The Khutbah and Etiquettes of Jumah Prayer

All praise and thanks are due for Allah, the Lord of all that exists. May the peace and blessings of Allah be upon Muhammad, the Messenger of Allah, and his Family and Companions and all who follow them in righteousness until the day of Judgment.

To proceed, Allah says in the Noble Quran:

“O you who believe [Muslims]! When the call is proclaimed for the Salah on the day of Friday [Jumah prayer], come to the
remembrance of Allah. And leave of business. That is better for you if you did but know!” 63:9

The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions. Allah has blessed that Muslims by granting us this day as a day of congregational worship. One of the most important aspects of worship performed of Jumah day is the deliverance of the Friday sermon. Here you will learn some tools to assist in carrying out this most important act of worship.

Al Khutbah

Al Khutbah pertains to speaking to an audience for the purpose of convincing them and winning their approval. Therefore, the Kutbah must contain words; otherwise, it will only be writing. Further, convincing the audience pertains to the speakers explaining his opinion to them and using evidence to support his views, so that the audience embrace and agree with them.

Value of the Khutbah

The Khutbah is one of the great symbols of Islam and an act of worship legislate, ordained and practiced by the Messenger of Allah sallahu wa alayhi wa salam and the Rightly Guided Caliphs after him. Ever since, the Muslim Ummah has kept this tradition seeking to raise Allah’s remembrance high, honoring His
Symbols and Limits, calling to His Path and warning against defying His commandments.

Role of the Khutbah in Islam

In the beginning of Islam, the Khutbah flourished, especially since the Messenger’s speeches were the best school: delivering the great Message of Islam to the far corners of the earth. Furthermore, among the best speakers of that time were Abu Bakr Saddiq, Umar al Faruq and Ali bin Abi Tali may Allah be please with them all. Then came the Muslims commanders who brought destruction the Cesar and kings of Persia.

During the time of the Rightly Guided Caliphs, the professions of Khitabah [speaker] reached its due level of significance and was not restricted to the Friday sermon, but also whenever necessity arose. The Friday sermon played an important role in that. It usually help calm down disturbances, avert division, restored calmness and diverted wars which people were ready and willing to wage.

The Friday sermon was especially important to the Imams Leaders of the Muslim in general, prompting the Caliphs to deliver speeches themselves rather than entrust their aides of officials to deliver it. This was the practiced tradition for a long time afterwards, until the Caliphs gave up the practice of giving the Friday speech gradually after the death of Caliph al Mamun, the son of Caliph Harun Ar Rashid. He was the last Caliph with a good standard of Khutbah, as demonstrated by the fact that the Friday sermons, he used to deliver collected in various literature books. Afterwards, the Caliphs used to appoint other to deliver the Friday sermon. Ever since, the significance of the Friday sermon decreased, so much so, that the Friday sermon no longer resurrected faith in the hearts of those listening to it. The Friday sermons no longer solidified Tawheed, or conveyed good knowledge to the believers, or remind them of Allah’s Days, nor
elevated love for the believers, or reminded them of Allah’s Days, nor elevated love for Allah, nor intensified eagerness to meeting Him, by performing Jihad and martyred in His Cause. Hence, the audience who listened to the Friday sermon would often depart the way they entered the mosque [regarding the qualities we mentioned] and indeed, we are all for Allah and to Him shall be our return.

Therefore, the Muslims who are entrusted with the job of giving the Khutbah with it significance as the means to direct and teach Muslims the eternal revelation from Allah, should be qualified for this duty by having knowledge of the pillars of the religion, as well as adhering to the commandments and legislation. Otherwise, his speech to the congregation will be of no benefit to him and will not reach more than their ears. Hence, the Khatib [one of give the sermon] should be determined that none of those who are listening to his Friday sermon should depart it without gaining some type of benefit. Rather, each of them should have benefited and left with his heart full of love for Allah, dedication to obey Him, calling to him and performing Jihad in His Cause. Also each person should feel fear of Allah and fright from committing disobedience of Him.

No one attending the Friday sermon in the mosque should depart without gaining benefit from the katib that will enlighten his part with regard to matters of the Hereafter and this life. The Khatib should also recite some of the Quran to heal the hearts with it. Surely the Quran is sufficient as a guide, death is sufficient as an advisor and the Messenger of Allah sallahu wa alayhe wa salam as the Warner and Bringer of glad tidings.

The Imam of the prayer and Khatib should be aware that Allah, the Exalted and Most Honored, has warned against heedlessness regarding remembering Him and has sternly threatened those who do so when He said:
"And whosoever turns away blindly from the remembrance of the Most Gracious. We appoint for him a shaitan to be a Qarin [a companion] to him, and verily, they hinder them from the path [of Allah], but they think that they are guided aright!” 43: 36,37

Allah has ordained obligations and orders that remind the forgetful and alert them heedless. For Instance, Allah has legislated the five daily compulsory prayers that help those who perform them to remember, thank and appreciate Him. These prayers help His servants to perform His obedience in an excellent manner and avoid forgetting His remembrance, either by night or day. Allah has ordained establishing the Friday prayer on the inhabitants of villages and cities so that they rush collectively to remember Allah and, consequently, earn His generous rewards and mercy thorough obeying Him. They seek a certain hour in the Jumah day in which Allah does not reject the supplication to Him. They gather to listen to advice, righteousness enjoined and evil forbidden. They gather to get to know each other and cooperate in helping the weak, alerting the lazy, and making heedless aware. This demonstrates to disbelievers the strength of the Faithful Believers and their enormous multitudes; so that the disbelievers feel weak and overpowered.

Salatul Jumah

Allah says: “O believers, when the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business that is better for you if you but know.”

Surah al Jumuah, 62:9

Friday is the best day of the week, and in addition to the ayah, there are many Hadiths that show the importance and superiority of Friday. Abu Hurayrah reported that the Prophet sallahu alayhe wa sallam said, “The best day upon which the sun rises is Friday.” Recorded by Muslim. In another Hadith the Prophet
sallahu alayhi wa sallam said: “There is a special time on Friday and if a Muslim spends it while praying and asking for something from Allah, then Allah will definitely meet his request.” Recorded by al Bukhari and Muslim. Friday is a day of gathering for Muslims whereby they come together to gain both spiritual and social and consolidation.

Ever since Allah ordained the Jumuah Prayer, the Messenger of Allah sallahu alayhi wa sallam took special care in preserving it, reminding Muslims often of its significance and warning against taking its obligation lightly. The day of Jumuah is the best day of the week, for Imam Ahmad, Muslim and at Tirmidhi narrated that the Messenger of Allah sallahu alyhi wa sallam said “Friday is the best day the sun has risen on. In it Allah has created Adam, entered him into Paradise and driven him out of it.”

Also on Friday “There is an hour during which Allah accepts the invocation of those who invoke him.” Sahih al Bukhari, chapter on Jumah and Sahih Muslim, Hadith no 825.

Furthermore, Anas radi allahu anhu narrated “Angel Jibril brought a white mirror that had a mark on it to the Prophet sallahu alayhi wa sallam. The Messenger of Allah sallahu alyhi wa sallam asked, ‘What is this?’ Jibril said, ‘This is the Jumuah you and your Ummah were favored with. People of the Jews and Christians follow you [their holiday come after Friday], and in it you will earn all that is good. On Friday there is an hour during which Allah will accept the supplication on every slave who invokes Him. It is also called, Yaumul Mazid, among us [angles].’ The Prophet sallahu alayhi wa sallam asked. ‘O Jibril! What is Yaumul Mazid [Literally, the Day of More]? Jibril replied. ‘Allah has chosen a vast valley in Paradise that has a hill made of musk. When it is Friday, Allah sends down whomever He wants of His angels. Around there angels there are platforms made of light that carry the seats of prophets Alayhim Salam. Around
these platforms there are others platforms made of gold and beautified by Yaqut and Zabarjad [precious stones], where the Siddiqun [truthful ones] and the martyrs sit behind the prophets on that hill. Allah declares, ‘I am your Lord, I have fulfilled My promise to you. Therefore, ask Me and I will grant you.’ They say, ‘O our Lord! We ask for Your Pleasure.’ Allah says, I have granted you My Pleasure, and you will have whatever you wish. I also have Mazid more, including gazing at His Face. ‘They anticipate the coming of Friday in eagerness for what their Lord grants them during it of all that is good and righteous.’” Collected by Imam as Shafi in his book al Musnad page 70 and by ATt Tabrani used a reliable chain of narrators.

Yamul Jumah has Many other virtues that cannot be duly recorded here, such as if a believer dies during its day or night he or she will be saved from the torment in the grave and its trials. Imam Ahmad and AT Tirmidhi narrated that Abdullah bin Amr radi allahi anhu said the Prophet sallah alayhi wa sallam said: “Allah saves ever Muslim who dies on Friday or during its night from the Fitnah trial of the grave.”

There is a great deal of reward in attending Salah al Jumuah in the proper manner. Abu Hurayrah narrated that the prophet sallahu alayhe wa sallam said, “Whoever makes ablution and excels in performing the ablution, then goes to the Masjid and listens and remain quiet, then forgiven for him will be whatever he did [of minor sins] from that Friday to the previous Friday plus an additional three days.”[Recorded by Muslim.]

Unfortunately, a number of Muslims do not take salah al Jumah seriously. If they have anything to do at the same time they may not consider it important to attend Salat al Jumuah. The Prophet sallahu alayhe wa sallam has sternly warned against missing Salah al Jumuah for no valid reason as he said: “The people must cease from not performing salat al jumuah or Allah will put
a seal over their hearts and they will become from the heedless.” Recorded by Muslim. The reward is so great that no Muslim should ever consider not attending this prayer unless he has a sound excuse, such as traveling or illness. Salah al Jumuah is an individual obligation [Farda ayan].

Allah says: “O believers, when the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business” The wording of this verse is in the imperative and the imperative implies obligation unless proven otherwise.

Salat al Jumuah plays a very important role in Muslims societies. But if may play an even large role in Non Muslim societies, like the United States. For some Muslims especially those who live far from the Masjids or who have difficult work schedules, it may be one of the few opportunities that they have to be reminded of Allah and their obligations as Muslims. Furthermore, in such societies, the person is surrounded by anti Islamic settings. Salah al Jumuah serves as one of those counter measures for reminding the Muslim of his responsibilities. Hence every male Muslim must do his best to attend salah al Jumuah even if he has to sacrifice some of his work or study to attend it.

Upon whom is Salatul Jumah Obligatory?

Salah al Jumuah is obligatory upon every free, sane, adult, non Traveling Muslim male. It is not obligatory upon women. However, if there is a ceccessity for a woman to attend the Khutbah, she may do so. In such a case, her body must be covered according to Islamic regulations and she must not use perfume for going out. Also, people who are traveling are not required to attend salah al Jumah. The Prophet sallah alayhe wa sallam said, “There is no salat al jumah upon the traveler.” Recored by al-Tabrani, al Darauni, and Abdul Razzaq.

The Time of Salatul Jumah
There are two opinions on this question. The first opinion states that the time of salah al jumuah is exactly the same as the time for Dhur or noon prayer. There people state that salat al jumuah performed before such time is invalid. The second opinion states that it is permissible to perform Salat al Jumuah before the time of Dhuhr. Both sides of the argument have proofs from the Sunnah and the practices of Companions. For the first group, Anas narrated that the Messenger of Allah salllahu alahe wa sallam would perform Salat al Jumuah when the sun would pass [the meridian].” Recorded by al Bukhari and others. As for the second group, among the proofs they cited is the Hadith of Abdullah ibn Salama who said, “Allah led us in Salat al Jumuah during the time of Dhuha which is before noon and then he said, ‘I was afraid for you because of the heat.” Recorded by ibn Abi Shybah. Also it has been explicitly recorded by ibn Abi Shybah that Ali, Ammar and Muawiyah used to perform salah al Jumuah before noon time or before the sun passed its zenith. This means that it was the practice of the Prophet and his companions to perform salah al Jumuah either before or after the zenith of the sun. The time of Salat al Jumuah continues until the time of Asr Prayer.

What constitutes a congregation for Salat al Jumuah?

Although several opinions have been presented by scholars, the one with the strongest evidence seems to be two people [one of them being the Imam] or three people [one of them being the Imam] are required and sufficient for Salat al Jumuah. However, in a recent work, al Sharh al Mumti al Zad al Mustaqni vol. 5 page 53] Shaykh ibn Uthymin rahim allah, has concluded that the strongest opinion is that three is the minimum and Salah al Jumuah becomes obligatory upon three Muslims who meet the conditions of Salat al Jumuah.

The Etiquette for Salat al Jumuah
It is befitting that every Muslim should preserve all that pertains to Jumuah and fulfills its obligations and recommended acts.

Purifying and cleaning oneself: The person intending to perform Sala al Jumuah is highly encourages to have ghusl [full the bath or shower]. The majority of the scholars are of the opinion that the ghusl for Salat al Jumuah is recommended [sunnah] but not obligatory. The ghusl is performed starting from the time of Fajr prayer. Also, if a person performs ghusl and the later invalidates his ablution, he need not repeat the ghusl. Making ablution suffices. Furthermore, one ghusl may be used for removing sexual defilement [janabah] and for Salah al Jumuah.

Imam Ahmad, al Bukhari, Muslim, Abu Dawud and An Nasai narrated that Abu Sa’id al Khudri radi allah anhu said the Messenger of Allah salla alyhi wa sallam said: “Ghusl on Friday is compulsory for every Muslim who reach the age of puberty, and using Siwak and wearing perfume as much as his is able, even from his family’s perfume.”

Going early to the Masjid: There is a great reward in going early to Salat al Jumuah, beginning after sunrise. By leaving for Salah al Jumah, one gets the reward of waiting for the Prayer, making dhiker [remembering Allah] and voluntary prayers during that time.

The Messenger sallahu wa alayhi wa sallam said: “The example of the one who enters the Masjid in the earliest hour is that of one offering a camel in sacrifice. The one coming next is like the one offering a cow and then a ram and then a chicken and then an egg respectively. Reported by Ahmad and al Bukhari, Muslim, An Nasai and ibn Majah.

Abu Umamah narrated that the Messenger of Allah said, “The angels sit at the doors to the Masjid and with them are scrolls in which they record the people who come. When the Imam appears, the scrolls are rolled up.”
Abu Umamah was asked “Does the one who come after the Imam still have a Friday Prayers?” He said “Certainly, but he is not one of those who is recorded as coming early.” Recorded by Ahmad and At-Tabarani.

Dressing well for Salat al Jumuah: This is a special time that requires Muslims to appear in the best manners possible. One should therefore put on his best attire for Salah al Jumah. The Prophet sallahu alayhi wa sallam said, “If one has the means, he should by two pieces of clothing, other that his work clothes or everyday clothing, to wear on Friday.” Recorded by Abu Dawud.

Performing Tahiyyat al Masjid: If a person comes late to the Friday Prayer while the Imam is delivering the Khutbah, should he pray the two rakahs of Tahiyyat al Masjid [prayers of greeting the masjid] and then sit or should he simply skip them? The strongest opinion is to perform the tahiyyah al masjid based on the hadith of the Prophet sallah alayh wa sallam: “if one of you comes to the Masjid, he should pray two rakats before hi sits” Related by al Bukhari and Muslim.

Narrated Jabir bin Abdullah radi allahu anhuma: A person entered the masjid while the Prophet sallahu alyhi wa sallam was delivering the Khutbah [religious talk] on a Friday. The Prophet sallahu alyhi wa sallam said to him, “Have you offered the Salat?” Then man replied in the negative. The Prophet sallahu alyhi wa sallam said “get up and pray two Rakats.” Recorded by al Bukhari, in chapter Salat ul Jumuah.

The generality of this Hadith is further supported by a specific hadith which states “if one of you come to the masjid while the Imam is delivering the Khutbah, he should pray two short rakahs. Related by Muslim.

However, tahiyyat al Masjid is not required of the person giving the Khutbah. Also, this requirement is limited only to prayers offered in a Masjid. [If Salahu Jumah in a hall, or other than a
Masjid, then there is no tahiyyat al Masjid which two rakat {greeting the Masjid, for the house of Allah.}

List of Etiquette of Salat al Jumuah

1. Walking to the Masjid whenever feasible as there is a reward for every step taken to the Masjid.
2. It is also recommended to go as early as possible to the Masjid for Jumuah.
3. Avoiding stepping over people to get to a particular spot in the Masjid.
4. Avoiding dividing two people who are sitting together.
5. Not making someone stand and taking his place.
6. Not clasping one’s hands in intertwines one’s fingers while waiting for the prayer.
7. Sitting in al Ihtiba position during the Jumuah is disliked. This is sitting on the hind end with the knees bent and held together at the stomach by one’s hands or whatever he is wearing. This position might lead to one falling asleep while the Imam is giving the Khutbah.
8. Sitting in the front rows and close to the Imam whenever possible.
9. It is recommended for those who feel sleepy to change places in the Masjid.
10. Remaining quiet while the Imam is delivering the Khutbah. This actually includes listening to the Imam and not playing with anything while the Imam is speaking.
11. Going to the Masjid in a state of calmness and not being hurried.
12. Reciting surah al Kahf as an authentic Hadith states: “For whoever recites surah al Kahf on Friday, it will be a light for him from that Friday to the next.” Recorded by al Bayhaqi and al Hakim. The surah could be read any time of the day.
13. Reciting the Quran, Dhikr [remembering Allah], Dua [supplication] and invoking Allah to bestow His mercy and blessings on the Messenger sallah alayhi wa sallam as the Sunnah indicates the legislation on this.

14. Muslims should take a ghusl, use Siwak branch to clean the teeth and wear perfume and the best of cleanest clothes they have before departing for the Jumuah Prayer.

15. It is recommended that one should clip the nails for Jumah.

16. It is not proper for the Muslims to attend the Jumuah wearing filthy clothes or having a bad odor come from them.

17. It is not proper for the Muslim to attend the prayer after eating food that cause a bad odor, such as garlic, onions, radishes, and so forth.

18. It is recommended for those who attend the Jumuah to pray as much as they can before the Khutbah, until the Imam mounts the Minbar.

Nafi radi allahu anhu narrated, Ibn Umar radi allahu anhuma used to go early to the Masjid on Jumuah day and pray lengthy Rakat [voluntary prayers]. When the Imam would finish with the Jumuah prayer ibn Umar would go back home and pray two Rakah voluntary prayer saying This is what the Messenger of Allah used to do.

When the Jumah is called for the Muslim is not allowed to busy himself with anything other than heading towards the Masjid to attend prayer. Therefore, selling and buying while headed towards the Masjid for Jumuah after the Adhan is called is prohibited, according to the Scholars of Islam.

As for the conditions of the Jumuah prayer itself, they are many. The most important of them is the Khutbah. Indeed Salat al Jumuah is one of the most important acts of worship in Islam. The Prophet sallahu alayhi wa sallam has described the wonderful
blessings and benefits that Allah has vouchsafed upon Muslims through this magnificent prayer is in Allah’s sight, Muslims must do their best way possible. They should strive and sacrifice for the sake of this prayer.

Actions to Avoid

- One should keep quiet and listen while the Imam is delivering the Khutab on Friday.

Narrated Abu Huraira radi allahu anhu, Allah’s Messenger sallahu alayhi wa sallam said: “When the Imam is delivering the Khutbah and you ask your companion to keep quiet and listen, then no doubt you have done an Lagwah [an evil act, or saying]. Recorded by Al Bukharaee chapter of Jumuah.

- It is important not to go along with the people of desire with regard to something that is haram, this is called compromise and it is not permissible. Allah say [interpretation of the meanings:] “They wish that you should compromise [in religion out of courtesy] with them so they [too] would compromise with you.” Al Qalam 68:9

- Raising the hands [in supplication] during the Khutbah. It is confirmed that raising the hands while supplications [dua] is permissible. But this does not mean that at all times while supplication, a person should or need raise his hands. For example during Salat al Jumuah khutbah, it is not from the sunnah for the Imam or the congregation to raise their hands while the Imam makes supplications. Umara ibn Ruwayba saw Bash ibn Marwan on the minbar raising his hands and Umara said, “O Allah disfigures these hands. I have seen the Messenger of Allah gesture no more than this with his hands,’ and he pointed with his forefingers.” {Recorded by Muslim}. In other narrations, it is stated that this was in reference to when the Imam was making supplication in the Khutbah. {Recorded by Ahmad and
Al Shawkani called the raising of the hands during the khutbah a Bidah [deviation].

- Praying behind heretics and evil doers. If the Imam does not have innovations or heresies that take him out the fold of Islam, then praying behind him is permissible. However, if his innovation is blasphemous and amounts to clear infidelity, then it is not permissible to pray behind him because it is not permissible to pray behind a disbeliever.

- Buying and selling during the Salat al Jumuah. Engaging in these activities is absolutely prohibited from the time of the first call to prayer on Friday [When the Imam sits on the minbar] until the end of the prayer.

- Passing around donation boxes [whatever in the likeness of it] during the Khubah. The etiquette of Salat al Jumuah is to listen to the Khutbah and be quiet and do not be disturbed with other things. Like dhirking with beads, texting on the cell phone and playing with one’s clothing or hands and etc.

Narrated by Abu Hurairah reported Allah’s Messenger sallahu alyhhi wa sallam said” He who performed ablution well, then came to Friday Prayer, listened [to the sermon], kept silence all [his sins] between that time and the next Friday would be forgiven with three days extra, and he who touches pebbles caused an interruption.” Recorded by Muslim.

- Enter into the Masjid for Salat al Jumuah and leaving before the Salah has finish. Concerning the words of the Quran: “And when they see Merchandise or sport, they break away to it, and leave thee standing” 62:11. Narrated by Jabir bin Abdillah reported that Allah’s Messenger sallahu alyhi wa sallam was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left, with the Prophet sallahu alyhi wa sallam but twelve people. And it was on this occasion that this verse in regard to Jumuah was revealed.”
And when they see merchandise or sport, they break away to it and leave thee standing.”

DELIVERING THE KHUTBAH

Salat al Jumuah consists of two parts: The khutabah or speech followed by a two rakahs prayer. The Purpose of the Kutbah is to remind Muslims of their duty to Allah, and to address current issues and social ailments facing the Muslim Ummah. Furthermore, it is recommended that the Khutbah be short and precise.

Steps of the Khutbah

19. The Imam or Khateeb enters the masjid, ascends the minbar [pulpit], if there is one. He then faces congregation and greets them “assalamu alaykum wa rahmatullahi wa barakatuh.”

20. The khateeb sits down.

21. The adhan is made by someone other than the Khateeb.

22. The Khateeb stands up and begins the first Khutbah. He begins it by glorifying Allah and sending salutation upon the Prophet. He then exhorts the worshippers to have taqwah of Allah and recites some verses of the Quran preferably in Arabic before the translation. Some typical openings of the khutbah include:”All praise is due to Allah. We praise Him. We seek His help. We seek for his forgiveness. We seek refuge in Allah from the evil in our souls and from the wickedness of our deeds. Whomever Allah guides, none can mislead. Whoever Allah allows to stray, there is none to guide. I bear witness that there is no one worthy of worship except Allah, the one, with no partner. And I bear witness that Muhammad is His servant and Messenger.” This is known as Khutab al Hajjah [The speech of need], and the Messenger began
important events with it. He then recites these verses: “O believers! Fear Allah as He should be feared and die not except as Muslims.” Ali Imraan 3:102. “O mankind! Fear your Lord who created you from one soul and from it created its mate. [And he also] spread from them many men and women. And fear Allah from who you ask your rights and keep ties of kinship. Verily Allah is ever watchful over you” al Nisa 4:1. “O believers! Keep your duty to Allah and fear Him and always speak the truth. He will direct you to righteous deed and will forgive you your sins. Whosoever obeys Allah and His messenger has indeed achieved a great achievement” al Ahzab 33: 70 -71. The Khateeb then delivers his khutbah.

23. After finishing the first Khutbah, the Khateeb exhorts the worshippers to ask Allah for forgiveness and he sits down for a brief moment.

24. He stand up and begins the second khutbah once again by glorifying Allah and pray upon His messenger. He urges the people to be pious, and do good deeds and refrain from evil deeds. For instance, he could say “Verily the best speech is the book of Allah and the best guidance is the guidance of Muhammad sallahu wa alayhi wa sallam. The worst affairs are the innovated ones. And every innovation is misguidance. And every misguidance is in Hell fire.”

25. Towards the end of the khutbah, the khateeb makes prayers upon the Prophet and reminds the congregation to do so. He then makes supplications for the Muslims by asking Allah to grant them mercy, forgiveness and guidance.

26. The khateeb decends from the minbar and the Iqamah [call to commence the prayer] is made.
27. It is best for person who gave the khutbah to lead the prayer as well.
28. Salat al Jumuah consists of two rakahs in which the Quran is recited aloud. The Imam recites surah al Fatihah and some other surah or number of verses for each rakah.

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