

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خُطْبَةُ الْجُمُعَةِ

# Friday Sermon

*The Sunnah of Jumu'ah and the  
Etiquette of the Khutbah*

DELIVERED AT

Masjid Adam



**ŞİFAH**

SCHOOL OF ISLAMIC  
FOUNDATIONS &  
ADVOCACY FOR HUMANITY

# The Sunnah of Jumu'ah and the Etiquette of the Khuṭbah

## The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ  
 أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
 اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَا بَعْدُ: فَإِنَّ أَصْدَقَ  
 الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ  
 بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي \* وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي \* يَفْقَهُوا  
قَوْلِي \*

*We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.*

**Sūrah Ṭā Hā (20:25 to 28)**

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

## The Best Day the Sun Has Risen Upon

There is a day that returns to us every week, and most of the world lets it pass like any other, unaware of the treasure that has come to their door. It is the day of Jumu‘ah. To the people around us it is simply Friday, the end of a working week, a name on a calendar. But to the believer who knows its worth it is a festival that Allah gave to this Ummah, a weekly ‘id, a day upon which the greatest events of creation took place and upon which the greatest gifts are poured out. Listen to how our Prophet ﷺ described it.

خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ

*The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted into Paradise, and on it he was expelled from it.*

**Source:** Ṣaḥīḥ Muslim **Hadith No:** 854 **Authenticity:** Ṣaḥīḥ, narrated by Abū Hurayrah رضي الله عنه

The best day, brothers and sisters, that the sun has ever risen upon. Not merely a good day, but the best of all days. And yet how many Fridays have passed over us while we treated them as ordinary, hurrying through the prayer and returning to our affairs without pausing to honour what Allah has honoured? Today we will walk through this day together as the Prophet ﷺ taught us to live it, from the moment we wake and prepare our bodies, to the walk toward the masjid, to the way we sit while the khaṭīb stands, to the quiet hour before sunset when the heavens are open to our du‘ā. Every one of these is a Sunnah he left for us, and every one of them is a door of mercy that most people walk past without knocking.

## The Command of the King

Before we speak of the manners of the day, we must understand its rank in the sight of Allah. He did not leave the Friday prayer to our preference. He named an entire sūrah of His Book after it, the sixty-second sūrah, Sūrah al-Jumu‘ah, and within it He issued a direct command that lifts this gathering above every appointment we keep in our week. He said:

ج  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ  
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ \*

*O you who believe! When the call is made for prayer on the day of Jumu'ah, hasten to the remembrance of Allah and leave off trade. That is better for you, if only you knew.*

**Sūrah al-Jumu'ah (62:9)**

The scholars take the command to hasten and the command to leave off trade as clear proof that attending the Friday prayer is an obligation, a farḍ, upon every accountable Muslim man. When Allah tells us to leave our buying and selling, He is telling us that at this hour there is nothing on earth worth more than standing before Him. The shop can wait. The email can wait. The screen can wait. He then teaches us the balance of the believer, who worships without abandoning the world and works without forgetting his Lord, for immediately after the command He said:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا  
لَعَلَّكُمْ تُفْلِحُونَ \*

*Then when the prayer is concluded, disperse through the land and seek of Allah's bounty, and remember Allah much, so that you may be successful.*

**Sūrah al-Jumu'ah (62:10)**

See the wisdom, brothers and sisters. Allah does not ask us to abandon our livelihood. He asks us only to place it beneath Him in rank. When the call is made, we come. When the prayer is finished, we return to the marketplace to earn what is lawful, but now we carry Allah with us into the marketplace, remembering Him much. Then Allah gently rebukes those whose hearts are pulled the wrong way, who let a passing distraction drag them from His remembrance:

ج  
وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ  
وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ \*

*Yet when they saw some merchandise or amusement, they flocked to it and left you standing. Say: What is with Allah is better than amusement and trade, and Allah is the best of providers.*

**Sūrah al-Jumu'ah (62:11)**

How closely this describes our own age. A caravan came into Madīnah with its drums during the khuṭbah, and some of the people slipped away toward it, leaving the Prophet ﷺ standing on the minbar. Allah corrected them from above the seven heavens. Ask yourself, brothers and sisters, what is my caravan? What is the drum that pulls my heart out of the masjid even while my body remains inside it? For many of us today it fits in our pocket. It buzzes and lights up while the khaṭīb speaks, and our attention flocks to it and leaves the remembrance of Allah standing. Allah answers every such distraction with one sentence that should settle in the heart of every believer: what is with Allah is better than amusement and trade, and Allah is the best of providers.

## Adorning Yourself for the Meeting

Once we understand the rank of this day, the manners of it become beautiful rather than burdensome. A person who is called to meet a king prepares his body, his clothing, and his scent. And we are called every week to the house of the King of kings. So the Prophet ﷺ taught us to begin the day by purifying ourselves. He made the bath of Friday a matter of great emphasis:

الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طَيْبًا إِنْ وَجَدَ

*Ghusl on Friday is obligatory upon every person who has reached puberty, as is cleaning the teeth with the siwāk and applying perfume if available.*

**Source:** Ṣaḥīḥ al-Bukhārī **Hadith No:** 887 **Authenticity:** Ṣaḥīḥ, narrated by Abū Sa'īd al-Khudrī رضي الله عنه

In a single narration the Prophet ﷺ gathered three of the Sunnahs of this day. He joined the bath of the body, the cleaning of the mouth with the siwāk, and the use of a pleasant scent, for a believer who comes to sit shoulder to shoulder with his brothers should come clean, fresh, and pleasant, never carrying an odour that harms those beside him. An-Nasā'ī records the same instruction, that a man should apply whatever perfume he can find. This is not vanity, brothers and sisters. It is honour shown to the gathering of Allah, and it is kindness shown to the servants of Allah who will pray beside you. And it is not only the body that we adorn, for Allah Himself commanded that we beautify ourselves whenever we come to the masjid:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ \*

*O children of Adam, take your adornment at every masjid.*

**Sūrah al-A'rāf (7:31)**

مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ... وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ

*Whoever performs ghusl on Friday, and wears his best clothes, and applies perfume if he has it, then goes early and does not separate two people, and prays what is written for him, and listens quietly when the imam speaks, his sins between that Friday and the next are forgiven.*

**Source:** Ṣaḥīḥ al-Bukhārī **Authenticity:** Ṣaḥīḥ, narrated by Salmān al-Fārisī رضي الله عنه

Reflect on the promise at the end of the hadith of Salmān, brothers and sisters. A person who simply prepares well, comes early, sits quietly, and honours those around him is forgiven all the sins between one Friday and the next. Look at the mercy of Allah. He turns the ordinary acts of a clean shirt and an early arrival and a silent tongue into a means of erasing a week of sin. So ask yourself this Friday, and every Friday: did I come to the house of Allah the way I would come before someone I wished to honour, or did I stumble in at the last moment, unwashed in heart and hurried in step?

## The Walk of the Righteous

Having prepared himself, the believer sets out. And even the journey to the masjid is worship, weighed and recorded. The Prophet ﷺ encouraged us to walk to the prayer when we are able, for in every step there is reward:

مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ... ثُمَّ مَشَى وَلَمْ يَرْكَبْ

*Whoever performs ghusl on Friday, then goes early and walks rather than rides, drawing near to the imam and listening without idle talk, for every step he takes he has the reward of a year of fasting and praying.*

**Source:** Sunan Abī Dāwūd 345, Sunan at-Tirmidhī 496 **Authenticity:** Ṣaḥīḥ, narrated by Aws ibn Aws رضي الله عنه

A year of fasting and standing in prayer, brothers and sisters, for every single step. Count the steps between your home and the masjid and imagine the mountain of reward that a believer earns simply by choosing to walk when he could have ridden, and by leaving his house early rather than late. This is why the Prophet ﷺ spoke of the reward of coming early in degrees, from the greatest sacrifice down to the smallest, so that no one would think the hour of arrival is a small matter:

مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدْنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ  
فَكَأَنَّمَا قَرَّبَ بَقْرَةً

*Whoever takes a bath on Friday like the bath for major impurity and then goes early, it is as if he sacrificed a camel; whoever goes in the second hour, it is as if he sacrificed a cow; and so on down to an egg. Then when the imam comes out, the angels fold up their scrolls and come to listen to the remembrance.*

**Source:** Ṣaḥīḥ al-Bukhārī 881, Ṣaḥīḥ Muslim 850 **Authenticity:** Muttafaquun 'Alayh, narrated by Abū Hurayrah رضي الله عنه

Notice the final image the Prophet ﷺ gives us, brothers and sisters. The angels stand at the doors of the masjid recording who comes first and who comes after, until the moment the khaṭīb ascends the minbar. Then they close their books and enter to listen. The one who arrives after that has missed his name in the register of the early. We live in an age where we can time our arrival to the very minute, slipping in as the iqāmah is called, proud that we did not miss the prayer. But we did miss something. We missed the sacrifice of the camel. We missed our name on the angel's scroll. Coming early to Jumu'ah is a lost sunnah that costs us nothing but our habit, and returns to us a reward we cannot measure.

## Entering the House of Allah

When the believer reaches the masjid, the manners continue. The Prophet ﷺ taught that no one should sit down in the masjid until he has greeted it with two rak'ahs:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

*When one of you enters the masjid, let him pray two rak'ahs before he sits down.*

**Source:** Ṣaḥīḥ al-Bukhārī **Hadith No:** 1167 **Authenticity:** Ṣaḥīḥ, narrated by Abū Qatādah رضي الله عنه

So the believer does not drop into his place the moment he arrives. He greets the house of his Lord with a short prayer, even on Friday, even as the khaṭīb speaks, as the scholars have detailed. And when he looks for his place, he brings with him a beautiful courtesy toward the servants of Allah already seated. He does not force his way through the rows, and he does not split apart two people to squeeze himself between them. This too is from the sunnah of Salmān's hadith, that a person comes and does not separate two who are already sitting together:

وَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ

*and he does not separate between two people who are already seated together.*

**Source:** Ṣaḥīḥ al-Bukhārī **Hadith No:** 910 **Authenticity:** Ṣaḥīḥ, narrated by Salmān al-Fārisī رضي الله عنه

Look how our religion joins the worship of Allah to the gentle treatment of His creation. Even in the eagerness to draw near, we are not permitted to trample the comfort of a brother. We do not push, we do not force, we do not climb over people to reach the front. We take the place we find and we make ourselves small so that others are at ease. This is the character the masjid is meant to teach us, and if it does not soften us toward one another, we have not understood why we gathered. Brothers and sisters, in the second khuṭbah we will stand with the believer as the imam himself rises, and learn how the Prophet ﷺ taught us to honour the khuṭbah itself, for the manners of listening are as sacred as the manners of coming.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

## The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.*

### A Reminder Carried Home

Dear brothers and sisters, in the first khuṭbah we followed the believer from his home to his place in the row. We learned that Friday is the best day the sun has risen upon, that Allah commanded us to leave our trade and hasten to His remembrance, and that the Prophet ﷺ taught us to purify our bodies, wear our best, perfume ourselves, walk early, and honour those we sit beside. Now we arrive at the heart of the gathering, the moment the khaṭīb ascends the minbar and begins to speak. The khuṭbah is not a pause before the prayer. It is part of the worship of Jumu'ah, and the Prophet ﷺ surrounded it with manners as careful as the manners of the prayer itself.

### When the Imam Rises: The Etiquette of the Khuṭbah

The first and greatest etiquette is silence. Complete, attentive, respectful silence. The Prophet ﷺ made this so weighty that even a word spoken to correct another person, a word that seems good in itself, becomes idle talk that strips the reward from the day:

إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ

*If you say to your companion, Be quiet, on Friday while the imam is delivering the khuṭbah, then you have engaged in idle talk.*

**Source:** Ṣaḥīḥ al-Bukhārī 934, Ṣaḥīḥ Muslim 851 **Authenticity:** Muttafaquun 'Alayh, narrated by Abū Hurayrah رضي الله عنه

Reflect on this carefully, brothers and sisters. Telling someone to be quiet is, on its face, an act of enjoining good. Yet during the khuṭbah even this small word counts as laghw, as idle talk, and idle talk during the khuṭbah cancels the special reward of that Jumu'ah. If a word of correction is too much, what of casual conversation, whispered jokes, or greetings exchanged while the khaṭīb reminds us of Allah? And the Prophet ﷺ did not stop at speech. He forbade even the restless movement of the hands, the fidgeting that betrays a wandering heart:

*Whoever performs ablution well, then comes to the Friday prayer, listens attentively and keeps silent until the imam finishes, will be forgiven for whatever is between that Friday and the next, and three days more; and whoever touches the pebbles has engaged in idle talk.*

**Source:** Ṣaḥīḥ Muslim **Hadith No:** 857a **Authenticity:** Ṣaḥīḥ, narrated by Abū Hurayrah رضى الله عنه

In the masjid of the Prophet ﷺ the floor was spread with small pebbles, and he told us that even to sift them idly through the fingers during the khuṭbah is laghw. If merely playing with pebbles was forbidden because it distracts from listening, then what would he ﷺ say about the phone that sits in our hand today, lighting up with messages and notifications while the khaṭīb speaks the words of Allah? Brothers and sisters, the same ruling that named the pebbles names the phone. Put it away. Turn it over. Let nothing move in your hand or on your tongue while the remembrance of Allah is being delivered, and Allah will forgive you the sins of eight days, from this Friday to the next and three days more. That is His generosity to the one who simply listens.

Alongside silence comes the posture of attention. The Companions, when the Prophet ﷺ stood to deliver the khuṭbah, would turn their faces toward him and give him their full attention. This facing of the khaṭīb is reported in the collections of at-Tirmidhī and Ibn Mājah, and although the raised chain is weak, the practice of facing the khaṭīb is firmly established as the way of the Companions and the Salaf who came after them. So we do not sit sideways, lost in our own thoughts. We turn our bodies and our hearts toward the one reminding us of Allah, because the whole purpose of the khuṭbah is the remembrance of Allah, and anything that distracts us or distracts others opposes that very purpose.

The Prophet ﷺ even taught us how to sit. He disliked one particular posture on Friday, the ḥabwah, in which a person draws his knees up to his belly and wraps his arms around them:

*The Prophet ﷺ forbade sitting in the ḥabwah, drawing the knees up to the belly and clasping them with the arms, on Friday while the imam is delivering the khuṭbah.*

**Source:** Sunan Abī Dāwūd and Sunan at-Tirmidhī; Riyāḍ aṣ-Ṣāliḥīn 1705 **Authenticity:** Ḥasan, narrated by Mu'adh ibn Anas al-Juhanī رضي الله عنه

The scholars explain that this posture was discouraged because it invites drowsiness, so that a man begins to nod off while the khaṭīb speaks, and because it may expose what should be covered. See how complete the guidance of our Prophet ﷺ is, brothers and sisters. He did not only tell us to be silent. He taught us how to hold our very bodies so that our attention would not slip and our worship would not be spoiled by sleep. And there is a manner that concerns not the one already seated, but the one who arrives late and pushes forward. 'Abdullāh ibn Busr described a man who came stepping over the necks of the people while the Prophet ﷺ was speaking:

*I was sitting beside the Messenger of Allah ﷺ on Friday when a man came stepping over the people's necks, and the Messenger of Allah ﷺ said to him: Sit down, you have caused harm and come late.*

**Source:** Sunan Abī Dāwūd **Hadith No:** 1118 **Authenticity:** Ṣaḥīḥ, narrated by 'Abdullāh ibn Busr رضي الله عنه

You have caused harm and come late. Two faults in one action. He harmed the people he climbed over, and he arrived late when he should have come early. So the lesson is plain, brothers and sisters: come early enough that you never need to climb over a single neck, and if you do arrive late, sit wherever you find a place rather than disturbing those who came before you. The scholars mention a harsh image on the tongue of some narrations, that the one who chatters carelessly during the khuṭbah is like a donkey carrying books, present in body yet gaining nothing from what he carries. That particular wording comes through Musnad Aḥmad and is weak in its exact phrasing, though its meaning is supported by the authentic narrations we have already heard. And it is a meaning worth fearing: that a man can sit through the entire khuṭbah and walk out carrying none of its light, like a beast that carries a load of books and understands not a letter of them.

## Fill the Front, and Close the Gaps

The Prophet ﷺ also turned our attention to the rows themselves, to the front that so many of us leave empty while we crowd the back near the doors. He told us that if people truly grasped the

reward waiting in the first row, they would compete for it and even draw lots to secure a place in it:

*If people knew the reward in the call to prayer and the first row, and could find no other way to obtain it than by drawing lots, they would draw lots for it. If they knew the reward of hastening to the prayer, they would race one another to it; and if they knew the reward of the ‘Ishā’ and Fajr prayers in congregation, they would come to them even if crawling.*

**Source:** Ṣaḥīḥ al-Bukhārī 615, Ṣaḥīḥ Muslim 437 **Authenticity:** Muttafaqun ‘Alayh, narrated by Abū Hurayrah رضي الله عنه

They would draw lots for the front row, brothers and sisters, and we leave it standing empty. So move forward. Complete the front rows before the back, and do not let a gap remain in a row while there is a body that could fill it, for the Prophet ﷺ attached to the closing of a single gap a reward that should make us race to it:

*Whoever fills a gap in the row, Allah raises him by it one degree and builds for him a house in Paradise.*

**Source:** Reported by aṭ-Ṭabarānī; Ṣaḥīḥ al-Jāmi‘ 6010 **Authenticity:** Ṣaḥīḥ li-ghayrihi, graded by al-Albānī

A house in Paradise for a single step forward to close a gap. This is the arithmetic of Friday, brothers and sisters. The rewards are enormous and the actions are small. Step forward and connect the row, and Allah raises your rank and builds you a home in the Gardens. How many of these houses have we walked past, content to pray alone at the back when the front stood open?

## The Hidden Treasures of the Day

Beyond the gathering itself, the Prophet ﷺ scattered through the day of Jumu‘ah a handful of quiet treasures for the one who seeks them. The first is the recitation of Sūrah al-Kahf, the eighteenth sūrah, which lights a path for its reciter from one Friday to the next:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ

*Whoever recites Sūrah al-Kahf on the day of Jumu‘ah, a light will shine for him between the two Fridays.*

**Source:** Al-Ḥākim and al-Bayhaqī **Authenticity:** Ṣaḥīḥ, graded authentic by al-Albānī, narrated by Abū Sa‘īd al-Khudrī رضي الله عنه

The second is the abundance of blessings sent upon the Prophet ﷺ, the ṣalawāt, for our blessings upon him on this day are carried and presented to him directly:

أَكْثُرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ ... فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ

*Send abundant blessings upon me on Friday, for your blessings are presented to me.*

**Source:** Sunan Abī Dāwūd **Hadith No:** 1047 **Authenticity:** Ṣaḥīḥ, narrated by Aws ibn Aws رضي الله عنه

And the third, brothers and sisters, is the hour that many pass by without ever seeking it, an hour in which no du'ā is refused:

فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ ... يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آعَظَاهُ إِيَّاهُ

*On Friday there is an hour; no Muslim servant happens to be standing and asking Allah for something good during it except that He gives it to him.*

**Source:** Ṣaḥīḥ al-Bukhārī 935, Ṣaḥīḥ Muslim 852 **Authenticity:** Muttafaquun 'Alayh, narrated by Abū Hurayrah رضي الله عنه

An hour, brothers and sisters, in which the door of Allah stands open and no sincere request is turned away. The strongest opinion of the scholars places it in the last hour of Friday, in the time before Maghrib, when so many of us are resting, distracted, or already turned back to the world. Imagine that. A window of certain acceptance passes over us every single week, and we sleep through it or scroll through it. This Friday, spend that final hour before sunset with your hands raised, asking Allah for your needs of this world and the next, for there is no better time in your week to ask. And do not forget the Sunnah of the imam at the very dawn of this day, that he recite in the Friday Fajr prayer Sūrah as-Sajdah in the first rak'ah and Sūrah al-Insān in the second, as the Prophet ﷺ used to do, so that the day begins in the light of the Qur'an from its first prayer.

كَانَ يَقْرَأُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ الْم تَنْزِيلٌ ... وَهَلْ أَتَى عَلَى الْإِنْسَانِ

*The Prophet ﷺ used to recite in the Friday Fajr prayer Alif-Lām-Mīm, the revelation, which is Sūrah as-Sajdah, and Has there come upon man, which is Sūrah al-Insān.*

**Source:** Ṣaḥīḥ al-Bukhārī 891, Ṣaḥīḥ Muslim 880 **Authenticity:** Muttafaquun 'Alayh, narrated by Abū Hurayrah رضي الله عنه

## A Plan to Honour Your Friday

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Brothers and sisters, let us not admire all of this for an hour and leave it at the door of the masjid. Let us turn it into a simple plan that begins the moment this khuṭbah ends. When Thursday night comes, remember that tomorrow is your 'īd of the week, and read Sūrah al-Kahf that night or on Friday morning so its light shines over your week. On Friday, rise and perform ghusl as the Prophet ﷺ commanded, clean your mouth with the siwāk, put on your best and cleanest clothes, and wear a pleasant scent for the sake of your brothers beside you. Set out early, walking if you are able, and let your heart count the reward in every step. Enter the masjid, pray your two rak'ahs of greeting, and take whatever place you find without stepping over a single neck, moving forward to fill the front and close the gaps. Then, when the khaṭīb rises, become utterly still. Silence your tongue, put away your phone, still your hands, face him with your body and your heart, and let the sins of your week fall away as you listen. Send your abundant blessings upon the Prophet ﷺ throughout the day. And when the day begins to close, before the sun sets, raise your hands in that hour of acceptance and pour out your needs to a Lord who has promised not to turn you away. This is not a heavy burden, brothers and sisters. It is a single blessed day, honoured the way its Owner honoured it.

## Between Hope and Fear

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Let no one leave this place thinking that because he has neglected these Sunnahs for years, the door is now closed to him. And let no one leave thinking that a single well-kept Friday has purchased him Paradise so that he may be careless the rest of the week. The believer walks toward his Lord upon two wings, the fear that keeps him from heedlessness and the hope that keeps him from despair. If your past Fridays trouble you, know that this very Friday can be the first of a new life, and that Allah forgives what came before for the one who turns to Him. And if Allah grants you the sweetness of honouring this day, do not let it make you proud, but let it make you grateful, and carry its discipline into every hour of your week.

## Closing Du'ā

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Dear brothers and sisters, we have reached that blessed hour of the day when hearts are soft and du'ā is answered, so let us raise our hands to the One who never turns away a sincere servant.

O Allah, make us among those who honour Your day, who hasten to Your remembrance and leave off all that distracts from You. O Allah, teach us the manners of Your house, make us of those who come early, who fill the front rows, who sit in silence before Your remembrance, and who carry the light of the khuṭbah into their homes. O Allah, forgive us the sins of our neglected Fridays, and let this Friday be a new beginning for every soul in this masjid. O Allah, set right the affairs

of this Ummah, unite the hearts of the Muslims upon truth, relieve the distressed, heal the sick, settle the debts of the indebted, and grant safety, dignity, and provision to our brothers and sisters who are oppressed and afraid in every land, for You are the All Powerful and they have none besides You. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, accept our prayers, our standing, and our gathering on this day, make the Qur'an the spring of our hearts, grant us beneficial knowledge and hearts that truly fear You, and seal our lives with the best of deeds. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

### The Final Reminder

And we close, as the khaṭībs of this Ummah have always closed, with the command that Allah made the seal of every gathering, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ \*

*Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.*

**Sūrah an-Nahl (16:90)**

So remember Allah, the Most Great, and He will remember you. Thank Him for His countless favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ