Blessings of Jumu‘ah

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Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study:

آَلْلَهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشَرْ عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجِلَالِ وَالْعَلَمَ

Translation

Yā Allah! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alān-Nabī once before and after the Du’ā.
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Though Satan will definitely make you feel lazy, revive your faith by going through this booklet thoroughly.

**Excellence of invoking Ṣalāt-‘Alan-Nabī on Friday**

The Prophet of Rahmān, the Intercessor of Ummaan, the Owner of Jannāh said, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’

*(Jam‘-ul-Jawāmi’ lis-Suyūṭī, vol. I, pp. 199, Ḥadīš 223h)*

Dear Islamic brothers! How fortunate we are as Allah has blessed us with the favour of Jumu’a-tul-Mubārak for the sake of His Beloved Rasūl. Regretfully, like other ordinary days, we spend even Friday heedlessly whereas it is a day of Eid, it is superior to all other days, the fire of Hell is not

* Friday
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blazed up on Friday and the gates of Hell are not opened on Friday night. On the Day of Resurrection, Friday will be brought in the form of a bride; the fortunate Muslim dying on Friday attains the rank of martyrdom and remains safe from the torment of the grave.

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān  has said, ‘The reward of the Hajj performed on Friday is equivalent to 70 Hajj as the reward of a single virtuous deed performed on Friday is enhanced 70 times.’ (As Friday is an immensely sacred day, therefore,) The punishment of a sin committed on Friday is also increased 70 times. (Derived from Mirāĥ, vol. 2, pp. 323, 325, 336)

How words can express the excellence of Friday! By the name of Jumu’āh, Allah  has revealed a complete Sūrah that is present in the 28th part of the Holy Quran. Allah  has said in the 9th verse of Sūrah Al-Jumu’ah:

O people who believe! When the call for  is given on (Friday) the day of congregation, rush towards the remembrance of Allah and stop buying and selling; this is better for you if you understand.

[Kanz-ul-Īmān (Translation of Quran)]

2
When did our Prophet offer his first Jumu’ah Ṣalāh?

‘Allāmah Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī has said, ‘When the Holy Prophet صلى الله عليه وسلم was on his way to Madīnah for migration, he stopped at a place called Qubā at the time of Chāsht on Monday, 12th Rabī’-ul-Awwal. He صلى الله عليه وسلم stayed there for four days (Monday to Thursday); during the stay, he صلى الله عليه وسلم laid the foundation stone of a Masjid. On Friday, he صلى الله عليه وسلم proceeded towards Madīnah. When they reached the area of the Banī Sālim Ibn ‘Awf, it was time to offer the Jumu’ah Ṣalāh; people consecrated that place as Masjid where the Holy Prophet صلى الله عليه وسلم offered the (first) Jumu’ah Ṣalāh and delivered a sermon. (Khāzāin-ul-‘Irfān, pp. 884)

الحمد لله عزّ وجلّ! The glorious Masjid-ul-Jumu’ah still exists there; the visitors behold the Masjid for the attainment of blessings and offer Nafl Ṣalāh over there.

Meaning of the word ‘Jumu’ah’

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān صلى الله عليه وسلم has stated, ‘As all the creatures assembled in their beings on this day and the completion of the creation took place on the very same day, clay for Sayyidunā ʿĀdām صلى الله عليه وسلم was also collected on this day; similarly, people congregate and perform the Friday Ṣalāh on this day; therefore, it is called Jumu’ah on account of
the aforementioned reasons. Before the advent of Islam, the Arabs used to call it ‘Arūbah.’ *(Mirāt-ul-Manājīḥ, vol. 2, pp. 311)*

**How many times Holy Prophet ُ淮南 offered Jumu’ah Ŝalâh?**

A renowned commentator of the Holy Quran, Ḥakîm-ul-Ummat Mufti Aḥmad Yār Khān has stated, ‘The Rasūl of mankind, the Peace of our heart and mind, the Most Generous and Kind ُ淮南 الهدى و‌الرحمة و‌العفو و‌البزنس ُ淮南 offered almost 500 Jumu’ah Ŝalâh as offering of Jumu’ah Ŝalâh commenced subsequent to the migration after which the total period of the apparent life of the Holy Prophet ُ淮南 الهدى و‌الرحمة و‌العفو و‌البزنس ُ淮南 is ten years and there are 500 Fridays in ten years’ period. *(Mirâh, vol. 2, pp. 346 – Lam’āt lish-Shaykh ‘Abdul Ḥaqq Diḥlīvī, vol. 4, pp. 190, Ḥadīṣ 1415)*

صلّو أَلّا تَحْيَبُ ُ淮南 اللّهُ تَحَلّمُ ُ淮南

**Seal on heart**

The Beloved Rasūl ُ淮南 عَزّ وَجَلّ has said, ‘Allah ُ淮南 و‌العفو و‌البزنس ُ淮南 will seal off the heart of the one abandoning three Jumu’ah’s Ŝalâh out of laziness.’ *(Jāmi’ Tirmiẓī, vol. 2, pp. 38, Ḥadīṣ 500)*

Jumu’ah Ŝalâh is Farḍ-e-‘Ayn and its Farḍiyyat (obligation) is more emphatic than that of Ŝalāt-uẓ-Žuhr; the denier of its obligation is Kāfir (unbeliever). *(Durr-e-Mukhtâr, vol. 3, pp. 5 – Bahâr-e-Sharâ’at, vol. 1, pp. 762)*
Excellence of wearing ‘Imāmah on Friday

The Holy Prophet said, ‘Indeed, Allah and His angels send Ṣalāt upon those who wear ‘Imāmah (turban) on Friday.’ (Majma’-uz-Zawāid, vol. 2, pp. 394, Ḥadīṣ 3075)

Cure is bestowed

Sayyidunā Ḥumayd Bin ‘Abdur Raḥmān has narrated via his father, ‘The one who trims his nails on Friday, Allah removes his disease and bless him with cure.’ (Muṣannaf Ibn Abī Shaybaḥ, vol. 2, pp. 65)

Protection from afflictions up to ten days

Ṣadr-ush-Sharī’ah Badr-uṭ-Ṭarīqaḥ ‘Allāmah Maulānā Muhammad Amjad ‘Alī A’zamī has said: It is stated in a blessed Ḥadīṣ that the one who trims his nails on Friday, Allah will protect him from afflictions up to the next Friday including three more days, i.e. ten days in total. In accordance with one more narration, ‘The one trimming his nails on Friday, mercy will approach (him) and (his) sins will be removed.’ (Bahār-e-Sharī’at, part 16, pp. 226 – Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 9, pp. 668-669)

A cause of reduction in sustenance

Ṣadr-ush-Sharī’ah Badr-uṭ-Ṭarīqaḥ ‘Allāmah Maulānā Muhammad Amjad ‘Alī A’zamī has said, ‘Although it is preferable to trim nails on Friday, yet if the nails
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are very long; one should not wait till Friday as growing long nails is a cause of reduction in sustenance.’ (*Bahār-e-Sharī’at, part 16, pp. 225*)

**Angels write the names of the fortunate ones**

The Beloved Prophet  said, ‘At the onset of the day of Friday, the angels register the names of comers at the gateway of the Masjid. They record names in chronological order. The early comer is like the one who gives Ṣadaqah of a camel in the path of Allah. The next comer is like the one who gives a cow and then the next one is like the donor of a sheep; then the next one is like the donor of a hen and then the next one is like the donor of an egg. When the Imām sits (to deliver the sermon), the angels close the Books of Deeds and come to listen to the sermon.’ (*Ṣaḥīḥ Buhārī, vol. 1, pp. 319, Ḥadīš 929*)

The renowned commentator of the Holy Quran, Ḥákīm-ul-Ummat Muftī Āḥmad Yār Khān Na’īmī has stated, ‘Some scholars have said that the angels stay (at the doors of the Masjid) from dawn whereas some other opine they stay from sunrise; the stronger opinion, however, is that they come and stay when the sun begins to decline (from zenith) because it is the instant when timing of Jumu’ah (Ṣalāh) begins.’ The foregoing narration also clearly indicates that those angels know the names of every comer. It is noteworthy that if 100 people enter the Masjid initially, they all would be regarded as the first-comer. (*Mirāt-ul-Manājīḥ, vol. 2, pp. 335*)
The enthusiasm for offering Jumu’ah Ṣalāḥ in the first century

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī has said, ‘During the first century, people used to proceed towards the Jāmi’ Masjid at the time of Saḥarī and after Ṣalāt-ul-Fajr holding lamps in their hands for offering Ṣalāt-ul-Jumu’ah. There used to be such a huge crowd in the streets that it would seem as if it was the day of Eid, but gradually, this spirit died out. Thus, it is said that the very first Bid’ah (innovation) that evolved in Islam is the abandonment of early proceeding towards the Jāmi’ Masjid.

Regretfully, the Muslims do not feel ashamed that Jews proceed towards their places of worship in the early morning on Saturday and Sunday; further, seekers of worldly luxuries also head towards the marketplace in the early morning for trading and earning wealth; so, why don’t the seekers of the Hereafter compete with such people!’ (Iḥyā-ul-‘Ulūm, vol. 1, pp. 246)

A Masjid where Ṣalāt-ul-Jumu’ah is offered, is called a Jāmi’ (main) Masjid.

 صلى الله تعالى على ﺧَيْبٍ صلى الله تعالى على ﻣَﺣْدَدٍ

Hajj of the poor

Sayyidunā ‘Abdullāh Bin ‘Abbās has narrated that the Holy Prophet ﷺ said: ‘Ṣalāt-ul-Jumu’ah is the Hajj of Masākīn (destitute).’ In another
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narration, it is stated: ‘i.e. Šalāt-ul-Jumu’ah is the Hajj of Fuqarā (poor).’ (Jam’-ul-Jawāmi’ lis-Suyūṭi, vol. 4, pp. 84, Ḥadiṡ 11108-11109)

Proceeding for Jumu’ah Šalāh early is equivalent to Hajj

The Beloved and Blessed Prophet ṢallallaHu ‘alaihi wa Ṣallam said, ‘No doubt, there is one Hajj and one ‘Umrah for you on every Friday. Therefore, early proceeding for Šalāt-ul-Jumu’ah is (equivalent to) Hajj and waiting for Šalāt-ul-‘Aṣr having offered Šalāt-ul-Jumu’ah is (equivalent to) ‘Umrah.’ (As-Sunan-ul-Kubrā, vol. 3, pp. 342, Ḥadiṡ 5950)

Reward of Hajj and ‘Umrah

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī has said, ‘(Having offered Šalāt-ul-Jumu’ah) one should remain in the Masjid till Šalāt-ul-‘Aṣr and staying in the Masjid till Šalāt-ul-Maghrib is even more preferable.

It is said that the one who offers Šalāt-ul-Jumu’ah in the Jāmi’ Masjid, stays there afterwards and offers Šalāt-ul-‘Aṣr in the same Jāmi’ Masjid, there is the reward of Hajj for him, and the one who stays till Šalāt-ul-Maghrib and offers Šalāt-ul-Maghrib in the same Masjid, there is the reward of Hajj and ‘Umrah for him.’ (Iḥyā-ul-‘Ulūm, vol. 1, pp. 249)
Chief of all days

The Noble Prophet ﷺ has said, ‘Friday is chief of all days; it is most magnificent [among all days] in the court of Allah عزّ وجلّ. It is superior to even Eid-ul-Aḍḥā and Eid-ul-Fiṭr in the court of Allah عزّ وجلّ. It has five particular features:

1. Allah عزّ وجلّ created Sayyidunā Ādam عليه السلام on this day.
2. Sayyidunā Ādam عليه السلام descended upon the earth on this day.
3. Sayyidunā Ādam عليه السلام passed away on the same day.
4. On Friday, there is one such moment in which if someone prays for anything, he will be granted whatever he asked for, provided he does not ask for anything Ḥarām.
5. The Judgement Day will take place on Friday.

There is no such distinguished angel, the sky, the earth, wind, mountain and river that does not fear Friday.’ (Sunan Ibn Mājah, vol. 2, pp. 8, Ḥadīth 1084)

Fear for the Judgement Day among animals

According to another narration, the Beloved and Blessed Rasūl ﷺ has said, ‘There is no animal that does not scream from dawn to sunrise every Friday out of the fear of the Day of Judgement, except man and jinn.’ (Muwaṭṭā Imām Mālik, vol. 1, pp. 115, Ḥadīth 246)
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Supplications are fulfilled
The Holy Prophet صلِّ الله عَلَی۪هِ وَ سَلَّم said, ‘On Friday, there is one such a moment which if a Muslim gets and asks Allah عَزَّوَجَلَّ for anything in that moment, Allah عَزَّوَجَلَّ will definitely grant him. That moment is very short.’ (Ṣaḥīḥ Muslim, pp. 424, Ḥadīث 852)

Seek between ‘Aṣr and Maghrib
The Beloved Rasūl صلِّ الله عَلَی۪هِ وَ سَلَّم said, ‘On Friday, look for the moment that is desired from ‘Aṣr to the sunset.’ (Jāmi’ Tirmīzhī, vol. 2, pp. 30, Ḥadīث 489)

Saying of the author of Baḥār-e-Sharī’at
Ṣadr-ush-Shari’āḥ Maulānā Muhammad Amjad ‘Alī A’ẓamī has stated, ‘There are two very strong statements concerning the instant in which supplication is fulfilled (on Friday):

1. From the moment when the Imām sits for the sermon to the end of the Ṣalāḥ.
2. The last instant of Friday.’ (Baḥār-e-Sharī’at, vol. 1, pp. 754)

Which is the moment of acceptance?
The renowned commentator of the Holy Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na’īmī has stated, ‘At night there comes a moment during which supplication is
answered but Friday is the only day which has such a moment during the daytime. However, it is not known for sure as to which moment it actually is. The strong likelihood is that it is either between two sermons or a short while before Maghrib.’

Commenting on another Ḥadīš, the reverent Muftī has said that there are forty different opinions of scholars regarding this moment, out of which two are the most likely; as per one opinion, it is between two sermons while, according to the other, it is at the time of sunset. (Mirāt-ul-Manājīḥ, vol. 2, pp. 319-320)

A parable
Sayyidatunā Fāṭima-tuz-Zaĥrā Ḥusaynīn al-leh ṭalāy ʿallalaynā used to sit in her Ḥujraḥ (small room) a short while prior to sunset and would ask Fiḍḍaḥ Ḥusaynīn al-leh ṭalāy ʿallalaynā, her maid, to stand outside; as the sun begins to set, Fiḍḍaḥ Ḥusaynīn al-leh ṭalāy ʿallalaynā would inform her about it and Sayyidah would raise her blessed hands for supplication. (ibid, p. 320)

It is better to ask a concise supplication at that moment; for instance the following Qurānic supplication:

"ربَّنَا أَيْنَآ فِي الدُّنْيَا حَسَنَة، وَفِي الْآخِرَةِ حَسَنَة، وَقَنَّا عَذَابَ النَّارِ" ٍ

Our Rab! Give us good in the world and good in the Hereafter, and save us from the torment of fire!

[Kanz-ul-Īmān (Translation of Quran)]
(Part 2, Sūrah Al-Baqarah, verse 201) (Mirāt-ul-Manājīḥ, vol. 2, pp. 325)
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One can recite Ṣalāt-‘Alan-Nabī as well with the intention of supplication as Ṣalāt-‘Alan-Nabī is itself a magnificent supplication. It is preferable to supplicate between both sermons by heart without raising hands and without uttering anything verbally.

14 Million & 400 thousands released from Hell
every Friday

The Holy Prophet  صلى الله عليه وسلم said, ‘There are 24 hours in day and night of Friday, there is not a single such hour in which Allah  صلى الله عليه وسلم does not release six hundred thousand (such sinners) from Hell for whom Hell had become due.’ (Musnad Abī Ya’lā, vol. 3, pp. 291, 235 Ḥadīš 3421, 3471)

Security from grave torment

The Beloved and Blessed Prophet  صلى الله عليه وسلم has said, ‘The one who dies during the day or night of Friday, he will be saved from the torment of the grave and will be resurrected on the Day of Judgement with the seal of martyrs.’ (Hilyat-ul-Auliyā, vol. 3, pp. 181, Ḥadīš 3629)

Sins between two Fridays forgiven

Sayyidunā Salmān Fārsī  رضی الله عنہ has narrated that the Holy Prophet  صلى الله عليه وسلم said, ‘The one who takes bath on Friday, attains the purity (sanctification) that was possible for him, applies oil and lawful perfume available at home, heads
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(towards the Masjid) to offer Ṣalāḥ, does not cause separation between two people, i.e. does not sit between two people by intrusion, offers the Ṣalāḥ ordained for him and stays silent during the Imām’s sermon, his sins committed between this Friday and the previous one will be forgiven.’ *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 306, Ḥadīš 883)*

**Reward of 200 years’ worship**

Sayyidunā Ṣiddīq Akbar and Sayyidunā ‘Imrān Bin Ḥaṣīn have narrated that the Holy Prophet ﷺ said, ‘The one taking bath on Friday, his sins and misdeeds are removed; when he proceeds (to offer Ṣalāḥ) 20 virtuous deeds are written for his every step.’ *(Al-Mu’jam-ul-Kabīr, vol. 18, pp. 139, Ḥadīš 292)*

According to another narration, the reward of 20 years’ virtuous deeds is written for his every step. When he finishes the Ṣalāḥ, he is given the reward of 200 years’ worship. *(Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 314, Ḥadīš 3397)*

**Deeds presented to deceased parents every Friday**

The Beloved and Blessed Rasūl ﷺ has said, ‘(Your) Deeds are presented before Allah ﷺ every Monday and Thursday whereas they are presented to the Prophets ﷺ every Monday and Thursday.
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and parents every Friday. Pleased by (your) virtuous deeds, the beauty and brilliance of their faces enhance. Therefore, fear Allah ﷺ and do not grieve your deceased ones by committing sins.’ (Nawādir-ul-Uṣūl lil-Ḥakīm Tirmiẓī, vol. 2, pp. 260)

Five particular rituals for Friday
Sayyidunā Abū Sa’īd ﷺ has narrated that the Holy Prophet ﷺ said, ‘The one who performs five deeds in a day, Allah ﷺ will write (his name) amongst the dwellers of Heaven: (The deeds are as follows):

1. Visiting a sick person.
2. Attending a funeral Ṣalāḥ.
3. Fasting
4. Offering the Ṣalāt-ul-Jumu’ah.
5. Freeing a slave.

(Ṣaḥīḥ Ibn Ḥibbān, vol. 4, pp. 191, Ḥadīš 2760)

Heaven becomes due
Sayyidunā Abū Umāmah ﷺ has narrated that the Holy Prophet ﷺ said, ‘The one who offers Ṣalāt-ul-Jumu’ah, fasts (on the same day), visits a sick person, participates in a funeral and attends a Nikah (marriage) ceremony, Heaven will become due for him.’ (Al-Mu’jam-ul-Kabīr, vol. 8, pp. 97, Ḥadīš 7484)
Avoid fasting on Friday alone
It is Makrūḥ Tanzīḥī to fast specifically on Friday or Saturday alone. However, if Friday or Saturday falls on any sacred date such as 15th Sha‘bān or 27th Rajab etc., there is no harm in fasting on these days. The Noble Prophet ﷺ said, ‘Friday is Eid for you. Do not fast on this day unless you add another fast on its preceding or succeeding day. (Attarghib Wattarīḥūb, vol. 2, pp. 81, Ḥadīsh 11)

Reward of 10,000 years’ fasts
A’lā Ḥaḍrat Imām Aḥmad Razā Khān Ḥaḍrat Khān has said, ‘It is narrated that the fast of Friday together with that of Thursday or Saturday is equivalent to 10,000 years’ fasts.’ (Ṣatāwā Razawiyyaḥ (referenced), vol. 10, pp. 653)

In which case is it Makrūḥ to observe fast on Friday?
To observe fast on Friday is not always Makrūḥ. It is Makrūḥ only when one has observed it considering Friday a special occasion for it.

Presented here is a question with its answer, extracted from page 559 of the 10th volume of the referenced Fatāwā Razawiyyah, regarding the issue of the fast of Friday being Makrūḥ.

Question: What is the verdict of Islamic scholars as regards observing Nafl fast on Friday? A person observed fast on Friday but another person forced him into breaking the fast in the
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afternoon saying that Friday is an Eid for the Muslims and it is Makrūĥ to observe fast on this day.

**Answer:** To observe fast on Friday with the intention that fasting on Friday is specifically desirable, is Makrūĥ [disapproved] but its disapproval is not strong enough to necessitate breaking the fast. Further, if the intention of Friday was not specified, then there is no disapproval at all. If the objecting person was unaware of the Makrūĥ intention, then his objection is a silly act altogether and breaking the fast is a severe daring in matters of Shari‘ah. Even if he was aware [of the Makrūĥ intention], mere conveying the ruling was sufficient. There was no need at all to force the fasting person into breaking his fast and that too in the afternoon, which is not authorized to anyone except for parents provided the fast is Nafl. The one breaking the fast and the other person forcing him into breaking it – both are sinners. Qaḍā [of that fast] is obligatory for the one breaking the fast. No expiation is required.

Reward of visiting parents’ graves on Friday

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has said, ‘The one who visits the graves of either of or both of his parents on every Friday, Allah will forgive his sins and his name will be
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recorded as one treating the parents courteously.’ (Al-Mu’jam-ul-Awsat li-Tabarâni, vol. 4, pp. 321, Ḥadīš 6114)

صُلْبَاءَ عَلَى الْحُبَيبِ صَلَّى اللَّهُ عَلَيْهِ تَمْتَمَّد

Reward of reciting Sūrah Yāsīn beside the graves of parents

The Beloved and Blessed Rasūl ﷺ has said, ‘The one who visits the graves of either of or both of his deceased parents on Friday and recites Sūrah Yāsīn over there, will be forgiven.’ (Al-Kāmil fī Du’afā-ir-Rijāl, vol. 6, pp. 260)

Forgiveness 3,000 times

The Noble Prophet ﷺ has said, ‘The one who visits the graves of either of or both of his parents on every Friday and recites Sūrah Yāsīn over there, Allah ﷺ will bless him with forgiveness equivalent to the total number of letters in Sūrah Yāsīn.’ (Itḥāf-us-Sādah, vol. 14, pp. 272)

Dear Islamic brothers! The one who visits the grave of either of or both of his deceased parents on Friday and recites Sūrah Yāsīn over there, he will be successful. ﷺ, there are 5 Rukū’, 83 verses, 729 words, and 3000 letters in Sūrah Yāsīn, if these figures are correct before Allah ﷺ, the reciter will get the reward of 3,000 forgiveness.
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One who recites Sūrah Yāsīn on Friday will be forgiven

The Holy Prophet ﷺ has said, ‘The one who recites Sūrah Yāsīn during Friday-night (i.e. the night between Thursday and Friday) will be forgiven.’ (Attarḥīb Wattarḥīb, vol. 1, pp. 298, Ḥadīš 4)

Souls congregate

Since souls congregate on Friday, one should visit graves on this day; further, Hell is not blazed up on this day. (Durr-e-Mukhtār, vol. 3, p. 49)

A’lā Ḥaḍrat Imām Aḥmad Razā Khān has stated, ‘The best time of visiting (graves) is the time after morning Ṣalāh on Friday.’ (Fatāwā Razawīyyah (referenced), vol. 9, pp. 523)

Excellence of reciting Sūrah Al-Kaĥf

Sayyidunā ‘Abdullāḥ Ibn ‘Umar has narrated that the Holy Prophet ﷺ said, ‘For the one reciting Sūrah Al-Kaĥf on Friday, Nūr (refulgence) will elevate from his feet up to the sky that will be brightened for him on the Day of Judgement and his sins committed between two Fridays will be forgiven.’ (Attarḥīb Wattarḥīb, vol. 1, pp. 298, Ḥadīš 2)

Nūr between two Fridays

Sayyidunā Abū Sa’īd has narrated that the Noble Rasūl ﷺ said, ‘The one who recites Sūrah Al-Kaĥf...
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on Friday, Nūr will be brightened for him between two Fridays.’
(As-Sunan-ul-Kubrā lil-Bayhaqī, vol. 3, pp. 353, Ḥadīth 5996)

Nūr up to the Ka’bah

It is stated in another narration: ‘For the one reciting Sūrah Al-Kahf on Friday-night (i.e. the night between Thursday and Friday), Nūr will be brightened from where he is present up to the blessed Ka’bah.’ (Sunan Dārimi, vol. 2, pp. 546, Ḥadīth 3407)

Excellence of Sūrah Ḥā-Mīm Ad-Dukhān

Sayyidunā Abū Umāmah has reported that the Holy Prophet said, ‘The one reciting Sūrah Ḥā-Mīm Ad-Dukhān on Friday or Friday-night, Allah will make a house for him in Heaven.’ (Al-Mu’jam-ul-Kabīr, vol. 8, pp. 264, Ḥadīth 8026) One more narration states that he will be forgiven. (Jāmi’ Tirmiżī, vol. 4, pp. 407, Ḥadīth 2898)

Forgiveness asked by 70,000 angels

The Holy Prophet said, ‘The one reciting Sūrah Ḥā-Mīm Ad-Dukhān on night, 70,000 angels will do Istighfār (ask for forgiveness) for him.’ (Jāmi’ Tirmiżī, vol. 4, pp. 406, Ḥadīth 2897)

All sins forgiven

Sayyidunā Anas Bin Mālik has narrated that the Beloved and Blessed Prophet has said, ‘The
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one reciting three times before Ŝalāt-ul-Fajr on Friday, his sins will be forgiven, even if they exceed the foam of the ocean.’ *(Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 5, pp. 392, Ḥadīš 7717)*

Post-Ŝalāt-ul-Jumu’āh activities

Allah has said in the 10th verse of Sūrah Jumu’āh (part 28):

*ۡبِحَبِّ الْبَيْتِ صَلِّ ۡلَّهُ ۡبِعَجْلٍ* ٍّۡۡٔأَمِّيٍّ ۡيُبَشِّرُوا بِالْأَرْضِ ۝وَاتَبَعُوا مِنْ فَضْلِ اللَّهِ وَآذَّنُوا اللَّهَ ۡكَثِيرًا لِّيُحَمِّدَهُمْ نُفَعَّلُونَ

And when the Ŝalāh ends, spread out in the land and seek Allah’s munificence, and profusely remember Allah, in the hope of attaining success.

*[Kanz-ul-Īmān (Translation of Quran)]*

Commenting on the foregoing verse, ‘Allāmah Maulānā Sayyid Muhammad Na’îmuddīn Murādābādī has written in *Khazāin-ul-‘Irfān*, ‘Having offered Friday Ŝalāh, it is permissible for you to occupy yourselves in earning livelihood, or earn reward by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other such righteous deeds.’
Attending a gathering of Islamic knowledge

Attending a gathering of religious knowledge after Friday Ṣalāḥ is preferable. Therefore, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazâlî narrated that Sayyidunā Anas Bin Mālik has said, ‘This verse does not refer to worldly trade and business (only), rather, it refers to seeking (Islamic) knowledge, visiting brothers, visiting the sick, attending funerals and carrying out other such activities.’ (Kīmiyā-e-Sa’ādat, vol. 1, pp. 191)

Dear Islamic brothers! There are eleven preconditions for rendering Ṣalāt-ul-Jumu’ah Wājib; if either of them is not found, it will no longer remain Farḍ. However, if someone still offers it, his Ṣalāḥ will be valid; and it is preferable for a sane, adult male to offer Ṣalāt-ul-Jumu’ah. If a minor offers Ṣalāt-ul-Jumu’ah, it will be regarded as Nafl because Ṣalāḥ is not Farḍ for him. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 30)

صَلَّوْا عَلَى الْحُبَيْبِ صَلَّى اللَّهُ عَلَيْهِ نَعْمَةَ} 

11 Pre-conditions for the obligation of Ṣalāt-ul Jumu’ah

1. Being settled in city

2. Health (Ṣalāt-ul-Jumu’ah is not Farḍ for a patient. Here, patient refers to the person who cannot get to the Masjid where Ṣalāt-ul-Jumu’ah is held or even though he can get
to the Masjid, it will result in the prolongation of his disease or delay in cure. The ruling of patient applies to Shaykh-e-Fānī as well).

3. Being a free person (Ṣalāt-ul-Jumu’āh is not Farḍ for a slave; his master can prevent him).

4. Being a man

5. Being an adult

6. Being sane (the foregoing two conditions, i.e. adulthood and sanity are necessary not only for the obligation of Ṣalāt-ul-Jumu’āh but also for every other worship).

7. Having the faculty of sight

8. Having the capability to walk

9. Not being imprisoned

10. Not having the fear of the king, thief etc. or that of any oppressor.

11. Not having the valid fear of harm due to rainfall, snowfall, tornado or cold weather. (Bahār-e-Sharī’at, vol. 1, pp. 770-772)

Those for whom Ṣalāh is Farḍ but Ṣalāt-ul-Jumu’āh is not Farḍ on account of any Shar’i exemption, are not exempted from Ṣalāt-uẓ-Zuhr on Friday; such people have to offer Ṣalāt-uẓ-Zuhr in lieu of Ṣalāt-ul-Jumu’āh.
Sunnaḥs of Friday

The Mustaḥabbāt of Jumu’āḥ include proceeding to offer Ṣalāt-ul-Jumu’āḥ in initial time, using Miswāk, wearing nice white clothes, applying oil and fragrance sitting in the first Ṣaf (row); while having a bath is Sunnah. *(Fatāwā ‘Ālamgīrī, vol. 1, pp. 149 – Ghunyaḥ, pp. 559)*

Time for Ghusl on Friday

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān has stated, ‘Some scholars say that having a bath on Friday is a Sunnah for Friday Ṣalāḥ, not for Friday itself, (therefore) having a bath on Friday is not a Sunnah for those for whom Ṣalāt-ul-Jumu’āḥ is not Fārḍ.

According to some scholars, one should have bath on Friday close to the time of Ṣalāt-ul-Jumu’āḥ so that he offers the Ṣalāḥ with the same Wūḍū’ (made during the bath). However, the most authentic verdict is that the time for Friday’s bath starts from the break of dawn.’ *(Mirāḥ, vol. 2, pp. 334)*

The foregoing account also clarifies that Friday’s bath is not a Sunnah for women, travellers etc. for whom Friday Ṣalāḥ is not Wājib.

 صلى الله عليه وسلم
Blessings of Jumu‘ah

**Friday’s bath is Sunnat-e-Ghayr Muakkadaḥ**

‘Allāmah Ibn ‘Ābidin Shāmī has said, ‘Having a bath for Šalāt-ul-Jumu‘ah is one of the Sunan-e-Zawāid; (and therefore) the abandoner of Friday’s bath will not be objected to.’ *(Rad-dul-Muḥtār, vol. 1, pp. 339)*

**Excellence of sitting closer during sermon**

Sayyidunā Samuraḥ Bin Jundab has narrated that the Holy Prophet said, ‘Be present at the time of the sermon and sit close to the Imām because the farther a person remains from the Imām, the later he will enter Heaven, though he (a Muslim) will definitely enter the Heaven.’ *(Sunan Abū Dāwūd, vol. 1, pp. 410, Ḥadīš 1108)*

**No reward of Jumu‘ah**

The Holy Prophet said, ‘The one who talks on Friday, whilst the Imām is delivering the sermon, is like a donkey carrying the books and at that time, the one asking him ‘keep silent’ will not be rewarded with the reward of Jumu‘ah.’ *(Musnad Imām Aḥmad, vol. 1, pp. 494, Ḥadīš 2033)*

**Listening to the sermon silently is Farḍ**

The acts that are Ḥarām during Šalāh such as eating, drinking, greeting, saying Salām, replying to Salām and even calling someone to righteousness are also Ḥarām during the sermon as well. However, the Khaṭīb (the deliverer of sermon) can call
someone to righteousness. It is Farḍ for all the attendees to listen and remain silent while the sermon is being delivered. Staying silent is Wājib even for those present so far from the Imām that they cannot listen to the sermon. If someone is seen committing any misdeed, he may be prevented either by the gesture of hand or nod of head; preventing him by uttering any word or sound is not permissible. *(Bahār-e-Sharī‘at, vol. 1, pp. 774 – Durr-e-Mukhtār, vol. 3, pp. 39)*

**Listener of sermon is not allowed to recite even Ṣalāt-‘Alan-Nabī**

If the Khāṭib mentioned the blessed name of the Holy Prophet during the sermon, the listeners may recite Ṣalāt-‘Alan-Nabī in their hearts; reciting Ṣalāt-‘Alan-Nabī verbally at that time is not allowed. Likewise, uttering ‘رضي الله تعالى عنهم’ is not allowed on listening to the blessed names of companions of the Holy Prophet during the sermon. *(Bahār-e-Sharī‘at, vol. 1, pp. 775 – Durr-e-Mukhtār, vol. 3, pp. 40)*

**Listening to the Nikah sermon is Wājib**

In addition to the sermon delivered for Ṣalāt-ul-Jumu’ah, it is also Wājib to listen to other sermons such as the ones delivered for Eid Ṣalāḥ, Nikah etc. *(Durr-e-Mukhtār, vol. 3, pp. 40)*
Blessings of Jumu‘ah

Trading also becomes impermissible as soon as the first Ažān is called

As soon as the first Ažān is called, it is Wājib to start making effort to get to the Masjid for offering Ṣalāt-ul-Jumu’āh; it is also Wājib to put off trading and other activities contrary to the preparations for Ṣalāt-ul-Jumu’āh. Similarly, sale and purchase while proceeding to Masjid is also impermissible and trading in the Masjid is a severe sin. If the one having meal hears the voice of Ažān for Ṣalāt-ul-Jumu’āh and fears that he may miss Ṣalāt-ul-Jumu’āh in case of having meal, he has to stop eating and proceed to the Masjid for offering Ṣalāt-ul-Jumu’āh. One should get to the Masjid in a dignified manner for Ṣalāt-ul-Jumu’āh. (Bahār-e-Sharī‘at, vol. 1, pp. IIh – ‘Alamgīrī, vol. 1, p. 149 – Ḏurr-e-Mukhtār, vol. 3, pp. 42)

These days, people are far away from the path of religious knowledge; like other worships, people commit sins as a result of making mistakes in listening to sermon. Therefore, it is my humble request that the Khāṭīb (deliverer of sermon) make following announcement every Friday prior to the Ažān of Khutbah before sitting on the pulpit and earn hoards of reward:

Seven Madanī pearls of sermon

1. It is stated in a Ḥadīš, ‘The one, who crosses over people’s necks on Friday, makes a bridge towards Hell.’ (Jāmi’ Tirmižī, vol. 2, pp. 48, Ḥadīší 513) One of the explanations of this Ḥadīš
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is that people will enter the Hell trampling over him. *(Bahār-e-Sharī’at, vol. 1, pp. 761-762)*

2. To sit facing the Khaṭīb is Sunnah of the blessed companions.

3. Some of our past saints said, ‘One should listen to the sermon in the sitting-posture (as one sits in Qa’dah), folding hands (under navel) during the first sermon and placing them on thighs during the second; he will earn the reward of offering two Rak‘at Ṣalāh.* *(Mirāt-ul-Manājih, vol. 2, pp. 338)*

4. A’lā Ḥaḍrat Imām Aḥmad Razā Khān has said, ‘When one hears the blessed name of the Beloved Prophet during the sermon, he should recite Ṣalát-‘Alan-Nabī in his heart as it is Faḍl to remain silent during sermon.’ *(Fatāwā Razawiyyah (referenced), vol. 8, pp. 365)*

5. It is stated in *Durr-e-Mukhtar*: During the sermon, eating, drinking, talking (even saying *ṣallallaahu ‘alaihi wa sallam*), replying to someone’s greeting, and inspiring others towards righteousness, all are Ḥarām.’ *(Durr-e-Mukhtar, vol. 3, pp. 39)*

6. A’lā Ḥaḍrat has said, ‘Walking during the sermon is Ḥarām. The reverent scholars even say that if someone enters the Masjid during the sermon, he must stop wherever he is without proceeding further as
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walking would be an act and no act is permissible during the sermon.’ *(Fatāwā Razawiyyah (referenced), vol. 8, pp. 333)*

7. A’lā Ḥaḍrat محمد صلى الله عليه وسلم has said, ‘During the sermon, even looking somewhere turning the head is Ḥarām.’ *(ibid, pp. 334)*

**An important ruling for leading Ṣalāt-ul-Jumu’ah**

With regard to the leading of Ṣalāt-ul-Jumu’ah there is an important issue about which people are quite inattentive. Ṣalāt-ul-Jumu’ah is being considered like other Ṣalāh and everyone is being allowed to lead Ṣalāt-ul-Jumu’ah; it is impermissible as leading Ṣalāt-ul-Jumu’ah is essentially the duty of the Islamic ruler or his deputy.

In the states where Islamic sovereignty does not exist, the greatest Sunnī scholar having correct beliefs should lead Ṣalāt-ul-Jumu’ah as he is the substitute of the Islamic ruler in executing Shar’ī rulings; Ṣalāt-ul-Jumu’ah cannot be held without his permission. If there is no such scholar, the one appointed by common people can lead the Ṣalāh. In spite of the presence of an Islamic scholar, people cannot themselves appoint anyone else, nor can just a few people appoint someone as the Imām on their own behalf. Holding Ṣalāt-ul-Jumu’ah in this way is not proven (in Islamic history). *(Baḥār-e-Sharī’at, vol. 1, pp. 764)*

صلوا على الحبيب صلى الله تعالى عليه وصلى عليه محمد
Blossoming of Sunnah

By the grace of Allah, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijima, taking place after Salat-ul-Magrib every Thursday in your city, for the pleasure of Allah with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith.

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world.'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs.