**Friday (Jumu‘ah) Prayer**



**62:9**. O you who believe! When the call is made for the Prayer on Friday, then move promptly to the remembrance of God (by listening to the sermon and doing the Prayer), and leave off business (and whatever else you may be preoccupied with). This is better for you, if you but knew.2  **(1)**



**62:10**. And when the Prayer is done, then disperse in the land and seek (your portion) of God's bounty, and mention God much (both by doing the Prayer and on other occasions), so that you may prosper (in both worlds). (2)

564. Salman al Farisi, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “When a man does ghusl on the day of Jumu’ah, making himself as clean as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu’ah.” (Sahih al-Bukhari, Jumu’ah, 6). (3)

565. Abu Hurayra, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “Anyone who does ghusl on the day of Jumu’ah, the same as for janaba (a state requiring ghusl), and then goes in the first part of the time, it is as if he has sacrificed a camel. If he goes in the second part of the time, it is as if he has sacrificed a cow. If he goes in the third part of the time, it is as if he has sacrificed a horned ram. If he goes in the fourth part of the time, it is as if he has sacrificed a hen. If he goes in the fifth part of the time, it is as if he has sacrificed an egg. When the Imam comes out, the angels settle down to listen to the reminder.” (Sahih al-Bukhari, Jumu’ah, 4; Sahih Muslim, Jumu’ah, 10). (4)

The Friday (Jumu‘ah) prayer is a congregational prayer performed in the mosque at noon on Fridays. Attending the Friday prayers is compulsory for every male Muslim. Those who attend this congregational prayer do not separately perform the normal noon prayer; however, if an individual misses a Friday prayer due to any reason, then he must perform the noon prayer during the time for the noon prayer.

The Friday prayers were prescribed an obligatory act of worship with the revelation of the following verse of the Qur’ân:

*O you who believe! When the call is made for the Prayer on Friday, then move promptly to the remembrance of God (by listening to the sermon and doing the Prayer), and leave off business (and whatever else you may be preoccupied with). This is better for you, if you but knew.* (Jumu‘ah 62:9)

The Importance of the Friday Prayers The Friday prayer encourages Muslims to gather and socialize, strengthens the ties of brotherhood, and secures unity and solidarity among the community. Prophet Muhammad, peace and blessings be upon him, greatly emphasized the importance of attending the Friday prayers. The words, “...*move promptly to the remembrance of God*” in the above verse are words of warning: “Do not underestimate the importance of the Friday prayers, for this prayer is important to Me. Be prompt in attending Friday prayers, and never neglect the prayer due to worldly duties.” The Prophet said, “Whoever performs *ghusl*, attends the Friday prayers, and listens silently and attentively to the imam’s sermon will be forgiven for his sins from that Friday until the next, with an addition of three days (ten days in total).”

Who must perform the Friday prayers?

Attending the Friday prayer is compulsory for every Muslim male who is sane, has reached puberty, and is at liberty to do so (those who are politically free). The Friday prayer is not obligatory for those who are ill or travelling, for children, for women, or for those who are not free. However, those stated above can attend the mosque for the Friday prayer if they wish to do so.

How are the Friday prayers performed?

The Friday prayer is performed at the time prescribed for the daily noon prayer on Fridays. The *Adhân* for the Friday prayer is called from the minaret of the mosque. On entering the mosque, initially the first Sunnah (four units) of the Friday prayer is performed in the same way as the Sunnah of the noon prayer. After the Sunnah prayer, the *adhân* is recited again, only this time inside the mosque, after which the imam begins the sermon. The purpose of the sermon is to explain Islamic subjects to the Muslims; that is, to inform and enlighten the community regarding religion and the world in general. It is necessary to remain quiet and listen to the imam as he gives the sermon. In one hadith, the Prophet stressed the importance of not speaking during the Friday sermon: “If a person tells somebody next to him to ‘Be quiet and listen’ while the imam is giving the sermon, he too would have spoken.” The sermon is one of the conditions which validates the Friday prayer. The *iqâmah* is recited after the sermon, and two *fard* units of the prayer are performed with the congregation. Prayers of those who arrive in time for the *fard* prayers are also valid. Even if a person reaches the last sitting of the Friday prayer, he rises to the standing position as the imam gives *salâm* at the end of the prayer and performs two units of prayer, thereby validating the Friday prayer.

The two-unit *fard* of the Friday prayer is performed in the same way as the *fard* units of the morning prayer.

As in the case of all the *fard* prayers performed in congregation, when performing the *fard* of the Friday prayer, those complying with the imam do not recite *Al-Fâtihah* or any other verse of the Qur’ân, but while in the standing position following the opening *takbîr*, they only recite *Subhânaka* and *A‘ûdhu-Basmala*. They continue to recite the necessary supplications during the bowing, prostrating, and sitting positions as in all the other prayers.

After the *fard* prayer, the four-unit last Sunnah of the Friday prayer is performed in the same way as the first Sunnah of the Friday prayer. Following the last Sunnah of the Friday prayer, there is a prayer consisting of four units called the *Salâtuz-Zuhr*. This is performed in the same way as the *fard* of noon prayer. This is followed by two more units of prayer performed in the same manner as the last Sunnah units of the noon prayer with the intention completing the Sunnah units of the prescribed noon prayer.

**References**

**(1) 62:9.The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(2) 62:10. The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(3-4)Nawawi, Imam. Riyad As-Salihin; The Gardens of the Righteous: A collection of authentic hadiths. Tughra Books Press, Inc. 2014**

**(4) The Young Person’s Guide to Living Islam, Asli Kaplan Tughrabooks**