُوهَا) (but who subsequently failed in those (obligations),): they didn't learn it or apply it. When we apply to ourselves, to be a Carrier of the Qur'an means to know it and apply it, not just knowing it. If there is no learning and nor application, then there is no favor. Anyone who is given the Book but doesn't carry it is like what?
- (كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا) (is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them),): like a donkey carrying huge, large books. But did he benefit from what he's carrying? No. He's just tired of carrying it but not benefitting from it. Similar to someone just memorizing the Qur'an but without changing for the better and having better manners. May Allah (سبحانه وتعالى) protect us. Ameen. It's not about quantity but quality.

In a hadith, when the rain comes, some places grow and flourish, some places just carry the water without flourishing, and some places don't carry the water or flourish. Similarly these are the categories of people who take the knowledge and benefit, others who take knowledge with no benefit, and others with no knowledge at all. This is applicable to Surah Al Juma'a because you need to act on what you learn. Sheikh As Sa'ady said this is the condition of the Jewish scholars who didn't act on the Tawrat because the Tawrat said to follow the Prophet (صلى الله عليه وسلم).

- (بئسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ) (How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh.): terrible it is to have ayat Allah (سبحانه وتعالى) coming to you but not acting upon it. The Tawrat said of the coming of the Prophet (صلى الله عليه وسلم) but they belied him, so they didn't act on the knowledge they had.
- (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).): recall in Surah As Saff, it is mentioned that Allah (سبحانه وتعالى) will not guide the dhalimeen. Dhulm means to not put something in its right place, why is it dhulm? They belied ayat Allah (سبحانه وتعالى). If someone is given the Book to carry and does not act on it, then that is dhulm. And dhalimeen are not guided, may Allah (سبحانه وتعالى) protect us. Ameen. Imagine if Allah (سبحانه وتعالى) doesn't guide someone then no one can guide him. The message from this ayah is to not be like this – Allah (سبحانه وتعالى) has given us favors with the sending of the

Messenger (صلى الله عليه وسلم) and the Qur'an, so don't turn away from these favors to something less.

Ayah 6 – (قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ) (Say (O Muhammad (صلى الله عليه وسلم))): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful.")

- This ayah is about (المباهلة), which is a challenge. If you're claiming something then prove it.
- (قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا) (Say (O Muhammad (صلى الله عليه وسلم))): "O you Jews!): Allah (سبحانه وتعالى) is commanding the Prophet (صلى الله عليه وسلم) to address the Jews.
- (إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ) (If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind,): this is the challenge, they claim that they are the chosen people, awliya Allah and most beloved to Allah (سبحانه وتعالى). (زَعَمْتُمْ) means to claim to have something which you don't, to say you can fly, or that you're going to paradise – there is no proof. They're claiming to be awliya Allah and no one else. In order to be wali Allah (سبحانه وتعالى), you need to struggle to reach this title and no one knows who is wali Allah. Wali Allah has the victory and support from Allah (سبحانه وتعالى). And when someone makes a challenge, it's not about accusing someone of

something but what they themselves claim. It's important to not ascribe purity to yourself, and this is a great title to claim 'awaliya Allah'. Don't say 'I'm such a patient person, I'm so good-hearted, etc' – show it with actions, not with talk.

- (فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ) (then long for death if you are truthful.): if someone claims they're awliya Allah and most beloved to Allah, then they would wish to die because they would get paradise. But does anyone wish to die? No. Does anyone wish to be in the grave now? No. But for the one who is righteous in his grave, then he will wish for the Day of Judgement to come.

Ayah 7 – (وَلَا يَتَمَنَّوْنَهُ ۖ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ) (But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).)

- (وَلَا يَتَمَنَّوْنَهُ ۖ أَبَدًا) (But they will never long for it (death),): but they will never wish to die, so why claim something you cannot prove.
- (بِمَا قَدَّمَتْ أَيْدِيهِمْ) (because of what (deeds) their hands have sent before them!): they will never wish for death because of the sins committed. And it's mentioned what your hands have sent, meaning you have touched and held the 'sin' – the sin is committed and is brought forth. Imagine if someone is doing wrong, would they wish to die? No. There are people who wish to die because they're depressed and can't deal with the pressure. May Allah (سبحانه وتعالى) cure all. Ameen. Only Allah (سبحانه وتعالى) knows when is the best time of death for us.
- (وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ) (And Allâh knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).): Allah (سبحانه وتعالى) is the All-Knower, and if anyone claims anything then they will be challenged as a way of nurturing from Allah (سبحانه وتعالى). Even if you claim something inside your heart, you might say 'I'm so patient' then someone will come your way who will drive you mad, this is nurturing from Allah (سبحانه وتعالى). So don't give titles to yourself and don't claim anything because no one knows only Allah (سبحانه وتعالى) and only He can judge. People might say 'I am mutawakil on Allah', then a challenge will come up. The challenge is nurturing to show you 'are

you really like this?' In this duniya it's about tests not results. Surah Al Juma'a is about a favored day, for a favored nation – you have been given favors, so don't lose it. When Allah (سبحانه وتعالى) gives you Islam, faith, knowledge, don't lose it. Whoever doesn't act on the book will be attached to the duniya. It's easy to learn knowledge but to apply it is the hard part. Talking about anything is very enjoyable, but when you have to do it then it takes a lot of effort. For example, it's enjoyable to talk about decorating the house, but doing it is difficult.

Ayah 8 – (قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ) (Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do.")

- (قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ) (Say (to them): "Verily, the death from which you flee will surely meet you,): Allah (سبحانه وتعالى) is commanding the Prophet (صلى الله عليه وسلم) to tell those who ascribe purity to themselves and as a challenge, to wish to die – they will not only wish to die, they will wish to escape from it. For example, someone who's afraid of cats, would they wish to have cats in their house? Of course not. Death will come to all, no one can flee from it, but how does someone wanting to escape it act? They don't want to hear about it or think about it or speak about it. However death will meet all. In the hadith, after 120 days, the angel will record for the newborn when he will be born and when he will die. It's already recorded in the Preserved Tablet. May Allah (سبحانه وتعالى) grant us a long life with knowledge and application. Ameen. It's very important to believe in the resurrection. People think if they kill themselves then they will be relieved, but that is not relief of what is yet to come. When we remember death then it puts pressure on us to apply what we learned. If there is no deadline, then there will be no application.
- (ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ) (then you will be sent back to (Allâh), the All-Knower of the unseen and the seen,): we came and we will return to Allah (سبحانه وتعالى), and (رَدٌّ) shows it's something quick – our

life is very short in this duniya compared to the hereafter. On the Day of Judgement, we'll think our whole life in this duniya was just an hour, subhan Allah. We will return to the All-Knower of the Unseen and Seen. Notice the name of Allah Al 'Aleem was mentioned before. This means that Allah (سبحانه وتعالى) will account you on the Day of Judgement for what you did from the outside and what was inside of you as well.

- (فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ) (and He will tell you what you used to do.): when we return to Allah (سبحانه وتعالى), then He will inform us of what we did and of course He can inform us because He is the All-Knower of the Seen and Unseen. He will inform us of all the good and bad we did, and it's (نَبَأٌ) so it will be great news for us. The message is to act on what you learn and don't claim goodness.

Ayah 9 – (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ) (O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing), That is better for you if you did but know!)

- This ayah is about responding to the Friday prayer (إيجاب صلاة الجمعة).
- (يَا أَيُّهَا الَّذِينَ ءَامَنُوا) (O you who believe (Muslims)!): Allah (سبحانه وتعالى) is addressing the believers directly, whereas notice in ayah 6, Allah (سبحانه وتعالى) commanded the Prophet (صلى الله عليه وسلم) to address the Jews by saying (يا أيها الذين هادوا). When you here this call of address, then you should feel if you're a believer then you want to maintain that belief.
- (إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ) (When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer),): when the call to the Friday prayer is proclaimed, what should you do? Two things
- (فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ) (come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]): (1) you need to make the remembrance of Allah (سبحانه وتعالى) your priority and concern. You should come to the prayer with calmness, tranquility, and dignity not rushing and speeding. The Sunnah is to not run to the prayer, even if you're late and have to make it up. Imagine someone running to the prayer – it's unsightly. The remembrance of Allah (سبحانه وتعالى) includes the prayer and the khutbah. You might

be praying dhuhr prayer at home, but you can still remain afterwards seated and say the adkhaar after prayer.

- وَذَرُوا الْبَيْعَ (and leave off business (and every other thing),): (2) leave whatever trade/business you have because this is duniya and turn to what will benefit your akhira. You will find the time for prayer is when business is peaking, though it's attractive, but make your eyes turn to the akhira and its reward from Allah (سبحانه وتعالى).
- ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (That is better for you if you did but know!): if you have knowledge, then you will know that it's better for you to leave the business and go to the remembrance of Allah (سبحانه وتعالى). In connection to the previous ayat, don't be like a donkey with no action.

Ayah 10 – (فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ) (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful)

- This ayah is about the permissibility to work/trade after completing the prayer (إباحة العمل بعد انقضاء الصلاة).
- (فَإِذَا قُضِيَتِ الصَّلَاةُ) (Then when the (Jumu'ah) Salât (prayer) is ended,): when the prayer has ended, what should you do? Three things.
- (فَانتَشِرُوا فِي الْأَرْضِ) (you may disperse through the land,): (1) go about your affairs with family, business, outings, etc – meaning it's allowed now. And (أَنْتَشِرُوا) shows people spreading and moving about in different directions.
- (وَابْتَغُوا مِنْ فَضْلِ اللَّهِ) (and seek the Bounty of Allâh (by working, etc.),): (2) while you're going about your affairs, you need to seek the favor of Allah (سبحانه وتعالى) – whether you're returning to your business, going home, visiting others, etc. When people don't seek the favor of Allah (سبحانه وتعالى) then they think it's their might and power that's making them succeed. People think they'll lose their trade if they go to the prayer, but when you follow the rules of Allah (سبحانه وتعالى) you will never be a loser, subhan Allah.
- (وَاذْكُرُوا اللَّهَ كَثِيرًا) (and remember Allâh much,): (3) remember Allah (سبحانه وتعالى) much and recall the hypocrites remember Allah (سبحانه وتعالى) but very little, and this is a sign of lack of application. The time after worship is a critical time because we can easily be heedless, especially after great seasons of worship like Ramadan.

- (لَعَلَّكُمْ تَفْلِحُونَ) (that you may be successful): we are talking about business, profit/loss, but the true success is when you seek the favors from Allah (سبحانه وتعالى) and remember Him. You can't take a break from the remembrance of Allah (سبحانه وتعالى). When you remember Allah (سبحانه وتعالى) then you'll be grateful. Someone might say they're making more when they turn to their business at all times but you will find no barakah in those extra earnings. The money will be spent on breakdowns in the car, house, hospital visits, etc, subhan Allah.

Ayah 11 – (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ (التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (And when they see some merchandise or some amusement they disperse headlong to it, and leave you (Muhammad (صلى الله عليه وسلم)) standing [while delivering Jumua'h's religious talk (Khutbah)]. Say "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers.")

- This ayah is about the incident itself which the surah is about, notice this ayah didn't appear in the beginning, but in the end, subhan Allah. As if to not point out the mistake straight away, but speak of rulings before.
- (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا) (And when they see some merchandise or some amusement): (لَهْوًا) is thinking about something else in your heart and this shows heedlessness. It can be anything that can take away your heart and occupy it, thus there is no remembrance of Allah (سبحانه وتعالى).
- (انْفَضُّوا إِلَيْهَا) (they disperse headlong to it,): (انْفَضُّوا) means to just shut down and go, and so they left to go to the trade and lahu. You can always catch up with duniya matters, but once akhira matters are gone, they're gone. But we think the opposite, we think we can catch up with akhira matters but not with duniya, subhan Allah. Imagine at their time, they're in a desert and for a caravan to come is a great deal, and it's said it was a period of drought so they really needed it, but this shows no matter what the situation, you can still catch up with duniya matters. When this ayah was revealed, they are being addressed in the 'absent form' and not directly and this

is more painful because imagine doing a mistake and someone is telling the other the wrong you did while you are there.

- (وَتَرْكُوكَ قَائِمًا) (and leave you (Muhammad (صلى الله عليه وسلم)) standing [while delivering Jumu'ah's religious talk (Khutbah)]): they left the Prophet (صلى الله عليه وسلم) while he was standing, meaning while he was giving the khutbah and this shows bad behavior. When you come for something, you need to finish it until the end. For example, there is a story of a student of knowledge who left his country to study in Medina, while they were studying, there were elephants outside so everyone ran to see them except him. When the teacher asked him why didn't you go and see the elephants. He said I left my country to learn not to see elephants, subhan Allah.
- (قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التَّجَارَةِ) (Say "That which Allâh has is better than any amusement or merchandise!): look at the manner of reforming without breaking and discouraging. It was not mentioned that you have such bad manners, but rather to tell them that all goodness is with Allah (سبحانه وتعالى) and it's better than any lahu or business. Whatever you get from any trade or lahu is little and can easily be spoiled compared to the reward and goodness you get from Allah (سبحانه وتعالى). People think the more they have, the happier they'll be, but the more you have of the duniya, the more you worry and stress. You might worry about one room and now it's one house, getting married, having children, etc. When you make your concern the akhira, then Allah (سبحانه وتعالى) will give you both pure rizq of the duniya and akhira.

- (وَاللَّهُ خَيْرُ الرَّازِقِينَ) (And Allâh is the Best of providers."): rizq is guaranteed, while you're in the womb of your mother, the angels record your rizq and it's all written in the Preserved Tablet, but what is not guaranteed for you? Your akhira. You need to work for it and you will get accordingly. But your rizq, whether you work more or less, you'll get exactly what's written for you. For example, whatever is written for you to eat this day, you will eat, no more and no less. Allah (سبحانه وتعالى) is the best of providers because when He provides you then no one can take it away from you.

This is the end of Surah Al Juma'a. May Allah (سبحانه وتعالى) accept from all, forgive us and make it for us and not against us. May Allah (سبحانه وتعالى) never make us of the heedless. Ameen.

Rulings of the Friday Prayer (أحكام صلاة الجمعة)

Introduction

- Meaning of (الجمعة) is gathering of many creation.
- Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمٌ) (Abu Huraira reported the Messenger of Allah (صلى الله عليه وسلم) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.) - Sahih Muslim 854
- Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَحْنُ الْآخِرُونَ وَنَحْنُ السَّابِقُونَ) (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.) – Sahih Muslim 855
- This truly shows you that Friday is a favor from Allah (سبحانه وتعالى) and when you have these feelings that Friday is a favor from Allah (سبحانه وتعالى), then you are rewarded for these feelings.
- The Friday prayer is different from the dhuhr prayer. There's two khutbahs, etc.

- It is obligatory upon all men to pray the Friday prayer in the masjid.
- If a man misses three Friday congregation prayers then it's written as hypocrisy.

Specialties of Friday Prayer (خصائص صلاة الجمعة)

- It is recommended to send prayers to the Prophet (صلى الله عليه وسلم)
- The Friday prayer is the head of all of the obligations and anyone who leaves it is being careless about it, then it's stamped on him. May Allah (سبحانه وتعالى) protect us. Ameen. Keep in mind this is obligatory for men. Hadith: (قال رسول الله صلى الله عليه وسلم: مَنْ تَرَكَ ثَلَاثَ جُمُعٍ) (The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever missed three jumu'ahs out of negligence, Allah (سبحانه وتعالى) will place a seal over his heart." – An Nisaei, Book # 14 Hadith #1378
- Some scholars say ghusl is obligatory and some say it's obligatory for the one who has an odor so he needs to go ghusl.
- It's recommended to go to the Friday prayer as early as you can from after sunrise, subhan Allah. Hadith: (قال رسول الله صلى الله عليه وسلم: من اغتسل يوم الجمعة غسل الجنابة، ثم راح فكأنما قرب بدنة، ومن راح في الساعة الثانية فكأنما قرب بقرة، ومن راح في الساعة الثالثة فكأنما قرب كبشاً أقرن، ومن راح في الساعة الرابعة فكأنما قرب دجاجة، ومن راح في الساعة الخامسة فكأنما قرب بيضة، فإذا خرج الإمام حضرت الملائكة يستمعون الذكر) (The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever has a bath of purification on Friday, then goes to the masjid (in the first hour), it is as if he sacrificed a camel, whoever goes in the second hour is as if he sacrificed a cow, whoever goes in the third hour is as if he

sacrificed a sheep with horns, whoever goes in the fourth hour is as if he sacrificed a chicken, whoever goes in the fifth hour is as if he sacrificed an egg; when the Imam comes out, the angels attend the gathering to listen to the remembrance.") – Al Bukhari 801

- During that time, you can perform voluntary prayer, dhikr, Qur'an, etc until the imam arrives.
- To recite Surah Al Kahf, you will have light from the bottom of your feet to the top of the sky on the Day of Judgement, and forgiven between the two Fridays, so you really need to hope for the reward. Hadith: (من قرأ سورة الكهف يوم الجمعة سطع له نور من تحت قدمه الى عنان السماء، يضيء به) (يوم القيامة و غفر له ما بين الجمعتين. رواه الحاكم و البيهقي لكن صحح النسائي وقفه)
- There is an hour if the person is praying and asking Allah (سبحانه وتعالى), then it will be responded. It is said from the time the imam arrives until he finishes the prayer, and the time after the 'asr, usually the hour before maghrib. Hadith: (قال رسول الله صلى الله عليه و سلم: إِنَّ فِي الْجُمُعَةِ) (لساعةً لا يوافقها مسلمٌ قائمٌ يصلي يسأل الله خيراً إلا أعطاه إياه) (The Messenger of Allah (صلى الله عليه وسلم) said: "Surely in Friday there is an hour if a believer stands in prayer and asks Allah for good, he will be granted it." – Al Bukhari 6400
- The Prophet (صلى الله عليه وسلم) used to recite Surah As Sajda and Surah Al Insan in the Friday fajr prayer.
- The khutbah is in the Friday prayer, where there is praising Allah (سبحانه وتعالى), magnifying Him, witnessing His Oneness, the sending of the Messenger (صلى الله عليه وسلم), and worships.

- There are no rawatib before the Friday Prayer, it is only after the prayer. It's possible to pray 2 units or 4 units or even 6 units – all prayer in units of 2. This shows flexibility in fiqh unlike the tenets of belief which are fixed. Hadith: (عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (" إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا) (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: When any one of you observes the Jumu'a prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards.) – Sahih Muslim 881 and Hadith: (عَنْ ابْنِ عُمَرَ، قَالَ كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا) ('Ata said: When Ibn 'Umar offered the Friday prayer in Mecca he would go forward and pray two rak'ahs, he would then go forward and pray four rak'ahs) - Sunan Abi Dawud 1130, Authenticated by Al Albani as Sahih and Hadith: (لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ) (He would not pray after the Friday prayer till he departed. He would then pray two rak'ahs.) – Sunan Abi Dawud 1252
- If a person enters the masjid and the imam is conducting the khutbah, he should not sit until he prays two units for the greeting of the masjid first. (إذا جاء أحدكم يوم الجمعة و قد خرج الإمام فليصل ركعتين).
- If you forget to pray the greeting of the masjid and the period was too long and then you remembered, you don't pray it. But if you sit and then shortly remember, then it's ok to pray it.

Case #1

- It is not allowed to speak while the imam is conducting the khutbah. Surah Al 'Araf 204: (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ) (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy.)
 - Notice they took evidence for Qur'an because there is kalam Allah in the khutbah and this shows magnification of kalam Allah, as well in study circles, one should not interrupt.
- If you tell someone to 'be quiet' during the Friday khutbah, then it's considered vain talk and it's sinful, even though you're enjoining good, but this shows the gravity of it speaking during the khutbah. Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا قُلْتَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ) (صَلَّى اللَّهُ عَلَيْهِ) (Abu Hurairah reported the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying: When you tell (your brother on Friday) to be silent while the imam is giving the sermon you are guilty of idle talk.) - Sunan Abi Dawud 1112, Authenticated by Al Albani as Sahih
- There is no reward for the person if he tells someone to be quiet, subhan Allah. This reminds you of the parable of the tornado, you can work hard but one word can spoil all of your good deeds.
- The imam can speak to those present during the khutbah and those present can speak to the imam during the khutbah in case of emergency.
- It is not permissible to give to someone asking for money during the khutbah.

Case #2

- When you hear the Prophet's (صلى الله عليه وسلم) name being mentioned during the khutbah, then you need to send blessings but do not say it out loud, it should be quietly.
- When the imam makes a dua'a during the khutbah, it is sunnah to say 'ameen' but not out loud.
- The imam would not raise his hands during the khutbah, similarly the ones listening would not raise their hands either only when seeking rain.
- It's not allowed to be playing with the hands, feet, clothes, beard, etc – you need to really be sitting properly. Hadith: (من مس الحصا فقد لغا) (و من لغا فلا جمعة له) (Whoever plays with a pebble then it's idle talk and whoever engages in idle talk then there is no Friday (reward) for him) – At Tirmidhi whoever is playing around then there is no reward for the Juma'a, subhan Allah. Too much playing around removes the khushu'. Imagine other things like the mobile, keys, etc.
- Don't be busy looking at others, or looking right and left because it will distract you from listening to the khutbah. Focus and only look at the imam.
- If someone sneezes, then he should say 'alhamdulillah' silently to himself, not out loud, subhan Allah.
- It is allowed to speak before the khutbah and after it and in between the two khutbas, but it is disliked to speak about matters of the duniya. It is not allowed to speak while the imam is conducting the khutbah while standing.

Introduction

- The Friday prayer is obligatory upon all Muslim males who have reached the age of puberty, who are sane, and there is no excuse for them to miss: ie, sickness, etc.
- Surah Al Juma'a 9: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ) (O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer),)
- It is not obligatory upon the disbeliever due to the lack of tawheed, it is not obligatory upon the woman in order to not burden her, nor someone who has not reached puberty, and someone not sane. If children attend, it is not obligatory for them, but they are rewarded for it.

Friday while travelling

- Case 1: for a person who is just transiting somewhere, then the Friday prayer is not obligatory, but if he happens to see people praying Juma'a, then he would join them.
- Case 2: a person who is travelling but staying in that place, then the Friday prayer is obligatory
- If someone is going on a picnic, or to the outdoors, and there is no masjid in the area, more than 3 miles, then Friday prayer is not obligatory on him, so he prays dhuhr. This shows you great ease in the deen, subhan Allah. You can see many names of Allah (سبحانه وتعالى) in fiqh – Ar Rabb, Al Lateef, Ar Rahman Ar Raheem, Al Qadir, Al Wahab, Al Manan, Al Awal Al Akhar. Allah (سبحانه وتعالى) has

accepted Islam as our deen, so why go to something else or add to it? Subhan Allah.

- It is not obligatory for the women to attend the Friday prayer but if she does attend then she is rewarded for it. It is not obligatory on the one who is sick either.

Conditions for the Validity of the Friday Prayer (شروط صحة الجمعة)

- Timing: Surah An Nisa'a 103: (إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا) (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours) when the sun is slightly past being vertical in shadow, ie: dhuhr.
- Number of people praying: there should be a minimum of three people resident and the masjid needs to be a structured building, not a tent.
- Khutbahs: there are two khutbahs before the prayer. And the Prophet (صلى الله عليه وسلم) would stand while conducting it and he would sit in the between the two khutbahs. This is important for the prayer to be valid.
- Intention: there needs to be an intention for listening to the khutbah and the topic of the khutbah should address current conditions.

Way of the Khutbah (سنن الخطبة)

- If you follow these then you are rewarded.
- The Prophet (صلى الله عليه وسلم) would give the khutbah while standing on the minbar. Why? Because it is effective when everyone can see the imam and everyone can hear.
- The imam enters saying salam to those present.
- For the imam to sit in between the two khutbahs
- To conduct the khutbah while standing – Surah Al Juma'a 11: (وَتَرَكُوكَ قَائِمًا) (and leave you (Muhammad (صلى الله عليه وسلم)) standing [while delivering Jumu'ah's religious talk (Khutbah)].)
- To face the people while conducting the khutbah and he should look to the center, not right and left.
- To make the khutbah short and concise and the prayer long. If the khutbah is too long then it will bore those present and they will lose focus. And don't make it too short either that people don't benefit. Hadith: سمعت رسول الله صلى الله عليه وسلم يقول: "إن طول صلاة الرجل، وقصر خطبته، مئنة) ('Ammar bin Yasir (May Allah be pleased with them) reported: I heard Messenger of Allah (صلى الله عليه وسلم) saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short." – Muslim Book 2, Hadith 700. The prayer is kallam Allah so it's longer. And sometimes the khutbah can be made longer depending on the case.

- It is sunnah to raise the voice which giving the khutbah because that makes the admonition more effective. And when he would speak, he should speak clearly, strongly, and without hesitance.
- It is sunnah to make dua'a for the Muslims in general for anything that is good for their life and hereafter, especially since that is a responded period.
- When he completes the second khutbah then he will begin immediately with the prayer.

How to perform the Friday Prayer (كيفية صلاة الجمعة)

- It is two units of prayer and it is recited loudly, unlike the dhuhr prayer. It is sunnah to recite Surah Al Juma'a in the first unit and Surah Al Munafiqoon in the second unit. Or to recite Surah Al A'la in the first unit and Surah Al Ghashiyah in the second unit. He would not split reciting one surah between the two units since that is against his Sunnah.
- If someone joins and catches at least one unit then it's still counted as Friday prayer. But if he doesn't pray at least one unit then he's missed the Friday prayer and needs to pray 4 units of dhuhr prayer.

May Allah (سبحانه وتعالى) help us to act in the way pleasing to Him.

Ameen.

ADDITIONAL RESOURCES

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