يوم الجمعة

فضائله وسننه وآدابه

Its Virtues, Sunan & Etiquettes
بسم الله الرحمن الرحيم

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعود بالله من شرور أنفسنا، ومن سيئات أفعالنا من يهدو الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله

هل يأيها الذين آمنوا اتقوا الله حتى تقاتوه ولا تموتون إلا آتون مسالمون

[آل عمران: 102]

هل يأيها الناس اتقوا رزقكم الذي خلقتم من نفس واحدة وخلق منه زوجين

وتب من نفسي فجيءا كبيرا ونساء وآتون الله الذي تشاهدون به والأرحام لِلله

كان عليكم رقيبا

[النساء: 1]

هل يأيها الذين آمنوا اتقوا الله وقولوا قولًا سيدينا * يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطيع الله ورسوله فقد فاز فوزًا عظيماً

[الأحزاب: 70-71]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار
Allāh ﷻ says:

يا أَيَّاهَا الَّذِينَ يَعْتَقَلُونَ أَنْ يَتَحْنُوا إِذَا نُودِيَ إِلَى الصَّلَاةِ مِن يَوْمِ الْجُمُعةِ فَأَسْتَغْفَرُوا إِلَى ذَٰلِكَ ﻷَلَّاٰذَّ أَنْ يَبْتَغُوا مِن فَضْلِ الْيَوْمِ الْمُبْنِىٰ (٩) فَإِذَا قُضِّيَتِ الْصَّلَاةُ فَانْقَلَبُوكُمْ فِي الْأَرْضِ وَأَنْتُوهُمْ مِن فَضْلِ الْيَوْمِ الْمُبْنِىٰ أَنْ كُنْتُمْ تَعْلَمُونَ (١٠) وَإِذَا رَأَوْا تَجْرِيَةً أَوْ لَهَا أَنْفَضُوا إِلَيْهَا وَتَرْكُوكَ قَالِمًاِ فَقُلْ مَا عَنِّي الَّذِي خَيْرُ مِنَ الْهَيْوِ وَمَنْ أَيْتِيْرَةٌ وَاللَّهُ خَيْرُ الْآثَارِ َْٰلِكَْٰلَّذِينَ (١١)

O’ you who believe, when the adhān (call to prayer) is called for the prayer on the day of Jumu’ah (Friday), proceed to the remembrance of Allāh and leave off trade. That is better for you if you only knew. (9) And when the prayer has concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed. (10) But [on one occasion] when they saw a transaction or a diversion, [O’ Muḥammad], they rushed to it and left you standing. Say, "That which is with Allāh is better than any diversion or transaction, and Allāh is the best of providers." (11)

[Sūrah al-Jumu’ah 62:9-11]

Shaykh ʿAbdur-Raḥmān ibn Nāṣir as-Sī’dī رحمه الله said:

Allāh ﷻ commands His believing servants to attend the Friday prayer and to hasten to it as soon as the call is given, proceeding at once to the prayer. What is meant by proceeding at once here is to hasten to the prayer and give concern to it, for it is of the utmost importance. However, this does not mean running to join the prayer because that is forbidden.
{And leave off trade} meaning, leave off trading once the call to prayer is given, and go to the prayer.

{That is better for you} than focusing on trade and, therefore, missing the obligatory prayer, which is of the most emphasized of obligations.

{If only you knew} that which is with Allāh is better and more lasting; whoever gives precedence to this worldly life over the religion has truly lost even if he thinks he is winning. This command to cease trading is temporary for the duration of the prayer.

{And when the prayer has concluded, disperse within the land} to seek your livelihood and engage in trade because focusing on trade is likely to make one forget the remembrance of Allāh. Allāh instructs His servants to remember Him a great deal, as He says {and remember Allāh much} meaning, when standing, sitting, and lying on your sides.

{So that you may succeed} because remembering Allāh much is the greatest means of attaining success and prosperity.

{But [on one occasion] when they saw a transaction or diversion, [O’ Muḥammad], they rushed towards it} meaning, they left the masjid out of eagerness to know the diversion or merchandise. They left what is good {and left you standing} addressing the people. This refers to an incident that occurred one Friday when the Prophet ﷺ was addressing the people. A trade caravan came to Madīnah, and when the people heard of it while they were in the masjid, they went out of the masjid and left the Prophet ﷺ addressing the people, and hastened towards that to which they should not have hastened, forgetting their manners.

{Say: That which is with Allāh} of reward for the one who adheres to goodness and is patient in worshipping his Lord.
{Is better than any diversion or transaction}. Although there is some benefit in trade, it is little and insufficient, and it will be the cause of missing out on goodness in the hereafter. In contrast, patience in obeying Allāh and continuing one’s acts of worship does not cause one to miss out on provision, for Allāh is the best of providers. So whoever fears Allāh, He will grant him provisions from where he does not expect.

In this passage, there are many benefits, such as:

• The Friday prayer is obligatory for all believing men, and they must proceed to it at once, hasten towards it and prioritize it.

• The two *khutbahs* on Friday are obligatory and must be attended because what is meant by remembrance here is the two *khutbahs*. Allāh has enjoined us to go to the remembrance of Allāh and hasten to it.

• It is prescribed and enjoined to give the call to prayer for the Friday prayer.

• It is prohibited to buy and sell after the call to the Friday prayer. That is only because these actions cause one to miss out on the obligatory duty and distract one from it. This indicates that if any matter, even if it is permissible in principle, results in missing something obligatory, it is not permissible in that case.

• It is enjoined to attend the two *khutbahs* on Friday, and the one who does not attend them is blameworthy. That implies that one should remain silent and listen attentively to both of them.

• An individual should focus on worshipping Allāh when inclined to turn to distractions, trade, and respond to his desires. He should remind himself of that which is with Allāh of reward for the one who gives precedence to pleasing Allāh over his whims and desires.

[Taysīr al-Karīm ar-Raḥmān Fi Tafsīr Kalām al-Mannān]
Sunan on Friday

Conveying Salutations upon the Messenger ﷺ

Performing a Ghusl

Wearing your best / clean clothes

Applying fragrance for men

Using the Siwāk

Going to the Masjid early

Reciting Sūrah al-Kahf (18)

Seeking the hour when Du’ā is accepted

1 The Plural of Sunnah
The Messenger of Allāh ﷺ said: **The best day on which the sun has risen is Friday; on it, Ādam was created, he was made to enter Paradise, he was expelled from it, and the last hour will not take place except on Friday.**

[Ṣaḥīḥ Muslim (854)]

The Messenger of Allāh ﷺ said: **The best of days with Allāh is Friday.**

[Ṣaḥīḥ al-Jāmi’ (98), as-Silsilah as-Ṣaḥīḥah (1502)]

Ibn Mas’ūd رضي الله عنه said: **The leader of all days is Friday, and the leader of all months is Ramaḍān.**

[Ibn Abī Shaybah Fī al-Muṣannaf (5552)]

Ibn al-Qayyim رحمة الله said: **The Friday prayer is of the most emphasized of obligations in Islām and the greatest of congregations of the Muslims.**

[Zād al-Ma’ād (1/364-365)]

The Messenger of Allāh ﷺ said: **The five daily [prescribed] prayers, Friday [prayer] to the following Friday [prayer], and [the fasting of] Ramaḍān to the following Ramaḍān, is an expiation of the sins committed in between them, as long as the major sins are avoided.**

[Ṣaḥīḥ Muslim (233)]

The Messenger of Allāh ﷺ said: **Send prayers upon me abundantly during the day and night of Friday, for he who sends prayer upon me one time, Allāh sends prayer upon him ten times.**

[Ṣaḥīḥ al-Jāmi’ (1209)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله was asked about the ruling of Muslims saying to one another “Jumu’ah Mubārak” every Friday, whether it be via messaging or in their places of gathering. He حفظه الله said: **There is no origin for this; therefore, it is an innovation. It is impermissible to congratulate one another on Friday. Nothing like this has been reported, nor is this from the actions of the Salaf. Hence, it is an innovated matter.**

[Taken from the official site of Shaykh Ṣāliḥ al-Fawzān حفظه الله]
The Messenger of Allāh ﷺ said: The best of prayers with Allāh is the morning prayer (Fajr) on Friday in congregation.

[Ṣaḥīḥ al-Jāmi’ (1119)]

The Messenger of Allāh ﷺ said: Whoever performs a Ghusl and washes his head thoroughly on Friday, proceeds and attends [the masjid] early, comes close [to the Imām], listens attentively and remains silent, for every step he takes, he will have the reward of fasting and standing [in prayer] for one year.

[Jāmi’ at-Tirmidhī (496)]

The Messenger of Allāh ﷺ said: If it is Friday and a man performs a Ghusl, he thus washes his head, utilizes his best fragrance, and wears an item of his good clothing. Then he leaves to pray [in the masjid], and he does not divide two people sitting next to each other, then he listens attentively to the Imām, his sins from one Friday to the next will be forgiven and three additional days.

[at-Targhib Wat-Tarhib (1025)]

Shaykh al-‘Uthaymīn رحمه الله said: Ghusl for Friday begins at dawn, but it is better not to Ghusl until the sun has risen.

[Majmū’ al-Fatāwā (16/142)]

The Prophet ﷺ said: If it were not that it would be difficult upon my Ummah, I would have ordered them to use the Siwāk with each prayer.

[Ṣaḥīḥ al-Bukhārī (887)]

The Prophet ﷺ said: The Siwāk cleanses and purifies the mouth and pleases the Lord.

[Sunan an-Nasā’ī (5)]
Ibn al-Qayyim رحمه الله said: From those things that are legislatively done on Friday is that it is recommended [for men] to apply fragrance. Applying fragrance on Friday is superior to doing so than on any other day of the week.

[Zād al-Ma‘ād (1/365)]

The Prophet ﷺ said: On every Friday, the angels take their stand at every gate of the masjid to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the Imām sits [on the minbar], they fold up their scrolls and listen to the khuṭbah.

[Ṣaḥīḥ al-Bukhārī (3211)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said: It is recommended to leave early to go to the masjid on Friday, and when one enters, he should pray two units of prayer to greet the masjid.

[al-Mulakhaṣ al-Fiqhī (1/196)]

Ibn Taymiyyah رحمه الله said: It is more right for the one who comes on Friday that he busies himself with prayer until the Imām comes out [to give the khuṭbah].

[Majmū’ al-Fatāwā (24/189)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said: From the rulings of Friday that whoever comes to the masjid while the Imām is delivering the khuṭbah should not sit until he has prayed two brief units of prayer.

[al-Mulakhaṣ al-Fiqhī (1/198)]

Shaykh Ṣāliḥ al-Fawzān حفظه الله said: Whoever enters [the masjid] while the Imām is delivering the khuṭbah should not greet [anyone].

[al-Mulakhaṣ al-Fiqhī (1/200)]
Ibn ‘Abdil-Barr al-Hālimi said: There is no dispute amongst the fuqahā’ (jurists) of all regions that it is obligatory to remain silent and listen attentively to the khuṭbah for those who hear it.

[al-Iṣṭidhkār (5/43)]

Shaykh al-ʿUthaymīn al-Hālimi said: It is impermissible for a man to give salām during the Friday khuṭbah, and it is also forbidden to return the salām.

[Majmūʿ al-Fatāwā (16/100)]

Shaykh Šāliḥ al-Fawzān al-Hālimi said: It is from the Sunnah to send ṣalāh upon the Prophet ﷺ whenever he is mentioned by the khaṭīb. However, do not raise your voice when doing so, so you do not distract others by it.

[al-Mulakhaṣ al-Fiqhī (1/199)]

Shaykh Šāliḥ al-Fawzān al-Hālimi said: If one sneezes, then he should praise Allāh quietly to himself (i.e., so that no one hears).

[al-Mulakhaṣ al-Fiqhī (1/200)]

Shaykh Šāliḥ al-Fawzān al-Hālimi said: It is permissible to speak before and after the khuṭbah and when the Imām sits between the two khuṭbahs for a benefit. However, one should not speak about worldly affairs.

[al-Mulakhaṣ al-Fiqhī (1/201)]

al-Sharīd ibn Suwaid al-Hālimi said: The Messenger of Allāh ﷺ came upon me when I was sitting with my left hand behind my back and leaning on the fleshy part of it.

He ﷺ said: Are you sitting in the manner of those with whom Allāh is angry?

[Sunan Abī Dawūd (4848), Musnad Imām Aḥmad (18960), Ṣaḥīḥ Ibn Ḥibbān (5674)]
Ibn Taymiyyah رحمه الله said: This ḥadīth indicates that it is not allowed to sit in this manner for the reason that it is how those who are punished sit.

[Iqtiḍā’ as-Ṣirāṭ al-Mustaqīm (65)]

Shaykh Ṣāliḥ al-Fawzān رحمه الله said: It is not permissible for one to fiddle or play with his hand, foot, beard, clothing, or other than that during the khutbah.

[al-Mulakhaṣ al-Fiqhī (1/200)]

Shaykh Ṣāliḥ al-Fawzān رحمه الله said: Likewise, he should not turn right or left or become distracted by looking at the people or anything else, as that will distract him from listening to the khutbah. Instead, he should turn to the khaṭīb just like the Companions رضي الله عنهم used to turn towards the Prophet ﷺ during the khutbah.

[al-Mulakhaṣ al-Fiqhī (1/200)]

Shaykh Ṣāliḥ al-Fawzān رحمه الله said: It is not permissible for the one listening to the khutbah to give charity to one who is asking during the khutbah because the one asking is doing something impermissible; so do not aid him upon that which is impermissible and that is speaking during the khutbah.

[al-Mulakhaṣ al-Fiqhī (1/199)]

The Messenger of Allāh ﷺ said: If one of you becomes drowsy on Friday [during the khutbah], let him move from where he is sitting.

[Sunan Abī Dawūd (1119), Jāmi’ at-Tirmidhī (526)]
Ibn Mas‘ūd رضي الله عنه said: **Lengthening the prayer and shortening the khuṭbah signify a man’s fiqh** (understanding).

[at-Tabarānī Fī al-Mu’jam al-Kabīr (9494)]

The Messenger of Allāh ﷺ said: **Whoever reads Sūrah al-Kahf on Friday will be illuminated with light from that Friday to the next.**

[at-Targhib wat-Tarhib (1063)]

The Prophet ﷺ said: **Friday is comprised of twelve hours. There is one in which a Muslim who asks Allāh for something will have it granted to him, so seek it in the last hour after ‘Aṣr.**

[Sunan Abī Dawūd (1048)]

Shaykh Ibn Bāz رحمه الله said: **If a man does not attend the Friday prayer due to a legislative excuse such as sickness or some other reason, he should pray Dhuhr.**

[Majmū’ al-Fatāwā (12/332)]

Shaykh Ibn Bāz رحمه الله said: **If a man misses the Friday prayer deliberately, he must repent to Allāh and offer it as the Dhuhr prayer.**

[Majmū’ al-Fatāwā (12/332)]

The Prophet ﷺ said: **Whoever misses three Friday prayers out of negligence, Allāh will place a seal over his heart.**

[Sunan an-Nasā‘ī (1369)]

Imām al-Barbahārī رحمه الله said: **Whoever abandons Friday and congregational prayers in the masājid without an excuse is an innovator.**

[Sharḥ as-Sunnah (2/177)]