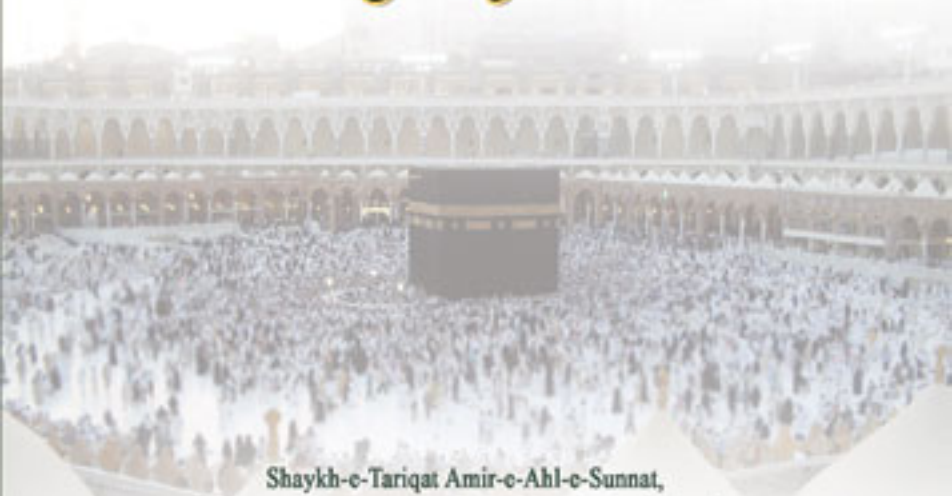




فيضانِ جمعة

Blessings of Jumuah



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BLESSINGS OF JUMU'AĤ

فیضانِ جمعہ

This booklet was written by Shaykh-e-Ṭarīqat, Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat 'Allāmaĥ Maulānā Muĥammad Ilyās 'Aṭṭār Qādirī Razavī دامت برکاتہم و العالیہ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please intimate the translation Majlis on the following address and gain Šawāb.

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ĥ/ĥ	ص	Ş/ş	ة / ه / ه	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	ء	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدّه	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

BLESSINGS OF JUMU'AH*

*Though Satan will definitely make you feel lazy, refresh your faith
by going through this booklet completely.*

Excellence of Reciting Durūd Sharīf on Friday

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who recites Durūd Sharīf 200 times upon me on Friday, his 200 years' sins will be forgiven.'
(Kanz-ul-'Ummāl, VI, P256, Ḥadīṣ 2238, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! How fortunate we are as Allāh عَزَّوَجَلَّ has blessed us with the favour of Jumu'a-tul-Mubārak for the sake of His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. 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 blazed up on Friday and the gates of Hell are not opened on Friday night. On the day of resurrection, Friday will be brought

* Friday.

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.

The renowned Mufassir, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ says, “The Ṣawāb of the Ḥajj performed on Friday is equivalent to that of 70 Ḥajj as the Ṣawāb of a single good deed performed on Friday is enhanced 70 times.” (Derived from *Mirāh*, V2, P323-325) (As Friday is an immensely sacred day, therefore,) The punishment of a sin committed on Friday is also increased 70 times. (*ibid*, P236)

How can words express the excellence of Friday! By the name of Jumu'ah, Allāh عَزَّوَجَلَّ has revealed a complete Sūrah that is present in the 28th part of the Holy Qurān. Allāh عَزَّوَجَلَّ says in the 9th Āyah of Sūra-tul-Jumu'ah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى
ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

Translation from Kanz-ul-Imān

O those who believe! When the call for Ṣalāh is given on Jumu'ah (Friday), rush towards the remembrance of Allāh and leave trading; this is better for you if you know.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

When did our Prophet ﷺ Perform his First Jumu'ah Ṣalāh?

Ḥaḍrat 'Allāmah Maulānā Sayyid Muḥammad Na'im-ud-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ says, "When Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was on his way to Madīnāh for migration, he stopped at a place called Qubā at the time of "Chāsht" on Monday, 12th Rabi'-ul-Awwal. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed there for four days (Monday to Thursday); during the stay, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ laid the foundation stone of a Masjid. On Friday, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ proceeded towards Madīnāh. When they reached the area of the Banī Sālim Ibn-e-'Awf, it was time to offer the Jumu'ah Ṣalāh; people consecrated that place as Masjid where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the (first) Jumu'ah Ṣalāh and delivered a sermon." (*Khazā-ain-ul-'Irfān, P667, Lahore*)

الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! The glorious Masjid-e-Jumu'ah still exists there; the visitors behold the Masjid for the attainment of blessings and offer Nafl Ṣalāh over there. الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! This sinner (the author) has also been blessed with the privilege of visiting the Masjid a few times.

Meaning of the Word Jumu'ah

The renowned Mufasssir, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes, "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 Ḥaḍrat Sayyidunā Ādam

عَلَيْهِ السَّلَامِ 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.' (Mirāh, V2, P317)

How Many Times Exalted Rasūl Offered Jumu'ah Ṣalāh?

The Rasūl of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered almost 500 Jumu'ah Ṣalāh in his apparent life as offering of Jumu'ah Ṣalāh commenced subsequent to the migration after which the total period of the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is ten years and there are 500 Fridays in ten years' period. (Mirāh, V2 P346)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Seal on Heart

Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The one abandoning three Jumu'ah's Ṣalāh out of laziness, Allāh عَزَّوَجَلَّ will seal his heart." (Al-Mustadrak, V1, P589, Ḥadīth 1120, Dār-ul-Ma'rifaḥ, Beirut)

Jumu'ah Ṣalāh is Farḍ-e-'Ain and its Farḍiyyat (obligation) is more emphatic than that of Ṣalā-tul-Zuḥar; the denier of its obligation is Kāfir (disbeliever). (Durr-e-Mukhtār ma' Rad-dul-Muhtār, V3, P3)

The Excellence of Wearing Turban on Friday

The Holy Prophet ﷺ said, “Indeed, Allāh عزَّوجلَّ and His Angels send Durūd upon those who wear turban on Friday.” (*Majma'-uz-Zawāid*, V2, P394, *Hadīš* 3075, *Dār-ul-Fikr Beirut*)

Cure is Bestowed

Ḥaḍrat Sayyidunā Ḥumaīd bin 'Abd-ur-Raḥmān رضى الله عنهما narrates via his father, “The one who trims his nails on Friday, Allāh عزَّوجلَّ will remove his disease and bless him with cure.” (*Muṣannaf Ibn-e-Abī Shaībah*, V2, P65, *Dār-ul-Fikr Beirut*)

Protection from Afflictions up to Ten Days

Ṣadr-ush-Sharī'ah Ḥaḍrat Maulānā Muḥammad Amjad 'Alī A'zamī رحمه الله عليه states, “A blessed Ḥadīš says that the one who trims his nails on Friday, Allāh عزَّوجلَّ will protect him from afflictions up to the next Friday including three more days, i.e. ten days in total. (*Taḍkira-tul-Mawḍū'āt la bin Al-Qaīsrānī*, Ḥadīš 765, *Salfiyyah*, *Beirut*)

In accordance with one more narration, “The one trimming his nails on Friday, mercy will approach (him) and (his) sins will be removed. (*Tanzī-tush-Sharī'ah-tul-Marfū'ah*, V2, P269, *Dār-ul-Kutub-ul-'Ilmiyyah Beirut-Bahār-e-Sharī'at*, Part 16, P195, *Madīnāh-tul-Murshid*, *Bareilly Sharīf*)

It is preferable to have hair and nails trimmed after Jumu'ah Ṣalāh. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V9, P581, *Multan*)

A Cause of Reduction in Sustenance

Şadr-ush-Sharī'ah Ḥaḍrat Maulānā Muḥammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ عَلَيْهِ says, "Although it is preferable to trim nails on Friday, yet if the nails 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 4, P195, Madīnaḥ-tul-Murshid Bareilly Sharīf)

Angels Write the Names of the Fortunate Ones

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "On the day of Friday, the angels deputed at every door of the Masjid write the names of comers. The early comer is like the one who gives Şadaqaḥ of a camel in the path of Allāh عَزَّ وَجَلَّ. 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 that 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." *(Şaḥīḥ Bukhārī, VI, P127)*

The renowned Mufasssir, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْهِ says, "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 (Şalāḥ) begins." The foregoing narration also clearly indicates that the 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. (*Mirāh, V2, P345*)

The Enthusiasm for Offering Jumu'ah Ṣalāh in the First Century

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رَحِمَهُ اللهُ عَلَيْهِ says, “During the first century, people used to proceed towards the Main Masjid at the time of Saḥrī and after Ṣalā-tul-Fajr holding lamps in their hands for offering Ṣalā-tul-Jumu'ah. There used to be so 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'at (innovation) that evolved in Islam is the abandonment of early proceeding towards the Main 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, V1, P246 Dār-us-Ṣādir Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Hajj of the Poor

Ḥaḍrat Sayyidunā 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the Prophet of mankind, the Peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْجُمُعَةُ حَجُّ الْمَسَاكِينِ وَفِي رِوَايَةٍ حَجُّ الْفُقَرَاءِ

Ṣalā-tul-Jumu'ah is the Ḥajj of Masākīn (destitute) and in another narration, it is stated that Ṣalā-tul-Jumu'ah is the Ḥajj of Fuqarāh (poor). (*Kanz-ul-'Ummāl*, V7, P290, *Ḥadīṣ* 21027-21028, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Proceeding for Jumu'ah Ṣalāh early is Equivalent to Ḥajj

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “No doubt, there is one Ḥajj and one 'Umrah for you on every Friday. Therefore, early proceeding for Ṣalā-tul-Jumu'ah is (equivalent to) Ḥajj and waiting for 'Aṣr Ṣalāh having offered Ṣalā-tul-Jumu'ah is (equivalent to) 'Umrah.” (*Sunan-ul-Kubrā lil Bayhaqī, Ḥadīṣ* 5980, V3, P342, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

The Ṣawāb of Ḥajj and 'Umrah

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رَحِمَهُ اللهُ عَلَيْهِ says, “(Having offered Ṣalā-tul-Jumu'ah) one should remain in the Masjid till Ṣalā-tul-'Aṣr and staying in the Masjid till Ṣalā-tul-Maghrib is even more preferable. It is said that the one who offers Ṣalā-tul-Jumu'ah in the Main Masjid, stays there afterwards and offers Ṣalā-tul-'Aṣr in the same Main Masjid, there is the Ṣawāb of Ḥajj for him, and the one who stays till Ṣalā-tul-Maghrib and offers Maghrib Ṣalāh in the same Masjid, there is the Ṣawāb of Ḥajj and 'Umrah for him.”

(Ihyā-ul-'Ulūm, VI, P249 Dār-us-Şādir Beirut) A Masjid where Şalātul-Jumu'ah is offered is called a Jāma' (Main) Masjid.

The Superior Day

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Friday is superior to all other days; it is most magnificent (of all days) in the court of Allāh عَزَّوَجَلَّ. It is superior to even 'Eid-ul-Aḏḩā and 'Eid-ul-Fiṭr. It has five particular features:

1. Allāh عَزَّوَجَلَّ created Sayyidunā Ādam عَلَيْهِ السَّلَام on this day.
2. Sayyidunā Ādam عَلَيْهِ السَّلَام descended upon the earth on this day.
3. Sayyidunā Ādam عَلَيْهِ السَّلَام 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 Ḩarām.
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-e-Mājah, V2, P8, Ḩadīṡ 1084, Dār-ul-Ma'rifaḩ Beirut)

According to another narration, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Jin." (Muwaṡṡan Imām Mālik, VI, P115, Ḩadīṡ 246, Dār-ul-Ma'rifaḩ, Beirut)

Supplications are Fulfilled

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On Friday, there is one such moment in which if a Muslim asks Allāh for anything, Allāh will definitely grant him. That moment is very short.”

(Ṣaḥīḥ Muslim, VI, P281)

Seek between ‘Aṣr and Maghrib

The beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On Friday, look for the moment that is desired from ‘Aṣr to the sunset.”

(Tirmidhī, V2, P30, Ḥadīṣ 489, Dār-ul-Fikr Beirut)

Saying of the Author of Baḥār-e-Sharī‘at

Ḥaḍrat Ṣadr-ush-Sharī‘ah Maulānā Muḥammad Amjad ‘Alī A’zamī رَحِمَهُ اللهُ عَلَيْهِ says, “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 Ṣalāh.
2. The last instant of Friday. *(Baḥār-e-Sharī‘at, Part 4, P86, Madīnah-tul-Murshid Bareilly Sharīf)*

Which is the Moment of Acceptance?

The renowned Mufasssir Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ عَلَيْهِ says, “At every night there is a moment during which Du’ā (supplication) is answered but Friday is the only day which has such a moment during the day time.

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 Ḥadīṣ, the reverent Muftī says 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.

A Parable

Ḥaḍrat Sayyidatunā Fāṭimah Zahrā رَضِيَ اللهُ عَنْهَا used to sit in her Ḥujrah (small room) a short while prior to sunset and would ask Fiḍḍāḥ رَضِيَ اللهُ عَنْهَا, her maid, to stand outside; as the sun begins to set, Fiḍḍāḥ رَضِيَ اللهُ عَنْهَا would inform her about it and Ḥaḍrat Sayyidah رَضِيَ اللهُ عَنْهَا would raise her blessed hands for supplication. It is better to ask a concise supplication at that moment; for instance the following Quranic supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation from Kanz-ul-Imān

O our Lord! Give us goodness in the world and give us goodness in the Hereafter and secure us from the torment of Hell.

(Part 2, Sūra-tul-Baqarah, Verse 201) (Derived from Mirāḥ, V2, P319-325)

One can recite Durūd Sharīf as well with the intention of supplication as Durūd Sharīf 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 ﷺ said, “There are 24 hours in day and night of Friday, there is not a single such hour in which Allāh عزَّوجلَّ does not release six hundred thousand (such sinners) from Hell for whom Hell had become due.” (*Musnad-e-Abī Ya'lā, V3, P235, Ḥadīṣ 3471, Dār-ul-Kutub-ul-'Ilmiyyah Beirut*)

Security from Grave Torment

The Holy Prophet ﷺ 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.” (*Ḥilya-tul-Auliya, V3, P181, Ḥadīṣ 369, Dār-ul-Kutub-ul-'Ilmiyyah Beirut*)

Sins between Two Fridays Forgiven

Ḥadīrat Sayyidunā Salmān Fārsī رضى الله عنه narrates that the Holy Prophet ﷺ said, “The one who takes bath on Friday, attains the purity (sanctification) that was possible for him, applies oil and perfume available at home, heads (towards the Masjid) to offer Ṣalāh, does not cause separation between two people, i.e. does not sit between two people by intrusion, offers the Ṣalāh 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, VI, P121*)

Ṣawāb of 200 Years' Worship

Ḥaḍrat Sayyidunā Ṣiddiq-e-Akbar and Ḥaḍrat Sayyidunā 'Imrān bin Ḥaṣīn رَضِيَ اللهُ عَنْهُمَا narrate that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one taking bath on Friday, his sins and misdeeds are removed; when he proceeds (to offer Ṣalāh) 20 good deeds are written for his every step.” According to another narration, the Ṣawāb of 20 years' good deeds is written for his every step. (*Al-Mu'jam-ul-Awsaṭ lil Ṭabarānī, Ḥadīṣ 3397, V2, P314, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

When he finishes the Ṣalāh, he is given the Ṣawāb of 200 years' worship. (*ibid, Ḥadīṣ 292, V18, P139, Dār Iḥyā-ut-Turāṣ-il-'Arabī, Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Deeds Presented to Deceased Parents Every Friday

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(Your) Deeds are presented before Allāh عَزَّوَجَلَّ every Monday and Thursday whereas they are presented to the Prophets عَلَيْهِمُ السَّلَام and parents every Friday. Pleased by (your) good deeds, the beauty and brilliance of their faces enhance. Therefore, fear Allāh عَزَّوَجَلَّ and do not grieve your deceased ones by committing sins.” (*Nawādir-ul-Uṣūl lit-Tirmiḏī, P213, Dār-us-Ṣādir Beirut*)

Five Special Good Deeds for Friday

Ḥaḍrat Sayyidunā Abū Sa'īd رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who performs five deeds in a day, Allāh will write (his name) amongst the dwellers of Heaven: (The deeds are as follows):

1. Visiting a sick person.
2. Attending a funeral Ṣalāh.
3. Fasting.
4. Offering the Jumu'ah Ṣalāh.
5. Freeing a slave. (*Ṣaḥīḥ ibn Ḥabbān, V4, P191, Ḥadīṣ 2760, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Heaven Becomes Due

Ḥaḍrat Sayyidunā Abū Umāmah رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who offers Jumu'ah Ṣalāh, fasts (on the same day), visits a sick person, participates in a funeral and attends a Nikāh (marriage) ceremony, Heaven will become due for him.” (*Al-Mu'jam-ul-Kabīr, V8, P197, Ḥadīṣ 7484, Dār Iḥyā-ut-Turāṣ Beirut*)

Avoid Fasting on Friday Alone

It is Makrūh-e-Tanzīhī 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 Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

‘Friday is ‘Eid for you. Do not fast on this day unless you add another fast on its preceding or succeeding day.’ (Attarghib Wattarhib, V2, P26)

Šawāb of 10,000 Years’ Fasts

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحِيمَنُ says, “It is narrated that the fast of Friday together with that of Thursday or Saturday is equivalent to 10,000 years’ fasts.” (Fatāwā-e-Razaviyyah new edition, V10, P653)

Šawāb of Visiting Parents’ Graves on Friday

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ said, “The one who visits the graves of either of or both of his parents on every Friday, Allāh عَزَّوَجَلَّ will forgive his sins and his name will be written as one of those behaving their parents well.” (Nawādir-ul-Uṣūl lit-Tirmizī, P24, Dār-us-Šādir Beirut)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Šawāb of Reciting Sūra-e-Yāsīn (سوره يسین) Beside the Graves of Parent

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ said, “The one who visits the graves of either of or both of his deceased parents on Friday and recites Sūraḥ Yāsīn over there, will be forgiven.” (Al-Kāmil la bin ‘Adī, V5, P1801, Dār-ul-Fikr Beirut)

Forgiveness 3000 Times

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who visits the graves of either of or both of his parents on every Friday and recites Sūrah Yāsīn over there, Allāh عَزَّوَجَلَّ will bless him with forgiveness equivalent to the total number of Sūrah Yāsīn’s letters.” (*Ittiḥāf-us-Sādat-il-Muttaqīn, V10, P363 Beirut*)

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. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ there are 5 Rukū’ (sections), 83 verses, 729 words, and 3000 letters in Sūrah Yāsīn, if these figures are correct before Allāh عَزَّوَجَلَّ, the reciter will get the Šawāb of 3000 forgiveness.

Souls Congregate

The one who recites Sūrah Yāsīn during the day of Friday or at Friday-night (the night between Thursday and Friday) will be forgiven. Since souls congregate on Friday, one should visit graves on this day; further, Hell is not blazed up on this day. (*Baḥār-e-Sharī’at, Part 4, P104, Madīnaḥ-tul-Murshid, Bareilly Sharīf*)

A’lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ says, “The best time of visiting graves is the post-morning-Šalāh time on Friday.” (*Fatāwā-e-Razavīyyah, V9, P523 Razā Foundation Lahore*)

Excellence of Reciting Sūra-tul-Kaḥf (سورة الكهف)

Ḥaḍrat Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one reciting Sūrah

Kaḥf 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.” (*Attarghīb Wattarḥīb, VI, P298, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Nūr between Two Fridays

Ḥaḍrat Sayyidunā Abū Sa'īd رَضِيَ اللهُ عَنْهُ narrates that Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who recites Sūraḥ Kaḥf on Friday, Nūr will be brightened for him between two Fridays.” (*Attarghīb Wattarḥīb, VI, P297, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Nūr up to the Ka'bah

Another narration says: “The one reciting Sūraḥ Kaḥf on Friday-night (the night between Thursday and Friday), Nūr will be brightened for him from where he is present up to the blessed Ka'bah.” (*Sunan Darimi, V2, P546, Ḥadīṣ 3407, Karachi*)

Excellence of Sūra-e-Ḥāmim Addukhān (سورة حم الرحمن)

Ḥaḍrat Sayyidunā Abū Umāmah رَضِيَ اللهُ عَنْهُ narrates that Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one reciting Sūraḥ-e-Ḥāmim Addukhān on Friday or Friday-night, Allāh عَزَّوَجَلَّ will make a house for him in Heaven.” (*Al-Mu'jam-ul-Kabīr liṭ Ṭabarānī, Ḥadīṣ 8026, V8, P264, Dār Iḥyā-ut-Turāṣ, Beirut*)

One more narration says that he will be forgiven. (*Jāmi' Tirmidzī, V4, P407, Ḥadīṣ 2898, Dār-ul-Fikr, Beirut*)

Forgiveness Asked by 70,000 Angels

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one reciting Sūraḥ Ḥāmim Addukhān on Friday-night, 70,000 Angels will do Istighfār (ask for forgiveness) for him.” (*Jami' Tirmizī, V4, P406, Ḥadīṣ 2897, Dār-ul-Fikr, Beirut*)

All Sins Forgiven

Ḥaḍrat Sayyidunā Anas bin Mālik رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one reciting **اَسْتَغْفِرُ اللهَ الَّذِي لَا اِلَهَ اِلَّا هُوَ وَاَتُوبُ اِلَيْهِ** three times after Fajr Ṣalāḥ on Friday, his sins will be forgiven, even if they exceed the foam of the ocean.” (*Majma'-uz-Zawāid, V2, P380, Ḥadīṣ 3019, Dār-ul-Fikr Beirut*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

After the Jumu'ah Ṣalāḥ

Allāh عَزَّوَجَلَّ says in the 10th verse of Sūra-tul-Jumu'ah (Part 28):

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ○

Translation from Kanz-ul-Imān

Then, when (Jumu'ah) Ṣalāḥ is finished, disperse in the land and seek the bounty of Allāh عَزَّوَجَلَّ, and remember Allāh عَزَّوَجَلَّ much hoping that you would succeed.

Commenting on the foregoing Āyah, Ḥaḍrat 'Allāmah Maulānā Sayyid Muḥammad Na'im-ud-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes in Khazā-ain-ul-'Irfān, 'Having offered Friday Ṣalāh, it is permissible for you to occupy yourselves in earning livelihood, or gain Ṣawāb by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other such pious deeds.'

Attending a Gathering of Islamic Knowledge

Attending a gathering of religious knowledge after Friday Ṣalāh is preferable. (*Tafsīr-e-Maḥārī*, V9, P418, Lahore) Therefore, Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ narrates that Ḥaḍrat Sayyidunā Anas bin Mālīk رَضِيَ اللهُ عَنْهُ says, "This verse does not refer to worldly trade and business (only), rather, it refers to seeking knowledge, visiting brothers, visiting the sick, attending funerals and carrying out other such activities." (*Kīmīyā-e-Sa'adat*, VI, P191, *Intishārāt Ganjīnāh*, Tehran)

Dear Islamic Brothers! There are eleven conditions for rendering Jumu'ah Ṣalāh Wājib; if even either of them is not found, it will no longer remain Farḍ. However, if someone still offers it, his Ṣalāh will be valid; and it is preferable for (such) a sane, adult male (for whom Jumu'ah is not Farḍ on account of the absence of any condition) to offer Jumu'ah Ṣalāh. If a minor offers Jumu'ah Ṣalāh, it will be regarded as Nafl because Ṣalāh is not Farḍ for him. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V3, P26-29)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

11 Pre-Conditions for the Obligation of Jumu'ah Ṣalāh

1. Being settled in city
2. Health (Ṣalā-tul-Jumu'ah is not Farḍ for a patient. Here, patient refers to the person who cannot get to the Masjid where Ṣalā-tul-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 (Ṣalā-tul-Jumu'ah 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 Ṣalā-tul-Jumu'ah 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 true fear of harm due to rainfall, snowfall, tornado or cold weather. (*ibid*)

Those for whom Ṣalāh is Farḍ but Ṣalā-tul-Jumu'ah is not Farḍ on account of any Shar'i exemption, are not exempted from Zuhr Ṣalāh on Friday; such people have to offer Zuhr Ṣalāh in lieu of Ṣalā-tul-Jumu'ah.

The Sunan and Mustahab-bāt of Friday

The Mustahab-bāt of Jumu'ah include proceeding to offer Ṣalā-tul-Jumu'ah 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. (*'Alamgīrī, VI, P149*)

The Time of Ghusl on Friday?

Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ says, “Some scholars رَحْمَةُ اللهِ تَعَالَى say that having a bath on Friday is a Sunnah for Friday Ṣalāh, not for Friday itself, (therefore) having a bath on Friday is not a Sunnah for those for whom Ṣalā-tul-Jumu'ah is not Farḍ. According to some scholars رَحْمَةُ اللهِ تَعَالَى, one should have bath on Friday close to the time of Ṣalā-tul-Jumu'ah so that he offers the Ṣalāh with the same Wuḍū (made during the bath). However, the most authentic verdict is that the time for Friday's bath starts from the break of dawn.” (*Mirāh, P334*)

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

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Friday's Bath is Sunnat-e-Ghāir Muakkadah

‘Allāmah ibn ‘Ābidīn Shāmī رَحْمَةُ اللهِ عَلَيْهِ says, “Having a bath for Jumu’ah Ṣalāh is one of the Sunan-e-Zawāid; (and therefore) the abandoner of Friday’s bath will not be objected to.” (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, VI, P308*)

The Excellence of Sitting Closer During the Sermon

Ḥaḍrat Sayyidunā Samurāh bin Jundab رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.” (*Abū Dāwūd, VI, P410, Ḥadīṣ 1108, Dār Iḥyā-ut-Turāṣ-il-‘Arabī, Beirut*)

No Ṣawāb of Jumu’ah

The one who talks while the Imām is delivering the sermon is like a donkey carrying a burden. Similarly, the one asking his companion to get silent during the sermon will not gain the Ṣawāb of Jumu’ah (Ṣalāh). (*Musnad Imām Aḥmad bin Ḥanbal, VI, P494, Ḥadīṣ 2033*)

Listening to the Sermon Silently is Farḍ

The acts that are Ḥarām during Ṣalāh such as eating, drinking, greeting, saying Salām, replying to Salām and even inspiring someone to righteousness are Ḥarām during the sermon as

well. However, the Khaṭīb (the deliverer of sermon) can inspire 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. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V3, P35-36*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Listener of Sermon is not Allowed to Recite Even Durūd Sharīf

If the Khaṭīb mentioned the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, the listeners should recite Durūd in their hearts; reciting Durūd verbally at that time is not allowed. Likewise, uttering عَلَيْهِمُ الرِّضْوَانُ is not allowed on listening to the blessed names of companions of the Exalted Prophet during the sermon. (*ibid, P32*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Listening to the Nikāḥ Sermon is Wājib

In addition to the sermon delivered for Ṣalā-tul-Jumu'ah, it is also Wājib to listen to other sermons such as the ones delivered

for 'Eid Ṣalāh, Nikāh etc. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V3, P32*)

Business Becomes Impermissible as Soon as the First Azān is Uttered

As soon as the first Azān is uttered, it is Wājib to start making effort to get to the Masjid for offering Ṣalā-tul-Jumu'ah; it is also Wājib to put off trading and other activities contrary to the preparations for Ṣalā-tul-Jumu'ah. 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 Azān for Ṣalā-tul-Jumu'ah and fears that he may miss Ṣalā-tul-Jumu'ah in case of having meal, he has to stop eating and proceed to the Masjid for offering Ṣalā-tul-Jumu'ah. One should get to the Masjid in a dignified manner for Ṣalā-tul-Jumu'ah. (*'Alamgīrī, VI, P149, Durr-e-Mukhtār ma' Rad-dul-Muhtār, V3, P38*)

These days, people have drifted away from 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 Khaṭīb (deliverer of sermon) make following announcement every Friday prior to the Azān of Khuṭbah before sitting on the pulpit and earn hoards of Ṣawāb:

Seven Madanī Pearls of Sermon

1. A Ḥadīth says, "The one who passes over people's necks on Friday, makes a bridge towards Hell." (*Tirmizī, V2, P48, Ḥadīth*)

513, *Dār-ul-Fikr Beirut*) One of the explanations of this Ḥadīṣ is that people will enter the Hell trampling up on him.

2. To sit facing the Khaṭīb is a Sunnaḥ of the Blessed Companions عَلَيْهِمُ الرِّضْوَانُ. (Derived from *Mishkāh*, P123)
3. Some of our past saints رَحْمَةُ اللهِ تَعَالَى said, “One should listen to the sermon in the sitting-posture (as one sits in Qa'daḥ), folding hands (under navel) during the first sermon and placing them on thighs during the second; إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ he will earn the Šawāb of offering two rak'at Ṣalāh. (*Mirāḥ Sharḥ Mishkāh*, V2, P338)
4. A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرِّحْمَةُ الرَّحْمَنُ says, “When one hears the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, he should recite Durūd in his heart as it is Farḍ to remain silent during sermon.” (*Fatāwā-e-Razavīyāh*, V8, P365 *Razā Foundation Lahore*)
5. It is stated in 'Durr-e-Mukhtār, “During the sermon, eating, drinking, talking (even saying سُبْحَانَ اللهِ), replying to someone's greeting, and inspiring others towards righteousness, all are Ḥarām.” (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V3, P35)
6. A'lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ says, “Walking during the sermon is Ḥarām. The reverent scholars رَحْمَةُ اللهِ تَعَالَى even say that if someone enters the Masjid during the sermon, he must stop wherever he is without proceeding further as walking would be an act and no act is permissible during the sermon.” (*Fatāwā-e-Razavīyāh*, V8, P334, *Razā Foundation Lahore*)

7. A'lā-Haḍrat رَحْمَةُ اللهِ عَلَيْهِ says, “During the sermon, even looking somewhere turning the head is Ḥarām.” (*ibid*)

An Important Ruling of Leading Ṣalā-tul-Jumu'ah

With regard to the leading of Ṣalā-tul-Jumu'ah there is an important matter of which people are quite inattentive. Ṣalā-tul-Jumu'ah is considered like other Ṣalāh and everyone is allowed to lead Ṣalā-tul-Jumu'ah; it is impermissible as leading Ṣalā-tul-Jumu'ah is one of the responsibilities of the Islamic ruler or his deputy. In the states where Islamic Sovereignty does not exist, the greatest Sunnī Scholar having correct beliefs can lead Ṣalā-tul-Jumu'ah as he is the substitute of the Islamic ruler in issuing Shar'ī rulings; Ṣalā-tul-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 a scholar, people cannot themselves appoint anyone else, nor can just a few people appoint someone as the Imām on their own behalf. Holding Ṣalā-tul-Jumu'ah in this way is not proven (in Islamic history). (*Bahār-e-Sharī'at, Part 4, P95, Madīnah-tul-Murshid Bareilly Sharīf*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَعُوذُ بِرَبِّ الْعَالَمِينَ وَالْقُدْرَةِ الْعَلِيَّةِ عَلَى عَذَابِ الْمُزْمِلِينَ كَمَا تَعَذَّبَ الْمُكْرِبِينَ بِاللَّحْرِ وَالْمَطَرِ الرَّجِيدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh عَزَّوَجَلَّ Sunnahs of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Mahallāh Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilāh with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilāh إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



Maktaba-tul-Madina

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