

The Friday Prayer

Objectives of this section:

- To learn the virtues and importance of Friday prayer
- To learn the conditions for Friday prayer.

Al-Jum'ah is derived from the verb Ijtama which means the gathering together of people.

The Ruling for the Friday Prayer

It is fardh un Ainun i.e. it is compulsory for every individual who is able to fulfil it's conditions. It consists of two units of prayer as important as the Zuhr prayer. Jum'ah is a substitute of Zuhr because if it is missed the four units of Zuhr still have to be performed. It is narrated from Umar that the Prophet ﷺ said "the prayer during a journey is two units, the Eid of sacrifice is two units, the Eid of Fitr is two units, the Friday prayer is two units" (Musnad Ahmed).

Its compulsory nature is established from the Quran, Sunnah and the consensus therefore its denier is a kaafir. The Quran says: -

"O believers! When you are called to the prayer on Friday, then hurry to Allah's remembrance and leave the trading" (Juma:9).

And in the Sunnah,

- Jabir bin Abdullah says the blessed Prophet ﷺ gave us a sermon and said "O people! Seek forgiveness from Allah before you die and rush to do good deeds before you become busy and know that Allah has made Friday compulsory in this place of mine, in this month of mine from this year till the day of judgement. Whoever misses it in my life or after me and he has a just or cruel ruler who wants to reduce it or stand up against it Allah will not gather for him nor bless his work, listen! There is no prayer for him, no Zakat for him, no hajj for him, no fasting for him and no righteousness until he repents. Allah turns to him in kind (Ibn Majah).

- Jabir narrates the Prophet ﷺ said: "Whoever believes in Allah and the day of Judgement, Friday is Compulsory except for the sick, the traveler, the child and the slave whoever neglects it because of business or sport Allah neglects him and Allah is the independent the praiseworthy" (Dar-ul-Qutni).

Merits of the Friday Prayer

1. Abu Huraira reports that the blessed Prophet ﷺ said: *"whoever takes a bath on Friday and wears his best clothes and puts on perfume (if he has it) then comes for the prayer and does not trample over people then prayed what Allah has made compulsory for him then remained silent when the Imam appeared until he finished his prayer: It will be an atonement for (his sins) from Friday to Friday"*

(Abu Dawud).

2. Abu Huraira reports from the blessed Prophet ﷺ on Friday the Angels stand at the door of the mosque, they write down the name of the first person who comes and then the second and so on. The reward of the first is like giving a she-Camel then like giving a cow then like giving a ram then a hen and then an egg. When the Imam comes out they close their books and listen to the sermon.

The Merits of Friday

1. Abu Huraira reports from the Prophet ﷺ that he ﷺ said about Friday it is from gathering. "O group of Muslims! God has made this day a festival for you so take a bath and do miswak." (Tabrani).

2. Abu Lababa said that the blessed Prophet ﷺ said: "Friday is the best of all days and greatest of them all in the sight of Allah. It is greater than the day of sacrifice and the day of Fitr. In it are five things: Allah created Adam ﷺ on this day and Adam ﷺ died on this day, and in it is a moment in which whatever the person beseeches it is granted as long as it is not something forbidden. (Ibn Majah).

3. Ibn Ans says the blessed Prophet ﷺ said: the best of your days is Friday, in it Adam was created and on this day the trumpet will be blown and in it is the lightening therefore send more blessings on me on this day. Your blessings are presented to me". A man asked "O messenger! How are our blessings conveyed to you, you will be in dust?" He replied "Allah has forbidden the eating of the prophets". (Ibn Majah).

Warning Against Missing The Friday Prayer.

1. Abu Huraira said I heard the Messenger ﷺ saying on the steps of the pulpit "people should stop their trading on Fridays or else Allah will seal their hearts and they will become amongst the forgetful" (Muslim).

2. Abu Ja'd reports that the Prophet ﷺ said "whoever misses three Fridays consecutively due to laziness Allah seals his heart". (Nisai)

3. Abdullah reports that the blessed Prophet ﷺ said about people who remain behind from Friday prayer (i.e. those who miss it) "I thought of telling someone to lead the congregation and then I would go and burn the houses of those who remain behind on Friday" (Muslim).

4. Sumara bin Jundab reports that the Prophet ﷺ said "whoever misses Friday without a good excuse he should give a dinar (in charity) if he doesn't have that a half dinar". (Abu Dawud)

For Whom Is Friday Prayer Compulsory?

Friday prayer is compulsory on the following people:

- On men not on women.
- On free men not on slaves.
- On adults not on children.
- On healthy not on sick people.
- On settled residents not on travellers.
- On the sane not on insane.

Requirements For Holding The Friday Prayer

These are six:-

1. The mosque must be in a town. According to Imam Abu Hanifa "It is a large town with markets and a governor who is able to do justice to the oppressed people".
(Radd ul Muktar)

It is permissible to do Friday prayer in several places in one town and it is permissible in a single place like open ground.

Those people for whom Friday is not compulsory are people from villages or hamlets who should pray zuhr with Azan and Iqama, and travellers if they are in a town on Friday they should pray individually and similarly people of the town if they have missed Friday prayers they should pray individually too. Prisoners and sick people do the same. Friday prayer is permissible in Mina but not in Arafat.

Note: All those places about which there is doubt about their township, they should pray Juma and then pray four units of Zuhr as cautionary.

2. The Sultan:

Friday prayer should be established only with the permission of the Muslim ruler. This is to ensure there is no civil commotion or breach of law and order. The sermon should only be given by the permission of the imam.

If it is not possible to obtain the Sultan's decree for the establishment of Friday prayer due to his death or turmoil then the people can choose their own Imam. If the non-Muslims rule the country Muslims should appoint their own Qadi and establish Friday prayer and Eid prayers. But they should work towards having their own Muslim ruler.

3. The time of zuhr:

Friday prayer is not permissible before or after the zuhr time. Anas bin Malik reports the Prophet ﷺ used to pray the Friday prayer when the sun began declining (from its zenith). (Bukhari)

4. Admission: open to everyone:

There should be no hindrance to anyone to enter the place of prayer.

5. The Congregation:

It is a condition that there should be at least three people other than the Imam.

6. The sermon:

The conditions for the sermon are:

(1) The sermon must be before the prayer not after it. It is not permissible to do sermon afterwards.

(2) There should be at least one person listening.

(3) There should be no talking between the sermon and the prayer.

(4) It should be loud so that the audience can hear. As far as Arabic is concerned it is not a condition for the sermon even if the khateeb is capable of delivering it in Arabic (according to Imam Abu Hanifa) and it is a condition according to Imam Yousaf and Muhammad if the khateeb is capable. It is undesirable for the khateeb to talk during the sermon except if it is enjoining good. When the Imam appears for the sermon there should be no talking, no praying, or replying to the sneeze or returning the salam or sending blessings on the Prophet ﷺ. If someone is praying nafl and the khateeb begins he should break his prayer before the prostration. One can sit as one likes for the sermon however the best way to sit is to sit as in tashahud.

Sunnah's of Sermon

These are seven: -

1. Cleanliness: The khateeb should be clean.
2. Sitting on the pulpit before starting the sermon.
3. Azan should be said in front of him.
4. Standing up whilst giving the two sermons.
5. Congregation should turn towards the khateeb.

Shamsul Imma said whoever is in front of the Imam he should face him and whoever is on his left or right should turn so as to face him, and Sarkhasi said that the custom in our time is that the people face towards Qibla and don't face their khateeb because it would disturb the rows after the khateeb has completed the khutba and the congregations are very large, and this custom is good.

6. The Sermon: -

The sermon is split into two parts.

The first sermon should start with Taawuz silently and then saying Hamd and Sina loudly and the declaration and blessing upon the blessed Prophet, and then warning

against sins and reminding of things that would lead to salvation here and in the hereafter and recitation of verses of the Quran.

The second sermon should begin with Hamd, Sina and blessings upon the blessed Prophet and praying for the welfare of the Muslims, seeking forgiveness for them and praying for the ruler and seeking God's help for them as appropriate to the political circumstances. This is because Abu Musa Al Ashari used to pray for Umar in his sermon and no one amongst the Companions of the Prophet ﷺ criticised him. The second sermon ought to mention the four caliphs and the two uncles of the Prophet ﷺ as this is desirable.

7. Sitting down between the two sermons:

To sit between the two sermons for a short period, as long as it takes to read 3 verses of the Glorious Quran.

Abdullah bin Umar said 'The Prophet ﷺ used to make two sermons and sit in between them. (Bukhari)