

Comprehensive Understanding of *Fa-s'aw ilā Dhikrillāh* in Qur'an 62:9

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Abstract

Qur'an 62:9 directs Muslims: "O you who believe, when the call is proclaimed for prayer on Friday, hasten to the remembrance of Allah (*fa-s'aw ilā dhikrillāh*) and leave off trade." This verse establishes the principal Qur'anic basis for the obligation of attending the Friday congregational prayer. However, the exact meaning of the phrase *fa-s'aw ilā dhikrillāh* has been interpreted differently by classical and contemporary scholars. Some scholars interpret *fa-s'aw* in this verse as meaning "hasten," while others prefer the meaning "proceed." Likewise, *dhikr* has been interpreted differently: some scholars view it as referring collectively to both the khutbah and the *ṣalāh*, whereas others maintain that it specifically denotes the khutbah. This difference of explanation has important implications for understanding the scope of the Qur'anic command and the significance of attentive listening to the Friday sermon. This study presents a comprehensive understanding of the phrase *fa-s'aw ilā dhikrillāh* in Qur'an 62:9 by analyzing its linguistic, contextual, and exegetical dimensions. It explores the lexical meanings of the words *sa'a* and *dhikr* in Qur'anic usage and examines interpretations in major classical tafsir works and relevant Prophetic traditions. Particular attention is given to hadiths describing the presence of angels during the khutbah and the Prophet's mention of the sermon as *dhikr*, which provides important guidance for understanding the Qur'anic expression. The study demonstrates that interpreting the command of this verse as "hasten to attend the khutbah" offers a more coherent understanding. This conclusion emerges when the linguistic explanation of *fa-s'aw*, the Qur'anic usage of *fa-s'aw*, the hadiths of the Prophet (PBUH), and the historical circumstances of the revelation are considered together. By clarifying the meaning of this Qur'anic directive, the study highlights the religious and communal importance of the Friday sermon in Islamic practice.

1. Introduction

The historical context of Qur'an 62:9 indicates that certain members of the Madinan community were negligent in responding promptly to the call for the Friday prayer. As noted by Abul Ala Maududi, (*Maududi, n.d.*) some individuals would remain engaged in worldly activities, trade, and business transactions even after hearing the call to prayer, rather than hastening to the congregational assembly. In response to this laxity, the verse was

revealed to emphasize the necessity of immediate compliance with the divine summons and to establish the priority of communal worship over commercial pursuits.

The situation became particularly striking on one occasion when a trade caravan arrived in Madinah during the Friday sermon. It was customary for caravans to announce their arrival with drums or other sounds in order to attract buyers. Upon hearing the announcement, some members of the congregation left the mosque while the Prophet Muhammad (PBUH) was delivering the Khutbah, leaving him standing on the minbar. This incident is authentically reported in *Sahih al-Bukhari* (Ṣaḥīḥ al-Bukhārī, Hadith 936, Sunnah.com) where Jābir ibn ‘Abd Allāh (RA) narrates that only twelve individuals remained with the Prophet (PBUH).

Against this backdrop, Qur’an 62:9 commands the believers to hasten toward the remembrance of Allah and to abandon trade when the call to prayer is proclaimed on the day of Jumu‘ah. The divine imperative, *fa-s‘aw ilā dhikrillāh* (“hasten to the remembrance of Allah”), is immediately reinforced by the prohibition, *wa dharūl-bai‘a* (“and leave off trade”). The coupling of a positive command with a prohibitive directive underscores the obligatory nature of responding to the call. Accordingly, Muslim jurists have understood this verse as establishing the legal duty of attending the Friday congregation without delay.

Within the structure of the Friday assembly, the khutbah occupies a central position as the primary medium of religious instruction and communal admonition grounded in the Qur’an and Sunnah. Listening attentively to the sermon is therefore integral to fulfilling the divine command. Although the Friday service comprises both the khutbah and the congregational prayer (ṣalah), the wording and contextual indications of the verse suggest that the command gives particular emphasis to attentive engagement with the sermon. Unlike the prayer—which may be partially completed or compensated for—the khutbah, once missed, cannot be recovered.

The significance of the khutbah is further reinforced in the Prophetic traditions, wherein the Prophet (PBUH) strictly commanded silence and attentive listening to the khaṭīb. Even instructing another person to “be quiet” during the sermon is considered blameworthy, as it detracts from the act of remembrance. Moreover, the ḥadith literature describes the angels as attending the Friday gathering specifically to listen to the khutbah, thereby highlighting its central role as the manifestation of *dhikrillāh* in the context of Qur’an 62:9.

2. Methodology

This study investigates the phrase *fa-s‘aw ilā dhikrillāh* in Qur’an 62:9 with the objective of arriving at a clear and comprehensive understanding of its intended meaning. The research adopts a qualitative textual and analytical methodology, based primarily in classical and contemporary works of Qur’anic interpretations. Through a comparative examination of authoritative exegetical sources, the study analyzes the range of scholarly interpretations concerning this divine directive related to attendance at the Friday congregation (Jumu‘ah).

Particular attention is devoted to the linguistic and semantic analysis of the key terms *fa-s‘aw* and *dhikr*, examining their lexical meanings, Qur’anic usage, and contextual implications. The study examines these terms within the broader context of the Qur’an and Islamic legal discussions to understand how their meanings influence exegetical interpretations.

The research incorporates relevant authentic hadiths of the Prophet Muhammad (PBUH) concerning the obligation of attending Jumu‘ah and the requirement of attentive listening to the khutbah. These Prophetic traditions are analyzed contextually to determine their explanatory role in clarifying the Qur’anic command. Juristic discussions from the classical legal schools are also consulted where relevant to illuminate how the verse has been operationalized in Islamic legal thought.

By correlating Qur’anic exegesis, Prophetic traditions, and scholarly reasoning, the study seeks to determine whether the command in 62:9 denotes attendance at the Friday prayer in general or whether it more specifically emphasizes attentive participation in the khutbah. The findings indicate that the directive in 62:9 instructs believers to hasten to the Friday congregation, with particular emphasis on attentive engagement with the khutbah as the primary manifestation of *dhikr* in this context.

3. Interpretation of Qur’an 62:9

Allah (SWT) has stated in Qur’an 62:9:

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝”

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! (Qur’an 62:9, Yusuf Ali translation).

The phrase “hasten to the remembrance of Allah” is generally understood to mean that Muslims must give due importance to the Friday gathering and ensure that they attend it on time. It is important to consider that this command to “hasten” is primarily related to listening to the Khutbah rather than rushing to join the salah. Because, the Prophet (PBUH) forbade people from hurrying to join the salah even after the iqamah has been pronounced.

In an authentic Hadith, he instructed that when one hears the iqamah, one should walk calmly and with dignity to join the salah.

3.1 Scholarly Opinion

The scholars differ somewhat in their interpretation of the words “hasten” (*fa-s’aw*) and “remembrance” (*dhikr*) in Qur’an 62:9. Some scholars prefer the translation “proceed” rather than “hasten.” They argue that the word hasten should not be understood in its literal sense of rushing or running quickly. Rather, it signifies giving priority to the Friday prayer and refraining from preoccupation with worldly affairs. Thus, the command does not imply physically running to the Friday gathering, but approaching it with seriousness, eagerness, intention, and purpose. Accordingly, the translations of Saheeh International and Dr. Mustafa Khattab render the word as “proceed” instead of “hasten.”

Interpreters such as Ibn Kathir and Maariful Qur’an express a similar understanding. They refer to the ḥadith of the Prophet (PBUH): “When the iqāmah has been pronounced, walk to the prayer calmly and with dignity.” This report is cited in support of the view that the command *fa-s’aw* does not mean rushing physically but rather giving prompt attention and priority to the call of Jumu’ah.

Maariful Qur’an explains:

“In the phrase *fa-s’aw ilā dhikrillāh* (‘hasten to the remembrance of Allah’), the word *sa’y* may mean either ‘to run or rush’ or ‘to attend to a task consciously and deliberately.’ In this context, it is used in the latter sense, because the Holy Prophet (PBUH) prohibited going to prayer by running or walking hurriedly. He instructed that when one hears the iqāmah, one should proceed to the prayer with calmness and dignity. The verse therefore implies that when believers are called to prayer on the Day of Jumu’ah, they should proceed to the remembrance of Allah—that is, they should go attentively to the mosque for the Jumu’ah prayer and its sermon. Just as a person running toward something does not pay attention to anything else, a Muslim, after the call, should not concern himself with anything other than the adhān and the khutbah” (Maariful Qur’an, n.d.).

However, the majority of classical translators such as Pickthall, Yusuf Ali, Arberry, Asad, and Maududi retain the word “hasten” in their translations. For example:

“O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading” (Qur’an 62:9, Pickthall translation).

“O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the remembrance of Allah, and leave off business” (Qur’an 62:9, Yusuf Ali translation).

“Believers, when the call for Prayer is made on Friday, hasten to the remembrance of Allah and give up all trading” (Qur’an 62:9, Maududi translation).

Regarding the phrase *dhikrillāh* (“remembrance of Allah”), Maariful Qur’an suggests that it may refer to both the Jumu’ah prayer and the Jumu’ah sermon, since the sermon constitutes one of the conditions for the validity of the Friday prayer. Accordingly, the phrase may be understood as referring collectively to the entire Jumu’ah service namely, the khutbah together with the prayer.

However, a number of classical scholars including Ishraq al-Ma’ani, Al-Qurtubi, and Abul Ala Maududi, transmit and support the interpretation that the term *dhikr* in Qur’an 62:9 refers specifically to the Friday khutbah. Ishraq al-Ma’ani cited in his Qur’an Translation Commentary (Islamicstudies.info, n.d.): “And the *dhikr* of the text alludes to the sermon” as the view of Ibn Jarir, Zamakhshari, and Qurtubi.

Maududi explains:

“In this command, ‘remembrance’ implies the Friday Sermon, for the first thing that the Holy Prophet (peace be upon him) used to do after the call was to deliver the sermon, and the prayer was always performed afterward. Ḥaḍrat Abū Hurayrah has reported that the Holy Prophet (peace be upon him) said: ‘On Friday the angels stand at the doors of the mosque recording the names of those who come. When the Imam comes out to deliver the sermon, they close their registers and listen to the remembrance (i.e., the sermon).’ (Musnad Ahmad; Bukhari; Muslim; Abu Dawud; Tirmidhi; Nasa’i). This ḥadith indicates that the ‘remembrance’ mentioned in the verse refers to the sermon. The Qur’anic context also supports this understanding: first it commands, ‘Hasten to the remembrance of Allah,’ and shortly afterward it says, ‘Then, when the prayer is finished, disperse in the land.’ This sequence suggests that on Friday the order of worship begins with the remembrance of Allah and is followed by the prayer” (Maududi, n.d.).

This interpretation is further reinforced by the contextual linkage with Qur'an 62:11, where the Prophet (PBUH) is described as being left standing during the sermon. The reprimand in that verse indicates that the people departed while the Prophet was delivering the khutbah, thereby suggesting that the Qur'anic admonition concerns the abandonment of the sermon itself.

4. Academic Analysis

The majority of scholars maintain that Qur'an 62:9 directs believers to hasten without delay to attend the Friday Khutbah and to listen to it attentively. A close linguistic and contextual examination of the terms *fa-s'aw* and *dhikr* within the framework of the Friday gathering strongly suggests that the verse functions as an instruction to give immediate priority to the khutbah.

4.1 Meaning of *Fa-s'aw*

The Arabic word فَاسْعَوْا (**fa-s'aw**) is derived from the verb sa'ā – yas'ā (سعى – يسعى), which conveys meanings such as striving, hastening, purposeful movement, exertion, and working toward a goal. The precise meaning varies according to context. At times it denotes physical movement characterized by urgency; at other times it signifies conscious striving and deliberate effort.

Where sa'ā refers to physical movement, it may convey rushing or moving swiftly with intent. For example:

"So, he threw it down, and thereupon it was a snake, moving swiftly" (Qur'an 20:20, Saheeh International translation).

"And there came from the farthest end of the city a man running" (Qur'an 36:20, Saheeh International translation).

Conversely, the verb is also used to denote purposeful exertion:

"...and strives toward its destruction" (Qur'an 2:114, Saheeh International translation).

"...and exerts the effort due to it..." (Qur'an 17:19, Saheeh International translation).

Thus, Qur'anic usage exhibits that sa'ā encompasses both physical movement and effort/striving, depending on contextual indicators.

With regard to 62:9, although some translators refer *fa-s'aw* as "proceed" in order to avoid the literal implication of running the term nevertheless conveys urgency and prioritization. The command implies prompt movement toward the Friday congregation—an immediate response leaving off worldly engagements. It signifies not mere physical motion, but earnest orientation toward the act of remembrance.

4.2 Meaning of *Dhikrillāh* in 62:9

The expression *dhikrillāh* in this verse has been interpreted in two principal ways. Some scholars understand it to encompass both the khutbah and the ṣalāh collectively, while others maintain that it refers primarily and more precisely to the khutbah itself.

The immediate context supports the latter interpretation. The command to cease trade at the time of the adhān suggests that the directive concerns the gathering that precedes the prayer namely, the khutbah during which attentiveness and silence are religiously mandated. Since commercial activity would be halted upon hearing the call, the believers are being instructed to disengage from worldly affairs in order to attend the khutbah that begins immediately thereafter.

4.2.1 Reference to Ḥadith Evidence

The intended meaning of *dhikr* in this verse is further clarified by authentic ḥadith evidence narrated by Abū Hurayrah and recorded in Ṣaḥīḥ al-Bukhārī. The Prophet (PBUH) stated that on Friday the angels stand at the gates of the mosque recording the names of those who arrive in succession according to their order of entry. However, when the Imām comes out to deliver the Khutbah, the angels fold their records and begin listening to the *dhikr*.

The narration states:

"When the Imam comes out (for the Jumu'ah prayer), the angels fold their records and listen to the khutbah" (Ṣaḥīḥ al-Bukhārī, Hadith 929).

And in another version:

"When the Imam comes out (i.e., begins delivering the khutbah), the angels present themselves to listen to the dhikr" (Ṣaḥīḥ al-Bukhārī, Hadith 881).

In the statement, "When the Imam comes out ... the angels present themselves to listen to the dhikr," the term dhikr is used in direct association with the commencement of the khutbah. This provides compelling contextual evidence that dhikr in 62:9 denotes the sermon specifically, rather than the prayer.

4.2.2 Reference to Qur'an 62:11

Additional contextual support emerges from the internal linkage between verses 62:9 and 62:11. In 62:11, some Companions are described as leaving the Prophet (PBUH) standing during his sermon in order to attend a newly arrived trade caravan. The verse states that they dispersed toward trade and amusement while the Prophet remained standing.

The description of the Prophet being left standing obviously refers to the posture of delivering the khutbah, not to leading the prayer. Since the dispersal occurred during the sermon and not during the ṣalah, the reprimand addresses abandonment of the khutbah itself. Therefore, when 62:9 commands believers to "hasten to the remembrance of Allah and leave trade," and 62:11 rebukes those who left for trade during the sermon, the contextual continuity strongly supports interpreting dhikr in 62:9 as referring primarily to the khutbah.

4.3 Fa-s'aw ilā Dhikrillāh

In light of the linguistic analysis of sa'ā and the contextual examination of dhikr, the phrase فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ ("hasten to the remembrance of Allah") may be understood as a command to hasten to the Friday gathering in order to attend and listen attentively to the Khutbah.

Delay of attending the khutbah risks missing the very message intended to guide the believers. Thus, the Qur'anic directive emphasizes not only physical attendance but conscious engagement with the sermon as the core manifestation of dhikr in the context of Jumu'ah.

Despite the differences of opinion among scholars regarding the meanings of fa-s'aw and dhikr in the context of Qur'an 62:9, the following findings of this study provide guidance for a more precise understanding of the command in this verse:

- Linguistic analysis, Qur'anic usage, and contextual examination of sa'ā suggest that its meaning here is "to hasten."
- Qur'anic usage, contextual analysis, and hadith evidence indicate that dhikr in this verse refers to the khutbah.
- The *salah* is excluded from the domain of hastening, as hadith evidence instructs believers not to hurry when coming to join the prayer.

Therefore, the command fa-s'aw ilā dhikrillāh in Qur'an 62:9 clearly directs believers to hasten to attend the khutbah.

5. Significance of Listening to the Khutbah

Listening attentively to the Khatib during the Friday sermon is an obligation; it is not permissible for a Muslim to be negligent, engage in conversation, or fidget during the khutbah. To highlight the importance of this act, several hadiths regarding the virtues of attentive listening are presented below.

It was narrated from Salmaan al-Faarisi (RA):

The Prophet (PBUH) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven" (Ṣaḥīḥ al-Bukhārī, Hadith 883).

Aws bin Aws (RA) narrated that Allah's Messenger (PBUH) said to me:

"Whoever performs Ghusl on Friday, and bathes completely, and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer)" (Jāmi' al-Tirmidhī, Hadith 496).

It was narrated from Abu Hurayrah (RA):

Allah's Messenger (PBUH) said, "When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act" (Ṣaḥīḥ al-Bukhārī, Hadith 934).

Ali ibn Abi Taalib (RA) said:

“When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting beside him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday. Then he (the narrator) says in the end of this tradition: I heard the Messenger of Allah (PBUH) say so” (Sunan Abū Dāwūd, Hadith 1051).

5.1 Speaking During Khutbah

Those attending the Friday prayer must remain silent and listen attentively while the Imam delivers the khutbah. It is not permissible to speak to others, even to tell them to be quiet. Engaging in such behavior constitutes idle talk (*laghw*); and whoever engages in idle talk forfeits the full reward of their Jumu'ah.

It was narrated from Abu Hurayrah (RA) that the Prophet (PBUH) said:

“If you say to your companion when the imam is preaching on Friday, ‘Be quiet and listen,’ you have engaged in idle talk” (Ṣaḥīḥ Muslim, Hadith 851).

This prohibition also applies to responding to a question about Islam, like any other kind of speech that has to do with worldly matters.

‘Ata’ bin Yasar (RA) narrated from Ubayy bin Ka’b (RA):

“The Messenger of Allah (PBUH) recited Tabarak [Al-Mulk (67)] one Friday, while he was standing and reminding us of the Days of Allah (i.e., preaching to us). Abu Darda’ or Abu Dharr raised an eyebrow at me and said: ‘When was this Surah revealed? For I have not heard it before now.’ He (Ubayy) gestured to him that he should remain silent. When they finished, he said: ‘I asked you when this Surah was revealed and you did not answer me.’ Ubayy said: ‘You have gained nothing from your prayer today except the idle talk that you engaged in.’ He went to the Prophet (PBUH) and told him about that, and what Ubayy had said to him. The Messenger of Allah (PBUH) said: ‘Ubayy spoke the truth’” (Sunan Ibn Mājah, Hadith 1111).

Thus, it is obligatory to remain silent and listen attentively, and that it is prohibited to speak while the Imam is delivering the Khutbah on Friday.

5.2 Sharing Information with Khatib

The prohibition of speaking during the khutbah applies specifically to worshippers listening to the sermon. However, it is permissible for a worshipper to address the Khatib directly—or for the Khatib to speak to an individual—should an important need arise. In such instances, this communication is considered an integral part of the khutbah itself rather than a disruption.

Anas ibn Malik (RA) reported:

“While the Prophet (PBUH) was delivering the khutbah on a Friday, a man stood up and said, “O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain.” So, he (the Prophet) raised both his hands and invoked Allah (for it)” (Ṣaḥīḥ al-Bukhārī, Hadith 932).

It was narrated that Anas ibn Maalik (RA) said:

“The people were afflicted with a drought at the time of the Prophet (peace and blessings of Allaah be upon him), and whilst the Prophet (PBUH) was delivering the khutbah one Friday, a Bedouin stood up and said: “O Messenger of Allaah, our wealth has been destroyed and our children are starving. Pray to Allaah for us.” So, he raised his hands [and made du’aa’]. And it rained that day and the next and the next and the next, until the following Friday, when that Bedouin – or he said, someone else – stood up and said: “O Messenger of Allaah, our houses have been destroyed and our wealth drowned. Pray to Allaah for us.” So, he raised his hands” (Ṣaḥīḥ Muslim, Hadith 897).

It was narrated that Jaabir ibn Abd-Allaah (RA) said:

“A man came whilst the Prophet (PBUH) was addressing the people on Friday, and he [the Prophet (peace and blessings of Allaah be upon him)] said: “Have you prayed, O So and so?” He said, “No.” He said: “Stand up and pray two rak’ahs” (Ṣaḥīḥ Muslim, Hadith 875).

However, these hadiths shouldn't be taken as the evidence that it is permissible for worshippers to speak to one another during khutbah. It may be understood as referring only to the one who speaks to the Imam or to whom the Imam speaks, does not distract anyone from listening to his khutbah.

6. Discussion

The verse 62:9 states: "Hasten to the remembrance of Allah and leave trade." The command to abandon trade indicates urgency at the moment of the public call. Since commercial activity would already have ceased by the time the congregational prayer formally begins, the directive most naturally applies to the period preceding the salah namely, the khutbah. This suggests that the dhikr toward which believers are commanded to hasten is the sermon that begins upon the Imam's arrival.

The authentic hadith narrated by *Abu Huraira*, recorded in *Ṣaḥīḥ al-Bukhārī* (*Ṣaḥīḥ al-Bukhārī*, Hadith 881 & Hadith 929), provides explicit interpretive clarification. The Prophet (PBUH) stated that the angels record the names of those arriving for Jumu'ah until the Imam comes out; at that moment, they fold their records and begin listening to the dhikr. The timing is decisive: the angels begin listening not at the commencement of the prayer itself, but when the Khutbah begins. Thus, the Prophet's usage directly associates dhikr with the khutbah. Numerous hadiths strictly prohibit speaking, engaging in distraction, or even instructing another person to remain silent during the khutbah. The exceptional emphasis on listening during the khutbah indicates that it is the specific locus of commanded dhikr.

The flow of the passage 62:9-62:11 becomes coherent and progressive first commanding believers to leave trade for the *dhikr* (62:9), then permitting dispersal after the prayer (62:10), and finally censuring those who prematurely abandoned the Prophet during the sermon (62:11). The statement "when they saw a transaction or a diversion, they rushed to it and left you standing" in verse 62:11 reinforces that the khutbah itself constitutes the primary manifestation of dhikr intended in verse 62:9.

From a functional perspective, the khutbah constitutes the distinctive feature of Jumu'ah. The congregational prayer itself resembles other obligatory prayers in structure, whereas the sermon provides the unique weekly instruction and communal guidance. It is therefore contextually coherent that the Qur'anic command directs believers to hasten specifically toward this essential component.

7. Conclusion

Allah (SWT) commands in Qur'an 62:9: "O you who believe! When the call is proclaimed for the prayer on Friday, hasten to the remembrance of Allah." Some scholars interpret the term *dhikr* in this verse as referring collectively to both the khutbah and the salah. However, the command to "hasten" cannot reasonably apply to the prayer itself. The Prophet (PBUH) explicitly instructed believers that when the *iqāmah* is called they should proceed to the prayer calmly and with dignity, rather than rushing. Furthermore, if a person arrives late for the congregational prayer, they may complete the missed portion afterward. This demonstrates that although participation in the *farḍ ṣalah* is obligatory, it is not meant to be approached with haste.

Authentic hadith literature, however, clarifies that the dhikr mentioned in this verse refers specifically to the khutbah. Unlike the prayer, the khutbah cannot be made up once missed. For this reason, the Prophet (PBUH) emphasized attentive listening to it. Numerous hadith instruct worshippers to remain silent during the khutbah and prohibit any form of conversation while it is being delivered. Some reports also mention that the angels attend and listen to the khutbah, further highlighting its significance.

The khutbah occupies an important place in the weekly religious life of Muslims. It serves as a means of conveying guidance, reminders, and instruction drawn from the Qur'an and the Sunnah, addressing both the spiritual and practical needs of the community. Missing the khutbah therefore means losing an essential opportunity for collective guidance and remembrance. In light of these evidences, the command in Qur'an 62:9 to hasten toward the *dhikr* of Allah is best understood as a directive to attend the khutbah promptly, ensuring that none of its guidance and reminders are missed.

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Conflict of Interest

The author declares that there is no conflict of interests regarding the publication of the paper.

Author Contribution

The author confirms sole responsibility for the following: study and conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

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