

THE
PROPHET'S
GUIDANCE
REGARDING
THE DAY OF FRIDAY
(JUMU'AH)

AND THE MENTION OF
ITS DISTINCT VIRTUES

ZAD AL-MA'AD (1/459-533)

BY IMAM SHAMS AL-DIN
IBN AL-QAYYIM
MAY ALLAH HAVE MERCY ON HIM

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The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

His ﷺ Guidance Regarding the Day of Friday and the Mention of Its Distinct Virtues

It is established the two Ṣaḥīḥs from the Prophet ﷺ that he said:

“We are the last (in this world) but will be the foremost on the Day of Resurrection, although they were given the Book before us. Then, this is their day which Allah made obligatory upon them, but they differed regarding it. So Allah guided us to it; thus, the people follow us in it: the Jews tomorrow and the Christians the day after tomorrow.”

And in Ṣaḥīḥ Muslim, from Abū Hurayrah and Ḥudhayfah, they said: The Messenger of Allah ﷺ said:

“Allah has led astray from Friday those who were before us. For the Jews, their day was Saturday, and for the Christians, it was Sunday. Then Allah brought us, so He guided us to Friday. So He made Friday, Saturday, and Sunday (in sequence). And thus, they will follow us on the Day of Resurrection. We are the last among the people of the world, but the foremost on the Day of Resurrection, judged before all creatures.”

And in al-Musnad and the Sunan from the ḥadīth of Aws ibn Aws, from the Prophet ﷺ:

“Among your best days is Friday. On it was created Ādam, on it he died, on it is the blowing (of the Trumpet), and on it is the swooning. So increase your prayers upon me on that day, for your prayers are presented to me.”

They said: O Messenger of Allah, how will our prayers be presented to you when you have decomposed? (Meaning: your body has decayed).

He said: “Indeed, Allah, the Mighty and Majestic, has forbidden the earth to consume the bodies of the prophets.”

And in Jāmi‘ al-Tirmidhī from the ḥadīth of Abū Hurayrah, from the Prophet ﷺ, he said:

“The best day the sun has risen upon is Friday. On it Ādam was created, on it he was admitted into Paradise, and on it he was expelled from it. And the Hour will not be established except on a Friday.”

He said: ḥadīth ḥasan ṣaḥīḥ. And al-Ḥākim authenticated it.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And in his Ṣaḥīḥ also from Abū Hurayrah, marfū': "The master of days is Friday. In it, Ādam was created, in it he was admitted into Paradise, in it he was expelled from it, and the Hour will not be established except on a Friday."

And Mālik narrated in al-Muwaṭṭa' from Abū Hurayrah, marfū': "The best day on which the sun has risen is Friday. In it, Ādam was created, in it he was sent down (to the earth), in it his repentance was accepted, in it he died, and in it the Hour will be established. And there is not a creature except that it listens attentively on Friday from the time it begins until the sun rises out of fear of the Hour — except for jinn and mankind. And in it is an hour in which no Muslim servant coincides while praying and asking Allah for something except that He gives it to him." Ka'b said: That occurs once every year. I said: Rather, every Friday. So he read the Torah and said: The Messenger of Allah ﷺ has spoken the truth. Abū Hurayrah said: Then I met 'Abdullāh ibn Salām and informed him of my sitting with Ka'b. He said: I know which hour it is. I said: Inform me of it. He said: It is the last hour on Friday. I said: How is that when the Messenger of Allah ﷺ said: "A servant does not coincide with it while praying," and that hour is not one in which prayer is performed? He said: Did the Messenger of Allah ﷺ not say: "Whoever sits in a place waiting for the prayer, then he is in prayer until he prays?"

And in Ṣaḥīḥ Ibn Ḥibbān, marfū': "The sun does not rise over a day better than Friday."

And in Musnad al-Shāfi'ī from the ḥadīth of Anas ibn Mālik: Jibrīl came to the Prophet ﷺ with a white mirror in which there was a black dot. The Prophet ﷺ said: "What is this?" He said: "This is Friday. You have been favoured with it, and your ummah after you. And the people are followers to you in it: the Jews and the Christians. And in it for you is much good. And in it is an hour in which no believing servant makes supplication to Allah for good except that it is answered. And it is with us called the Day of Increase." The Prophet ﷺ said: "O Jibrīl, what is the Day of Increase?" He said: "Indeed, your Lord has taken in al-Firdaws a vast valley of musk. On Friday, Allah – Blessed and Exalted is He – will send down what He wills of His angels, and around Him are pulpits of light, upon which are the seats of the prophets. And those pulpits are surrounded by pulpits of gold adorned with rubies and emeralds, upon

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

them are the martyrs and the truthful ones. And behind them sit the people of the lofty rooms upon dunes of musk. Then the Lord – Blessed and Exalted is He – will manifest Himself to them and say: 'I am your Lord. I have fulfilled My promise to you, so ask Me and I shall give you.'"

They will say: Our Lord, we ask You for Your pleasure. He will say: I am pleased with you, and for you is what you have wished, and with Me is more. So they love the Day of Friday due to what their Lord gives them therein of goodness. And it is the day in which your Lord, Blessed and Exalted is He, rose over the Throne. And in it Ādam was created, and in it the Hour will be established.

Al-Shāfi'ī narrated it from Ibrāhīm ibn Muḥammad. He said: Mūsā ibn 'Ubaydah narrated to me. He said: Abū al-Azhar Mu'āwiyah ibn Ishāq ibn Ṭalḥah narrated to me from 'Abdullāh ibn 'Ubayd ibn 'Umayr, from Anas.

Then he said: Ibrāhīm also narrated to us. He said: Abū 'Imrān Ibrāhīm ibn al-Ja'd narrated to me from Anas with a narration similar to it. And al-Shāfi'ī had a good opinion regarding his teacher Ibrāhīm in this matter.

And it was narrated by Abū al-Yamān al-Ḥakam ibn Nāfi', from Ṣafwān. He said: Anas said: The Messenger of Allah ﷺ said: "Jibrīl came to me..." and he mentioned it. And it was narrated by Muḥammad ibn Shu'ayb, from 'Umar the freed slave of Ghafrah, from Anas. And it was narrated by Abū Ṭaybah, from 'Uthmān ibn 'Umayr, from Anas. And Abū Bakr ibn Abī Dāwūd compiled its chains.

And in Musnad Aḥmad, from the ḥadīth of 'Alī ibn Abī Ṭalḥah, from Abū Hurayrah: He said: It was said to the Prophet ﷺ: For what reason was the Day of Friday named (Jumu'ah)? He said: "Because in it the clay of your father Ādam was shaped, and in it is the blast, and in it is the resurrection, and in it is the striking. And in the last three hours of it is an hour in which whoever calls upon Allah, it is responded to."

And al-Ḥasan ibn Sufyān al-Nasawī said in his Musnad: Abū Marwān Hishām ibn Khālid al-Azraq narrated to us, al-Ḥasan ibn Yaḥyā al-Khushnī narrated to us, 'Umar ibn 'Abdullāh the freed slave of Ghafrah narrated to us, he said: Anas ibn Mālik narrated to me, he said: I heard the Messenger of Allah ﷺ say:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

"Jibrīl came to me, and in his hand was something like a white mirror, in which there was a black dot. I said: What is this, O Jibrīl? He said: This is Friday. It has been sent to you. It will be an 'Eid for you and your Ummah after you.

I said: And what do we have in it, O Jibrīl? He said: In it is much good for you. You are the last (of nations) yet the first on the Day of Resurrection. And in it is an hour in which no servant coincides with it while praying and asking Allah for something except that He grants it to him.

I said: So what is this black dot, O Jibrīl? He said: That is the Hour; it occurs on Friday. It is the master of the days, and we call it with us the Day of Increase.

I said: And what is the Day of Increase, O Jibrīl? He said: That is because your Lord, Blessed and Exalted is He, has taken in Paradise a wide valley of white musk. When it is Friday from the days of the Hereafter, the Lord, Blessed and Exalted is He, descends from His Throne to His Chair, and the pulpits of light surround His Chair. Upon them sit the Prophets, and surrounding those pulpits are chairs of gold adorned with rubies and emeralds, upon them sit the truthful and the martyrs. Then the people of the lofty chambers descend from their chambers and sit upon hills of musk. They do not see that those on the pulpits and chairs have any superiority in the gathering.

Then the Lord, Blessed and Exalted is He, manifests Himself to them and says: Ask Me. They all say together: Our Lord, we ask You for Your pleasure. So He testifies to them that He is pleased with them. Then He says: Ask Me. So they ask Him until the desire of every individual among them is fulfilled.

Then He showers upon them what no eye has seen, no ear has heard, and has not occurred to the heart of any human being. Then the Compeller ascends from His Chair to His Throne, and the people of the lofty chambers return to their chambers — chambers of white pearl or red ruby or green emerald, wherein there is no crack and no blemish, illuminated, in which are their flowing rivers — or he said: constantly flowing — with its fruits hanging low, and in it are their spouses, servants, and dwellings.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

The people of Paradise rejoice in the Day of Friday in Paradise just as the people of the world rejoice in the rain."

And Ibn Abī al-Dunyā said in his book "Şifat al-Jannah": Azhār ibn Marwān al-Raqāshī narrated to us, 'Abdullāh ibn 'Arādah al-Shaybānī narrated to us, al-Qāsim ibn al-Muṭayyib narrated to us, from al-A'mash, from Abū Wā'il, from Ḥudhayfah, who said: The Messenger of Allah ﷺ said: "Jibrīl came to me, in his hand was a mirror, the most beautiful and radiant of mirrors, and in its center was a black spot. I said: What is this spot I see? He said: This is Friday. I said: And what is Friday? He said: It is a great day among the days of your Lord. I will inform you of its nobility and virtue in the world, and what is hoped for in it for its people, and its name in the Hereafter.

As for its nobility and virtue in the world, then indeed Allah the Mighty and Majestic gathered in it the affair of creation. And what is hoped for in it for its people is that in it is an hour in which no Muslim servant or Muslim woman asks Allah for good except He gives it to them. And as for its nobility and virtue in the Hereafter and its name, then indeed Allah the Mighty and Majestic, when He causes the people of Paradise to enter Paradise and the people of Hell to enter Hell, these days and nights will continue to run upon them, but there will be no night or day. So Allah the Mighty and Majestic makes known to them the measure of that and its hours.

So when it is Friday and the people of Paradise go to their Friday gathering, a caller among the people of Paradise will call out: O people of Paradise, go out to the Valley of Increase. And no one knows its vastness and length and breadth except Allah. In it are hills of musk, their peaks in the sky.

Then the youths of the prophets will come with pulpits of light, and the youths of the believers with chairs of ruby. When they are placed and the people take their seats, Allah sends upon them a wind called "al-Muthirah," it stirs the musk and enters it beneath their garments and comes out in their faces and hair. That wind knows better how to handle the musk than any woman among you who is given all the perfumes on earth.

Then Allah, Blessed and Exalted is He, inspires to the bearers of His Throne: Place it among them. So the first they hear from Him is: Come

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

to Me, O My servants who obeyed Me in the unseen and did not see Me, and believed in My messengers, and followed My command. Ask Me, for this is the Day of Increase. So they all agree on one word: We are pleased with You, so be pleased with us. Then Allah replies: O people of Paradise, if I were not pleased with you, I would not have placed you in My abode. So ask Me. This is the Day of Increase. So they all say: Our Lord, we ask to look at Your Face. So He removes the veils and manifests Himself to them. A light from Him overcomes them. If Allah had not decreed that they not be burned, they would have been burned by that light.

Then it is said to them: Return to your homes. So they return, and every one of them is increased in what he had before. They return to their spouses and they have been veiled from them and their spouses from them due to what overcame them from His Light. When they return, the light is returned to its former state, and they return to the forms they were upon. Their wives say to them: You left us in one form and returned in another. They say: That is because Allah, the Mighty and Majestic, manifested Himself to us and we saw Him. He said: By Allah, no creation encompassed Him, but He showed them from His greatness and majesty what He willed to show them. He said: That is His saying: "They looked at Him." He said: They roam in the musk of Paradise and its bliss, and every seven days they are given double what they had before." The Messenger of Allah ﷺ said: "That is the saying of Allah the Most High: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" [Sūrat al-Sajdah: 17]

And it was narrated by Abū Nu'aym in *Ṣifat al-Jannah* from the ḥadīth of 'Iṣmah ibn Muḥammad, who said: Mūsā ibn 'Uqbah narrated to us, from Abū Ṣāliḥ, from Anas with something similar.

And in *Ṣifat al-Jannah* by Abū Nu'aym — also from the ḥadīth of al-Mas'ūdī, from al-Minhāl, from Abū 'Ubaydah, from 'Abdullāh — he said: "Hasten to the Friday prayer in the worldly life, for indeed Allah, Blessed and Exalted is He, manifests Himself to the people of Paradise every Friday on a dune of white camphor. They are positioned near Him according to how quickly they hastened to Friday (prayer) in the world. And He grants them from honour that which they had never seen before. Then they return to their families, and indeed He has increased them in honour."

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

His ﷺ Guidance Regarding the Beginning of Jumu'ah

Ibn Ishāq said: Muḥammad ibn Abī Umāmah ibn Sahl narrated to me from his father, who said: 'Abd al-Raḥmān ibn Ka'b ibn Mālik narrated to me, saying: I used to lead my father when his sight had gone. When I would take him to Jumu'ah and he heard the adhān for it, he would seek forgiveness for Abū Umāmah As'ad ibn Zurārah. I used to hear this from him for some time, until I said to myself: It is a shortcoming not to ask him about this. So I took him out as I usually did, and when he heard the adhān for Jumu'ah, he sought forgiveness for him. I said: O my father! What is it about your seeking forgiveness for As'ad ibn Zurārah every time you hear the adhān for Jumu'ah? He said: O my son! As'ad was the first to gather us for Jumu'ah in al-Madīnah before the arrival of the Messenger of Allah ﷺ — in Hazm of the volcanic rock land of Banū Bayāḍah, in a clearing called Naqī' al-Khaḍamāt. I said: And how many were you that day? He said: Forty men.

Al-Bayhaqī said: And Muḥammad ibn Ishāq, if he mentions his hearing in the narration, and the narrator is trustworthy, the chain is sound. And this ḥadīth has a good and authentic chain. End quote.

I say: And this was the beginning of Jumu'ah.

Then the Messenger of Allah ﷺ arrived in al-Madīnah and stayed in Qubā' with Banū 'Amr ibn 'Awf — as Ibn Ishāq said — on Monday, Tuesday, Wednesday, and Thursday, and he founded their masjid. Then he set out on Friday, and Jumu'ah reached him among Banū Sālim ibn 'Awf, so he prayed it in the masjid that lies in the valley. And that was the first Jumu'ah he prayed in al-Madīnah — and that was before he established his masjid.

Ibn Ishāq said:

And the first khuṭbah the Messenger of Allah ﷺ delivered — as has reached me from Abū Salamah ibn 'Abd al-Raḥmān (and we seek refuge with Allah from saying upon the Messenger of Allah ﷺ that which he did not say) — is that he stood among them, praised Allah and glorified Him with what He is worthy of, then said:

“As for what follows: O people, advance for yourselves (righteous deeds). Verily, by Allah, one of you will surely be struck down (i.e. die), then he will leave behind his sheep with no shepherd for them, then

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

surely his Lord will say to him — with no translator nor barrier to prevent Him: ‘Did My Messenger not come to you and convey to you? And I granted you wealth and bestowed upon you – so what did you put forward for yourself?’ Then he will surely look to his right and to his left and will see nothing. Then he will surely look in front of him and see nothing but Hellfire. So whoever among you can shield his face from the Fire, even with half a date — let him do so. And whoever does not find, then with a good word, for indeed the good deed is rewarded tenfold up to seven hundred times. And may the peace, mercy and blessings of Allah be upon you.”

Ibn Ishāq said:

Then the Messenger of Allah ﷺ delivered another khuṭbah and said:

“Indeed, all praise is for Allah; I praise Him and seek His aid. We seek refuge in Allah from the evil of our own selves and from our evil deeds. Whoever Allah guides, none can misguide; and whoever He misguides, none can guide. I bear witness that there is no deity worthy of worship except Allah alone with no partner. Indeed, the best speech is the Book of Allah. Successful is the one whom Allah beautifies in his heart and enters him into Islam after disbelief, and He has chosen him above others from the speech of mankind. Indeed, it is the best speech and the most eloquent. Love that which Allah loves. Love Allah from the depths of your hearts. Do not become weary of the speech of Allah and His remembrance, and let not your hearts harden from it. For indeed [from all that Allah creates He selects and chooses], He has named it His chosen one from the deeds [and His chosen from the servants], and the righteous from speech, and from all that the people have been given of ḥalāl and ḥarām. So worship Allah and do not associate anything with Him. Fear Him as He should be feared, and speak truthfully to Allah with what you utter with your mouths. Love one another through the spirit of Allah between you. Indeed, Allah becomes angry when His covenant is broken. And peace be upon you.”

And a portion of his khuṭbahs ﷺ has already preceded in the section on his guidance in the khuṭbah.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

His ﷺ guidance to honour this day, to exalt it, and to distinguish it with acts of worship that are specific to it and not shared by other days

And it was from his ﷺ guidance to venerate this day, and to honour it, and to specify it with acts of worship by which it is distinguished from others.

And the jurists differed: is it more virtuous or is the Day of 'Arafah more virtuous? Upon two sayings, and they are two views among the companions of ash-Shāfi'ī.

And he ﷺ used to recite in its Fajr (prayer) the two sūrahs: “Alif-Lām-Mīm. The revelation of the Book (this Qur'ān) is from the Lord of the 'Ālamīn (mankind, jinn and all that exists)” [As-Sajdah 32:1], and “Has there not been over man a period of time, when he was nothing to be mentioned?” [Al-Insān 76:1].

And many among those who have no knowledge assume that what is meant is specifying this prayer with an extra prostration, and they name it “the prostration of Jumu'ah.” And if one of them does not recite this sūrah, he deems it recommended to recite another sūrah that contains a prostration. And for this reason, those among the imāms who disliked regular recitation of this sūrah in the Fajr of Jumu'ah did so in order to repel the misunderstanding of the ignorant.

And I heard Shaykh al-Islām Ibn Taymiyyah say: “Indeed the Prophet ﷺ used to recite these two sūrahs in the Fajr of Jumu'ah because they contain that which was and that which will be on its day, for they contain the creation of Ādam and mention of the Resurrection and the gathering of the creation, and that takes place on Friday. So his recitation of them on this day was a reminder for the ummah of what had occurred and what will occur.”

And the prostration came as a consequence, not as an intended purpose — so the one praying should not intend to recite it just wherever it may occur.

So this is one of the specific features among the specific features of the Day of Jumu'ah.

The Second Distinct Virtue:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

The recommendation to increase the ṣalāh (salutation) upon the Prophet ﷺ during this day and its night, due to his statement: “Increase your ṣalāh upon me on the Day of Jumu'ah and the night of Jumu'ah.”

And the Messenger of Allah ﷺ is the master of mankind, and the Day of Jumu'ah is the master of days. So for the ṣalāh upon him on this day is a distinction not found on other days — along with another wisdom: that every good which his ummah attained in this world and the Hereafter, they only attained it at his hand. So Allah gathered for his ummah by him the good of this world and the Hereafter.

And the greatest honour they will receive shall be attained on the Day of Jumu'ah — for it is on this day that they will be resurrected to their homes and palaces in Paradise. And it is the Day of Increase (Yawm al-Mazīd) for them when they enter Paradise. It is their Eid in the world, and it is a day in which Allah, the Most High, will assist them in fulfilling their needs and requests, and no supplicant among them will be turned away. And all of this they only came to know and attained due to him, and at his hand.

So from the gratitude, praise, and fulfilment of a portion of his right ﷻ is to increase the ṣalāh upon him on this day and its night.

The Third Distinct Virtue:

The Jumu'ah prayer, which is among the most emphasised obligations of Islam, and one of the greatest gatherings of the Muslims. It is greater than every other gathering they gather in and more obligatory, except for the gathering of 'Arafah. And whoever abandons it out of negligence, Allah seals his heart. And the closeness of the people of Paradise on the Day of Resurrection, and their precedence to the visitation on the Day of Increase, will be in accordance with their closeness to the imām on the Day of Jumu'ah and their early arrival to it.

The Fourth Distinct Virtue:

The command to bathe on its day — and it is a command of strong emphasis.

Its obligation is stronger than the obligation of witr, and stronger than the obligation of reciting the basmalah in the prayer, and the obligation of wuḍū' due to touching a woman, and the obligation of wuḍū' due to

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

touching the private part, and the obligation of wuḍū' due to laughing in the prayer, and the obligation of wuḍū' due to nosebleeds, cupping, and vomiting, and the obligation of sending ṣalāh upon the Prophet ﷺ in the last tashahhud, and the obligation of recitation for the one praying behind an imām.

And the people have three opinions regarding its obligation: denial, affirmation, and a differentiation — between the one who has an odour that needs to be removed by it, so it is obligatory upon him; and the one who does not have a need for it, so it is recommended for him. And all three views are narrated from the companions of Aḥmad.

The Fifth Distinct Virtue:

Applying perfume on this day. And it is better on this day than applying perfume on other days of the week.

The Sixth Distinct Virtue:

Using the siwāk on this day — and it has a superiority over the siwāk on other days.

The Seventh Distinct Virtue:

Going early to the prayer.

The Eighth Distinct Virtue:

That one busies himself with prayer, dhikr, and recitation until the imām comes out.

The Ninth Distinct Virtue:

Listening attentively to the khuṭbah when hearing it is an obligation, according to the soundest of the two opinions. And whoever speaks idly during it has nullified his Jumu'ah, and whoever engages in idle speech has no Jumu'ah.

And in al-Musnad, it is reported marfū': "And whoever says to his companion, 'Be quiet,' then he has no Jumu'ah."

The Tenth Distinct Virtue:

Reciting Sūrah al-Kahf on its day. For it has been narrated from the Prophet ﷺ: "Whoever recites Sūrah al-Kahf on the Day of Jumu'ah, a light will shine for him from beneath his feet to the clouds of the sky,

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

illuminating for him on the Day of Resurrection, and (the sins) between the two Jumu'ahs will be forgiven for him.” And Sa'īd ibn Manṣūr reported it as a statement of Abū Sa'īd al-Khudrī — and that is more likely to be correct.

The Eleventh Distinct Virtue:

That it is not disliked to perform prayer during the time of zawāl (when the sun is at its zenith) on Friday, according to ash-Shāfi'ī and those who agreed with him — and it is the choice of our Shaykh Abū al-'Abbās Ibn Taymiyyah.

And his reliance was not upon the ḥadīth of Layth from Mujāhid from Abū al-Khalīl from Abū Qatādah from the Prophet ﷺ that he disliked prayer at midday except on Friday, and he said: “Indeed, Hell is stoked except on Friday.”

Rather, his reliance was on the fact that whoever comes to Jumu'ah, it is recommended for him to pray until the imām comes out. And in the authentic ḥadīth: “No man bathes on the Day of Jumu'ah, purifies himself as much as he can, applies oil from his oil, or touches perfume from his house, then goes out and does not separate between two people, then prays what is written for him, then listens when the imām speaks — except that what is between him and the next Jumu'ah will be forgiven.” Reported by al-Bukhārī.

So he encouraged prayer of whatever is written for him, and did not prevent him from it except at the time the imām comes out.

And for this reason, more than one of the Salaf said — among them 'Umar ibn al-Khaṭṭāb, and the Imām Aḥmad ibn Ḥanbal followed him in that — that: the imām's coming out prevents prayer, and his khuṭbah prevents speech. So they made the thing that prevents prayer to be the imām's coming out, not the sun reaching its zenith.

Also, people are inside the mosque under the roofs and are unaware of the time of zawāl. A man may be occupied in prayer and not know when the sun reaches its zenith, and he cannot go out, step over people's necks, look at the sun, and return — nor is that legislated for him.

And as for the ḥadīth of Abū Qatādah, Abū Dāwūd said: “It is mursal; Abū al-Khalīl did not hear from Abū Qatādah.” And a mursal narration — if it is supported by practice, strengthened by analogy, or a statement

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

of a Companion, or if its transmitter is known for choosing trustworthy shuyūkh and avoids narrating from weak or abandoned ones, and so on — then it can be acted upon.

Also, it has other supporting narrations, among them: what ash-Shāfi'ī mentioned in his book, saying: It was narrated from Ishāq ibn 'Abd Allāh from Sa'id ibn Abī Sa'id from Abū Hurayrah that the Messenger of Allah ﷺ forbade prayer at midday until the sun passed the zenith — except on Friday. This was how he narrated it in *Ikhtilāf al-Ḥadīth*.

And he narrated it in *Kitāb al-Jumu'ah*: 'Ibrāhīm ibn Muḥammad narrated to us from Ishāq. And it was narrated by Abū Khālid al-Aḥmar from a shaykh of the people of Madīnah named 'Abd Allāh from Sa'id al-Maqburī from Abū Hurayrah from the Prophet ﷺ.

And al-Bayhaqī narrated it in *al-Ma'rifah* from the ḥadīth of 'Aṭā' ibn 'Ajlān from Abū Naḍrah from Abū Sa'id and Abū Hurayrah, who said: “The Messenger of Allah ﷺ used to forbid prayer at midday except on Friday.” But its chain contains someone who cannot be relied upon — this was stated by al-Bayhaqī.

He said: However, when these aḥādīth are combined with the narration of Abū Qatādah, they carry some strength.

Ash-Shāfi'ī — may Allah have mercy on him — said: “Among the habits of the people is to head early to Jumu'ah and to pray until the imām comes out.” Al-Bayhaqī said: What ash-Shāfi'ī pointed to is found in the authentic aḥādīth — that the Prophet ﷺ encouraged early arrival to Jumu'ah and prayer until the imām comes out, without any exception. And that is in agreement with these aḥādīth in which prayer at midday on Friday is permitted.

And we have been narrated the concession in that from Ṭāwūs, al-Ḥasan, and Makḥūl.

I say: The people differed concerning the dislike of prayer at midday upon three views:

The first: that it is not a disliked time at all — and this is the madhhab of Mālik.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

The second: that it is a disliked time — on Friday and on other days. This is the madhhab of Abū Ḥanīfah, and the well-known position from the madhhab of Aḥmad.

The third: that it is a disliked time except on Friday — so it is not disliked on Friday. And this is the madhhab of ash-Shāfi'ī. And Allah knows best.

The Twelfth Distinct Virtue:

Reciting Sūrah al-Jumu'ah and al-Munāfiqūn, or Sabbih (al-A'lā) and al-Ghāshiyah in the Jumu'ah prayer. For the Messenger of Allah ﷺ used to recite them in Jumu'ah. This was mentioned by Muslim in his Ṣaḥīḥ.

And also in it: that he ﷺ used to recite in it al-Jumu'ah and Has there come to you the narration of the overwhelming? (al-Ghāshiyah). All of that has been authentically reported from him.

And it is not recommended to recite only a portion of each sūrah, or to recite the same sūrah in both rak'ahs — for this is contrary to the Sunnah. And ignorant imāms persist upon this practice.

The Thirteenth Distinct Virtue:

That it is a recurring Eid in the week. And Abū 'Abd Allāh Ibn Mājah narrated in his Sunan from the ḥadīth of Abū Lubābah ibn 'Abd al-Mundhir, who said: The Messenger of Allah ﷺ said:

“Indeed, the Day of Jumu'ah is the master of days and the greatest of them in the sight of Allah. And it is greater in the sight of Allah than the Day of Sacrifice and the Day of Breaking the Fast. In it are five characteristics: Allah created Ādam in it, and Allah sent Ādam down to the earth in it, and Allah took Ādam's soul in it, and in it is a time in which no servant asks Allah for anything except that He gives it to him — so long as he does not ask for something ḥarām — and in it the Hour will be established. And there is no close angel, nor heaven, nor earth, nor wind, nor mountain, nor tree except that they all fear the Day of Jumu'ah.”

The Fourteenth Distinct Virtue:

That it is recommended for a man to wear on it the best of his garments that he is able to. For Imām Aḥmad narrated in his Musnad from the ḥadīth of Abū Ayyūb who said: I heard the Messenger of Allah ﷺ say:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

“Whoever bathes on the Day of Jumu'ah, and applies some perfume if he has it, and wears from his best clothes, then goes out with calmness until he reaches the masjid, and prays if he wishes, and does not harm anyone, then listens attentively when his imām comes out until he prays — it will be an expiation for what is between the two.”

And in Sunan Abī Dāwūd, from 'Abd Allāh ibn Salām, that he heard the Messenger of Allah ﷺ say upon the minbar on the Day of Jumu'ah:

“What would it harm any one of you if he were to buy two garments for the Day of Jumu'ah apart from the clothes of his work?”

And in Sunan Ibn Mājah, from 'Ā'ishah, that the Prophet ﷺ gave a khuṭbah to the people on the Day of Jumu'ah, and he saw on them garments made of stripes (nimmār), so the Messenger of Allah ﷺ said:

“What would it harm any one of you, if he finds the means, to take two garments for his Jumu'ah apart from the clothes of his work?”

The Fifteenth Distinct Virtue:

That it is recommended to perfume the masjid with incense on this day. Sa'id ibn Manṣūr mentioned from Nu'aym ibn 'Abd Allāh al-Mujammir that 'Umar ibn al-Khaṭṭāb — may Allah be pleased with him — commanded that the masjid, the Masjid of Madinah, be perfumed every Friday when the sun reaches its zenith. I said: and for that he was called “al-Mujammir.”

The Sixteenth Distinct Virtue:

That it is not permissible for one upon whom Jumu'ah is obligatory to travel on that day before performing it, once its time has entered. As for before that, there are three opinions among the scholars, and they are narrated positions from Aḥmad. One of them: that it is not permissible either. The second: that it is permissible. The third: that it is permissible only for jihād.

As for the madhhab of ash-Shāfi'ī, he held that initiating travel after the sun passes its zenith on Friday is forbidden. And regarding travelling for acts of obedience, they have two views: one is that it is forbidden — and this was the choice of al-Nawawī and others. The second is that it is permissible — and this was the choice of ar-Rāfi'ī. As for travel before the sun's zenith, ash-Shāfi'ī has two statements: the old one —

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

that it is permissible, and the new one — that it is like travel after the zenith.

As for the madhhab of Mālik, the author of at-Tafri' said: "No one should travel on the Day of Jumu'ah after the sun reaches its zenith until he has prayed Jumu'ah, but there is no harm in travelling before the zenith. However, what is preferred is that he does not travel if Fajr has come upon him while he is present, until he prays Jumu'ah."

Abū Ḥanīfah held the view that travel is permissible without restriction.

Ad-Dāraqutnī reported in al-Afrād from Ibn 'Umar that the Messenger of Allah ﷺ said: "Whoever travels from a place of residence on the Day of Jumu'ah, the angels invoke against him that he not be accompanied in his journey." This ḥadīth is from Ibn Luhay'ah.

And in al-Musnad of Imām Aḥmad, from al-Ḥakam, from Miqsam, from Ibn 'Abbās who said: The Messenger of Allah ﷺ dispatched 'Abd Allāh ibn Rawāḥah in a military detachment, and that coincided with the Day of Jumu'ah. His companions departed early, and he said: I will remain behind and pray with the Prophet ﷺ, then catch up with them. When the Prophet ﷺ prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray with you and then catch up with them. He said: "If you had spent what is on the earth, you would not have reached the virtue of their early departure." This ḥadīth also has an issue — that al-Ḥakam did not hear it from Miqsam.

That is if the traveller does not fear missing his group. But if he fears missing them and being cut off from them, then it is permissible for him to travel without restriction — because that is an excuse which lifts the obligation of Jumu'ah and the congregational prayer. And perhaps what is narrated from al-Awzā'ī — that he was asked about a traveller who heard the adhān of Jumu'ah while his mount was saddled — and he said: "Let him proceed on his journey," is to be understood upon this.

Likewise the statement of 'Umar: "Jumu'ah does not prevent travel."

But if what is meant by them is the permissibility of unrestricted travel, then it is a matter of disagreement — and evidence is the final judge.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

ʿAbd ar-Razzāq narrated in his Muṣannaf from Maʿmar, from Khālid al-Ḥadhdhāʿ, from Ibn Sirīn or someone else, that ʿUmar ibn al-Khaṭṭāb saw a man in travel clothes after he had prayed Jumuʿah and said to him: What is your situation? He said: I intended to travel but disliked going out before praying. ʿUmar said to him: “Jumuʿah does not prevent you from travel so long as its time has not entered.” This is the statement of those who forbid travel after the sun’s zenith but not before it.

ʿAbd ar-Razzāq also narrated from ath-Thawrī, from al-Aswad ibn Qays, from his father, who said: ʿUmar ibn al-Khaṭṭāb saw a man in the appearance of a traveller, so the man said: Today is the Day of Jumuʿah, and if it weren’t for that, I would have set out. ʿUmar said: Jumuʿah does not prevent a traveller — go, as long as the time for departure has not arrived.

He also narrated from ath-Thawrī, from Ibn Abī Dhīb, from Ṣāliḥ ibn Dīnār, from az-Zuhri, who said: The Messenger of Allah ﷺ set out on a journey on the Day of Jumuʿah in the forenoon, before the prayer.

And he narrated from Maʿmar who said: I asked Yaḥyā ibn Abī Kathīr: May a man go out on a journey on the Day of Jumuʿah? He disliked it. I began mentioning the concession in it to him. He said to me: Rarely does a man go out on a Friday except he sees what he dislikes. If you looked into the matter, you would find it so.

And Ibn al-Mubārak narrated from al-Awzāʿī from Ḥassān ibn ʿAṭīyyah who said: If a man travels on the Day of Jumuʿah, the day itself invokes against him that he not be aided in his need, nor accompanied on his journey. And al-Awzāʿī narrated from Ibn al-Musayyib that he said: Travel on the Day of Jumuʿah is after the prayer.

Ibn Jurayj said: I said to ʿAṭāʾ: Has it reached you that it used to be said: If one spends the night in a town that holds Jumuʿah from the night of Jumuʿah, then he should not leave until he prays Jumuʿah? He said: That is indeed disliked. I said: What about on Thursday? He said: No, that is daytime and it does not harm him.

The Seventeenth Distinct Virtue:

That the one who walks to Jumuʿah has for every step the reward of a year’s fasting and standing in prayer. ʿAbd ar-Razzāq said: from

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Ma' mar, from Yaḥyā ibn Abī Kathīr, from Abū Qilābah, from Abū al-Ash'ath aṣ-Ṣan'ānī, from Aws ibn Aws who said: The Messenger of Allah ﷺ said:

“Whoever bathes and causes someone else to bathe on the Day of Jumu'ah, and sets out early and arrives early, and draws near the imām and listens — he will have for every step he takes the reward of fasting and praying for a year. And that is easy for Allah.”

Imām Aḥmad said: Ghassala (in the intensified form) means he had relations with his wife. And this is how Wakī' explained it.

The Eighteenth Distinct Virtue:

That it is a day of expiation of sins. For Imām Aḥmad narrated in his Musnad from Salmān who said: The Prophet ﷺ said to me:

“Do you know what the Day of Jumu'ah is?” I said: It is the day on which Allah gathered your father. He said:

“But I know what the Day of Jumu'ah is. No man purifies himself and perfects his purification, then comes to the Jumu'ah and listens attentively until the imām finishes his prayer — except that it will be an expiation for what is between it and the next Jumu'ah, so long as major sins are avoided.”

And in al-Musnad also from the ḥadīth of 'Aṭā' al-Khurasānī from Nubayshah al-Hudhali that he used to narrate from the Messenger of Allah ﷺ:

“Indeed, the Muslim, if he bathes on the Day of Jumu'ah, then proceeds to the masjid without harming anyone — and if he does not find that the imām has come out yet, he prays whatever he wishes — and if he finds that the imām has come out, he sits and listens attentively until the imām completes his Jumu'ah and his speech — if he is not forgiven in that Jumu'ah, then let it be an expiation for the next Jumu'ah.”

And in Ṣaḥīḥ al-Bukhārī from Salmān who said: The Messenger of Allah ﷺ said:

“No man bathes on the Day of Jumu'ah, and purifies himself as much as he can, and applies oil from his oil or touches perfume from his house, then goes out and does not separate between two people, then prays what is written for him, then listens attentively when the imām

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

speaks — except that what is between it and the next Jumu'ah will be forgiven.”

And in Musnad Aḥmad from the ḥadīth of Abū al-Dardā' who said: The Messenger of Allah ﷺ said:

“Whoever bathes on the Day of Jumu'ah, then puts on his clothes and applies perfume if he has any, then walks to the Jumu'ah with calmness, and does not step over anyone nor harm him, and prays what is decreed for him, then waits until the imām finishes — what is between the two Jumu'ahs will be forgiven for him.”

The Nineteenth Distinct Virtue:

That Hellfire is stoked every day except on the Day of Jumu'ah. And the ḥadīth of Abū Qatādah regarding that has preceded. And the secret behind this — and Allah knows best — is that it is the best of days with Allah, and on it occurs from acts of worship, obedience, supplications, and beseeching of Allah the Exalted what prevents the stoking of Hellfire on that day. And for that reason, the sins of the people of imān on it are fewer than their sins on other days, to the point that even the people of wickedness refrain on it from things they do not refrain from on Saturday and other days.

And this ḥadīth — the apparent meaning of it is that it refers to the stoking of Hellfire in this worldly life, and that it is kindled every day except on the Day of Jumu'ah. As for the Day of Resurrection, its punishment does not subside, nor is it lessened for its inhabitants — those who deserve it — on any day. For that reason, they call upon the keepers of Hell to invoke their Lord to lighten the punishment from them for a day, and they do not respond to them in that.

The Twentieth Distinct Virtue:

That in it is the Hour of Response — the hour in which a person does not ask Allah for anything except that He gives it to him. In the two Ṣaḥīḥs from the ḥadīth of Abū Hurayrah, the Messenger of Allah ﷺ said:

“Indeed, on the Day of Jumu'ah there is an hour in which no Muslim coincides with it while standing and praying, asking Allah the Mighty and Majestic for something, except that He grants it to him.” And he gestured with his hand to show how brief it is.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And in al-Musnad from the ḥadīth of Abū Lubābah al-Badrī from the Prophet ﷺ, he said:

“The master of days is the Day of Jumu‘ah, and it is the greatest in the sight of Allah — greater in the sight of Allah than the Day of Breaking the Fast and the Day of Sacrifice. In it are five characteristics: Allah created Ādam on it; and on it, Allah sent down Ādam to the earth; and on it, Allah took the soul of Ādam; and on it, there is an hour in which the servant does not ask for anything except that Allah grants it to him, so long as he does not ask for something ḥarām; and on it, the Hour will be established. There is no close angel, nor earth, nor wind, nor mountain, nor tree except that they all fear the Day of Jumu‘ah.”

Section:

And the people have differed over this Hour: has it remained or has it been lifted? There are two views on this, reported by Ibn ‘Abd al-Barr and others. Those who say it has remained and has not been lifted, differed: is it tied to a specific time of the day or not? There are two views. Then among those who say it is not specified — have also differed: does it move through the hours of the day or not? Also, two views.

And those who say it is specified differed regarding it into eleven opinions.

Ibn al-Mundhir said: We have narrated from Abū Hurayrah that he said: It is from after sunrise until the sun rises fully, and from after ‘Aṣr until sunset.

The second view: that it is at the time of the sun's zenith. This was mentioned by Ibn al-Mundhir from al-Ḥasan al-Baṣrī and Abū al-‘Āliyah.

The third: that it is when the mu‘adhdhin calls the adhān for Jumu‘ah. Ibn al-Mundhir said: We have narrated that from ‘Ā’ishah.

The fourth: that it is when the imām sits on the minbar until he finishes. Ibn al-Mundhir said: We have narrated that from al-Ḥasan al-Baṣrī.

The fifth view was stated by Abū Burdah: it is the hour which Allah chose as the time for the prayer.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

The sixth view was stated by Abū al-Sawwār al-‘Adawī. He said: They used to think that supplication is answered from the time the sun declines until the prayer is entered.

The seventh was stated by Abū Dharr: it is from the time the sun inclines a handspan to an arm's length.

The eighth: that it is between ‘Aṣr and sunset. This was said by Abū Hurayrah, ‘Abd Allāh ibn Salām, and Ṭāwūs.

All of that was reported by Ibn al-Mundhir.

The ninth: that it is the last hour after ‘Aṣr. This is the view of Aḥmad and the majority of the Companions and the Ṭābi‘īn.

The tenth: that it is from the time the imām comes out until he finishes the prayer. This was reported by an-Nawawī and others.

The Twenty-First Distinct Virtue:

That it is the third hour of the day. This was stated by the author of al-Mughnī. And Ka‘b said: If a person were to divide his Fridays over many weeks, he would eventually encounter that Hour. And ‘Umar said: Seeking a need on this day is light.

And the strongest of these views are two sayings contained in authentic aḥādīth — and one of them is stronger than the other.

The first view: That it is between the sitting of the imām and the conclusion of the prayer. The evidence for this is what Muslim narrated in his Ṣaḥīḥ from the ḥadīth of Abū Burdah ibn Abī Mūsā, that ‘Abdullāh ibn ‘Umar said to him: Did you hear your father narrate from the Messenger of Allah ﷺ regarding the Hour on Jumu‘ah? He said: Yes, I heard him say: I heard the Messenger of Allah ﷺ say: “It is between the time when the imām sits until the prayer is concluded.”

And Ibn Mājah and at-Tirmidhī narrated from the ḥadīth of ‘Amr ibn ‘Awf al-Muzanī that the Prophet ﷺ said: “Indeed, on Friday there is an hour in which the servant does not ask Allah for anything except that Allah gives it to him.” They said: O Messenger of Allah, which hour is it? He said: “From when the prayer begins until it ends.”

The second view: That it is after ‘Aṣr — and this is the stronger of the two opinions. It is the view of ‘Abdullāh ibn Salām, Abū Hurayrah,

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Imām Aḥmad, and many others. The evidence for this view is what Aḥmad narrated in his Musnad from the ḥadīth of Abū Sa'īd and Abū Hurayrah, that the Prophet ﷺ said: “Indeed, on Friday there is an hour in which a Muslim servant does not coincide with it while asking Allah for good except that He gives it to him — and it is after ‘Aṣr.”

And Abū Dāwūd and an-Nasā'ī narrated from Jābir from the Prophet ﷺ: “Friday is twelve hours, among which there is an hour in which no Muslim asks Allah for something except that He gives it to him. So seek it in the last hour after ‘Aṣr.”

And Sa'īd ibn Manṣūr narrated in his Sunan from Abū Salamah ibn 'Abd al-Raḥmān that a group of the Companions of the Messenger of Allah ﷺ gathered and discussed the Hour on the Day of Jumu'ah. They dispersed without differing that it is the last hour of the day.

And in Sunan Ibn Mājah from 'Abdullāh ibn Salām, he said: I said, while the Messenger of Allah ﷺ was sitting: Verily, we find in the Book of Allah that on the Day of Jumu'ah there is an hour in which no believing servant coincides with it while praying, asking Allah the Mighty and Majestic for something, except that Allah fulfills his need. 'Abdullāh said: So the Messenger of Allah ﷺ gestured to me: “Or a part of an hour.” I said: You have spoken the truth, O Messenger of Allah — or a part of an hour. I said: Which hour is it? He said: “The last hour of the day.” I said: But it is not a time of prayer. He said: “Indeed, the believing servant, if he prays then sits, and nothing causes him to sit except the prayer, then he is in prayer.”

And in Musnad Aḥmad from the ḥadīth of Abū Hurayrah who said: It was said to the Prophet ﷺ: Why was Friday named as such? He said: “Because on it was formed the clay of your father Ādam, and on it is the Blast and the Resurrection, and on it is the Seizure. And in its last three hours is an hour in which whoever calls upon Allah the Mighty and Majestic, it will be answered.”

And in the Sunan of Abū Dāwūd, at-Tirmidhī, and an-Nasā'ī from the ḥadīth of Abū Salamah ibn 'Abd al-Raḥmān from Abū Hurayrah that the Messenger of Allah ﷺ said: “The best day the sun rises upon is the Day of Jumu'ah. On it Ādam was created, on it he was sent down, on it his repentance was accepted, on it he died, and on it the Hour will be established. There is no creature except that it listens attentively on the

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Day of Jumu'ah from when it rises until the sun appears out of fear of the Hour — except for the jinn and mankind. And in it is an hour in which no Muslim servant coincides with it while praying and asking Allah for a need except that He gives it to him.”

Ka'b said: Is that one day in the year? I said: Rather, every Jumu'ah. Ka'b read the Torah and said: The Messenger of Allah ﷺ has spoken the truth. Abū Hurayrah said: Then I met 'Abdullāh ibn Salām and told him about my sitting with Ka'b, and 'Abdullāh ibn Salām said: I know which hour it is. Abū Hurayrah said: Tell me. He said: It is the last hour of the Day of Jumu'ah. I said: How can it be the last hour of the day while the Messenger of Allah ﷺ said: “No Muslim coincides with it while praying...”, and that hour is not a time of prayer. He said: Did the Messenger of Allah ﷺ not say: “Whoever sits in a place waiting for the prayer, he is in prayer until he prays?” I said: Yes. He said: That is it. At-Tirmidhī said: This ḥadīth is ḥasan ṣaḥīḥ. And a portion of it is in the two Ṣaḥīḥs.

As for the one who said it is from the time the khuṭbah begins until the prayer ends, he used as evidence what Muslim narrated in his Ṣaḥīḥ from Abū Burdah ibn Abī Mūsā al-Ash'arī who said: 'Abdullāh ibn 'Umar said: Did you hear your father narrate from the Messenger of Allah ﷺ regarding the Hour on Jumu'ah? He said: I said: Yes, I heard him say: I heard the Messenger of Allah ﷺ say: “It is between the time the imām sits until the imām finishes the prayer.”

And as for the one who said: it is the Hour of the prayer, they used as evidence what at-Tirmidhī and Ibn Mājah narrated from the ḥadīth of 'Amr ibn 'Awf al-Muzanī who said: I heard the Messenger of Allah ﷺ say: “Indeed, on Friday there is an hour in which the servant does not ask Allah for anything except that Allah gives it to him.” They said: O Messenger of Allah, which hour is it? He said: “From the commencement of the prayer until it concludes.” But this ḥadīth is weak. Abū 'Umar ibn 'Abd al-Barr said: It is a ḥadīth not known except through Kathīr ibn 'Abdullāh ibn 'Amr ibn 'Awf from his father from his grandfather — and he is not someone relied upon.

And Rūḥ ibn 'Ubādah narrated from 'Awf from Mu'āwiyah ibn Qurrah from Abū Burdah ibn Abī Mūsā, who said to 'Abdullāh ibn 'Umar: It is

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

the hour when the imām comes out until the prayer concludes. Ibn 'Umar said: May Allah make you correct!

'Abd al-Raḥmān ibn Ḥujayrah narrated from Abū Dharr that his wife asked him about the Hour in which a believing servant is responded to on the Day of Jumu'ah. He said to her: When the sun inclines slightly. If you ask me after that, then you are divorced!

And they also used as proof the statement in the ḥadīth of Abū Hurayrah: "While he is standing and praying." And after 'Aṣr there is no prayer — and taking the apparent meaning of the ḥadīth is more correct.

Abū 'Umar said: Those who hold this view also use as evidence the ḥadīth of 'Alī from the Prophet ﷺ who said: "When the sun has passed the zenith, and the shadows have lengthened, and the souls have returned, then ask Allah for your needs, for it is the Hour of the oft-returning (al-awwābīn)." Then he recited:

"Verily, He is ever Most Forgiving to the oft-returning (to Him in obedience)." [Al-Isrā' 17:25]

Sa'īd ibn Jubayr narrated from Ibn 'Abbās that the Hour which is mentioned on the Day of Jumu'ah is between 'Aṣr and sunset. And Sa'īd ibn Jubayr, when he prayed 'Aṣr, would not speak to anyone until the sun had set.

This view is the opinion of most of the Salaf, and it is supported by most of the aḥādīth. Next to it in strength is the opinion that it is the hour of the prayer. As for the rest of the views, they have no proof. And in my view, the Hour of the prayer is also an hour in which response is hoped for — so both are Hours of Response.

And even if the specified Hour is the last hour after 'Aṣr — it is a fixed hour in the day, it does not move or vary. As for the Hour of the prayer, it is connected to the prayer — whether the prayer is earlier or later — for the gathering of the Muslims, their prayer, their supplication and humble pleading to Allah has an effect on the response. So the Hour of their gathering is also a time in which response is hoped for. Based on this, all the aḥādīth agree, and the Prophet ﷺ encouraged his Ummah to make du'ā' and turn to Allah in both hours.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Similar to this is his ﷺ saying — when asked about the masjid founded on piety — he said: “It is this masjid of yours,” and he pointed to the masjid of Madinah. This does not negate that Masjid Qubā', about which the verse was revealed, is also founded on piety — rather, both are founded on piety. Likewise his saying about the Hour of Jumu'ah: “It is between when the imām sits and the prayer concludes” does not contradict his other saying: “Seek it in the last hour after 'Aṣr.”

And similar to this in naming is his ﷺ saying: “Whom do you consider the childless among you?” They said: The one who has no children. He said: “The childless one is the one who has not sent ahead any of his children.” — meaning he has not attained the reward of a child sent ahead (by death).

And this does not negate that one who has no children can also be called childless.

And similar to it is his saying: “Who do you consider bankrupt among you?” They said: The one who has no money or goods. He said: “The bankrupt is the one who comes on the Day of Resurrection with good deeds like mountains, but has struck this one, slandered that one, spilled the blood of that one — so this one takes from his good deeds and that one takes from his good deeds...”

And similar to it is his saying: “The miskīn is not the one who goes around begging who is turned away with a bite or two or a date or two — but the miskīn is the one who does not ask people, nor is he noticed so that charity is given to him.”

And this Hour — which is the last hour after 'Aṣr — is magnified by all religions. Among the People of the Book, it is the Hour of Response — and this is among the matters they have no reason to alter or corrupt, and the believers among them have admitted it.

As for those who say it moves around — they intended by that to reconcile between the aḥādīth, just as is said regarding Laylat al-Qadr. But this is weak, for concerning Laylat al-Qadr the Prophet ﷺ said: “Seek it in the night of the 25th, 27th, 29th...” and the like — but no such wording has come regarding the Hour of Jumu'ah. Also, the aḥādīth about Laylat al-Qadr do not explicitly state it is on a specific

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

night, unlike the aḥādīth of the Hour of Jumu'ah — and so the difference is clear.

As for the view that it has been lifted — this is like the statement of those who say Laylat al-Qadr has been lifted. If the one who says this means that it was known and its knowledge was removed from the Ummah, it is said to him: Its knowledge was not removed from the whole Ummah, even if it was removed from some. And if he means that its actual occurrence and being the Hour of Response has been lifted — then this is a false statement, contradicting clear authentic aḥādīth, and it is not to be relied upon. And Allah knows best.

The Twenty-Second Distinct Virtue:

That in it is the Jumu'ah prayer, which has been singled out among all the obligatory prayers with characteristics not found in others — such as the gathering, the specific number, the condition of residence and settlement, and the recitation in it being done aloud.

And concerning it has come a severity that has not come in other prayers except for 'Aṣr. For in the four Sunan collections, from the ḥadīth of Abū al-Ja'd aḍ-Ḍamrī — and he was a Companion — that the Messenger of Allah ﷺ said:

“Whoever abandons three Jumu'ahs out of negligence, Allah will seal his heart.”

At-Tirmidhī said: Ḥadīth ḥasan. And I asked Muḥammad about the name of Abū al-Ja'd aḍ-Ḍamrī, and he did not know his name. He said: I do not know him to have narrated from the Prophet ﷺ except this ḥadīth.

And it has come in the Sunan from the Prophet ﷺ the command for the one who abandons it to give charity: a dīnār — and if he cannot, then half a dīnār. This was narrated by Abū Dāwūd and an-Nasā'ī from the narration of Qudāmah ibn Wabrah from Samurah ibn Jundub. But Aḥmad said: Qudāmah ibn Wabrah is unknown. And Yaḥyā ibn Ma'in said: Trustworthy. And it was related from al-Bukhārī that his hearing from Samurah ibn Jundub is not authentic.

And the Muslims have agreed that Jumu'ah is an individual obligation, except for a statement attributed to ash-Shāfi'ī — that it is a communal obligation. But this is a mistake attributed to him, and its origin is that

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

he said: As for the Eid prayer, it is obligatory upon those whom Jumu'ah is obligatory upon. So this person assumed that because Eid is a communal obligation, then Jumu'ah is likewise.

And this is invalid — rather, this is a clear text from ash-Shāfi'ī that Eid is obligatory upon everyone. And this holds two possibilities: that it is an individual obligation like Jumu'ah, or that it is a communal obligation. For the communal obligation is obligatory upon all, just like the individual obligation — and they differ only in that the communal obligation may drop from some after others have fulfilled it, despite being initially binding upon all.

The Twenty-Third Distinct Virtue:

That in it is the khuṭbah, whose purpose is to praise and glorify Allah, to testify to His oneness, and to His Messenger's messengership, to remind the servants of His Days, to warn them of His punishment and vengeance, to advise them with that which draws them near to Him and to His Gardens, and to forbid them from what brings them close to His anger and His Fire. This is the purpose of this sermon and the gathering for it.

The Twenty-Fourth Distinct Virtue:

That it is the day in which it is recommended to devote oneself to worship. It has a superiority over the rest of the days by various types of worship — both obligatory and recommended. Allah, the Exalted, made for every nation a day in which they devote themselves to His worship and abandon the occupations of the world — and the Day of Jumu'ah is the Day of Worship.

It is to the days what Ramaḍān is to the months, and the Hour of Response in it is like Laylat al-Qadr in Ramaḍān. For this reason, whoever's Jumu'ah is sound and preserved, the rest of his week will be sound. And whoever's Ramaḍān is sound and preserved, the rest of his year will be sound. And whoever's Ḥajj is sound and preserved, the rest of his life will be sound. So the Day of Jumu'ah is the scale of the week, Ramaḍān is the scale of the year, and Ḥajj is the scale of the lifetime. And with Allah is success.

The Twenty-Fifth Distinct Virtue:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

That since it is, in the week, like the Eid in the year, and Eid includes both prayer and sacrifice, and the Day of Jumu'ah is a day of prayer — Allah the Exalted made hastening to the masjid on that day in place of the sacrifice and serving its purpose. Thus, the one who goes early to the masjid on that day combines between prayer and sacrifice — as in the two Ṣaḥīḥs from the Prophet ﷺ that he said:

“Whoever goes in the first hour, it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a ram.”

And the jurists have differed regarding these hours into two views:

The first: that they begin from the start of the day. And this is the well-known view in the madhhab of ash-Shāfi'ī, Aḥmad, and others.

The second: that they are portions of the sixth hour after the sun has passed the zenith. And this is the well-known view in the madhhab of Mālik, and was chosen by some scholars of the Shāfi'ī school. They used two evidences:

The first: that “rawāḥ” (going forth) is only used after the sun's zenith, which is the opposite of “ghudūw”, which only applies before it. Allah the Most High said: “Its morning course is a month's journey, and its evening course is a month's journey.” [Saba' 34:12] And al-Jawharī said: It is not used except after the zenith.

The second proof: that the Salaf were the keenest of people upon goodness, and they would not go to Jumu'ah from sunrise. Mālik disapproved of going early to it at the start of the day, saying: We did not find the people of Madinah upon that.

Those who held the first view used as evidence the ḥadīth of Jābir from the Prophet ﷺ:

“The Day of Jumu'ah consists of twelve hours.” They said: the well-known hours are the twelve hours. They are of two types: equal hours and seasonal hours. They said: what also supports this view is that the Prophet ﷺ only mentioned six hours and did not exceed them. And if the intended meaning were small segments within the hour in which Jumu'ah is performed, they could not be confined to six segments — unlike the case if the intended meaning were the known hours of the day. When the sixth hour ends and the seventh begins, the imām

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

emerges and the scrolls are folded up, and no one thereafter receives the reward of a sacrifice — as clearly mentioned in Sunan Abū Dāwūd from the ḥadīth of 'Alī from the Prophet ﷺ:

“When it is the Day of Jumu'ah, the devils go out with their banners to the markets and throw distractions upon the people and hinder them from Jumu'ah. And the angels go out and sit at the doors of the masājid and write down the people, one after another, until the imām comes out.”

Abū 'Umar ibn 'Abd al-Barr said: The scholars differed over those hours. A group of them said: what is meant is the hours from the rising of the sun and its clarity — and this is what is best according to them: to go early to Jumu'ah at that time. It is the view of ath-Thawrī, Abū Ḥanīfah, ash-Shāfi'ī, and most of the scholars. All of them recommend going early to it.

Ash-Shāfi'ī said: If one goes early to it after Fajr and before sunrise, it is good. Al-Athram mentioned that it was said to Aḥmad ibn Ḥanbal: Mālik ibn Anas used to say: One should not go to Jumu'ah very early. He said: This contradicts the ḥadīth of the Prophet ﷺ. He said: SubḥānAllāh! What kind of opinion is this when the Prophet ﷺ says: “As if he had sacrificed a camel”?

As for Mālik, Yaḥyā ibn 'Umar narrated from Ḥarmalah that he asked Ibn Wahb regarding the meaning of these hours — are they the early hours of the day, or are they portions of the post-zenith time? Ibn Wahb said: I asked Mālik about that, and he said: What occurs to my heart is that it is one hour in which these divisions fall — whoever goes in the first part of it, or the second, or the third, and so on. Otherwise, Jumu'ah would not be prayed until the ninth hour, near the time of 'Aṣr.

Ibn Ḥabīb rejected this statement of Mālik and inclined toward the first opinion. He said: Mālik's view is a distortion in interpreting the ḥadīth, and is impossible in multiple ways. He said: There cannot be multiple hours within a single hour. The sun passes the zenith in the sixth hour of the day, which is the time of the adhān and the imām's emergence for the khuṭbah. This proves that the hours in this ḥadīth are the well-known hours of the day. He began with the first hour, saying: “Whoever goes in the first hour, it is as if he has sacrificed a camel.” Then he said

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

regarding the fifth: “An egg.” Then the early time ends and the time for the adhān arrives.

He said: The explanation of the ḥadīth is clear in its wording, but it has been misinterpreted and explained with incorrect reasoning that has no foundation. Its explainer discouraged people from something the Messenger of Allah ﷺ encouraged — namely, going early in the morning — and claimed that all of it falls in one hour near the sun's zenith. Yet the reports have come encouraging going to Jumu'ah early in the day, and we have detailed this in its place in the book *Wāḍiḥ as-Sunan*, with what is sufficient and clear.

This is all the statement of 'Abd al-Malik ibn Ḥabīb. Then Abū 'Umar responded to him, saying: This was harshness from him against Mālik — may Allah have mercy on him. It is Mālik who made the statement that he attacked and deemed misinterpretation and falsehood. And what Mālik said is supported by authentic narrations from the imāms, as well as the practice of the people of Madinah according to him — and this is a matter where the practice can be used as evidence, for it repeats every Jumu'ah and is not hidden from the generality of scholars.

Among the reports used as evidence for Mālik: what az-Zuhrī narrated from Sa'īd ibn al-Musayyib from Abū Hurayrah from the Prophet ﷺ, who said:

“When it is the Day of Jumu'ah, on every door of the masjid stand angels who write down the people in order — the first, then the next. The one who goes early to Jumu'ah is like the one who sacrifices a camel, then the one after him is like one who sacrifices a cow, then like one who sacrifices a ram...” until he mentioned the chicken and the egg. “When the imām sits, the scrolls are folded and they listen to the sermon.”

He said: Do you not see in this ḥadīth that he said: “They write down the people in order — the first, then the next”? And he described the early goer as the muhajjir — and this word comes from hājirah and hajīr, which is the time of going to Jumu'ah. That is not at sunrise, because that time is not the hājirah nor hajīr. And in the ḥadīth: “Then the one after him, then the one after him...” — and he did not mention hours.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

He said: And the chains with this wording are many and mentioned in at-Tamhīd. In some of them: “The one who hurries to Jumu‘ah is like the one who sacrifices a camel.” In most of them: “The one who goes early to Jumu‘ah is like the one who sacrifices a camel...” And in some, it is clear that he made the one who goes in the beginning of the first hour like the one who sacrifices a camel, and in the end of it the same; and in the beginning of the second hour like the one who sacrifices a cow, and in the end of it the same.

Some of the companions of ash-Shāfi‘ī said: What the Prophet ﷺ meant by: “The one who goes early to Jumu‘ah is like the one who sacrifices a camel” is not the one who goes during hajīr or the hājirah, but rather the one who leaves off his worldly affairs and earnings and proceeds to Jumu‘ah, like the one who gives a camel — and this is taken from hijrah, meaning to leave one’s homeland and go elsewhere, from which the Muhājirūn were named.

Ash-Shāfi‘ī said: I love going early to Jumu‘ah, and one should not go to it except walking.

This is all the speech of Abū ‘Umar.

I say: The core of the rejection of going early in the morning is based on three things:

First: the word rawāḥ, that it is only after the zenith.

Second: the word tahjīr, which occurs during the hājirah — the time of intense heat.

Third: the practice of the people of Madinah, that they did not come from the start of the day.

As for the word rawāḥ, there is no doubt that it usually refers to going after the zenith. And this is often the case when it is paired with ghudūw, like in His statement:

“Its morning course is a month's journey, and its evening course is a month's journey.” [Saba’ 34:12]

And his ﷺ saying: “Whoever goes to the masjid in the morning or evening, Allah prepares for him a hospitality in Paradise every time he goes morning or evening.”

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And the poet said:

“We go and return for our needs... and the needs of the living never end.”

But rawāḥ can also simply mean going and proceeding — and this applies when it is not paired with ghudūw.

Al-Azhari said in at-Taḥdhīb: I heard the Arabs using rawāḥ to mean traveling at any time. They say: rāḥ al-qawm — the people went, even if they went in the morning. One says to his companion: tarawwaḥ, and to his group: rūḥū, meaning go. Others say: Do you not want to go? — and so on, which appears in authentic narrations, and it means proceeding to Jumu'ah with energy, not necessarily in the late afternoon.

As for the words tahjīr, hajīr, and muhajjir, they come from hajr and hājirah. Al-Jawharī said: It is midday at the time of intense heat. From it is the saying: hajjar an-nahār, the day reached intense heat. The poet Imru' al-Qays said:

“Leave her, and drive away grief with Jasrah — swift and enduring — when the day fasts and burns with heat.”

They say: We came to our family as muhajjirīn — meaning in the time of hājirah. Tahjīr and tahajjur are to travel in that time.

This confirms the view of the people of Madinah.

Others said: The discussion about tahjīr is like that of rawāḥ. It also means going early. Al-Azhari said in at-Taḥdhīb: Mālik narrated from Sumayy, from Abū Ṣāliḥ, from Abū Hurayrah, that the Messenger of Allah ﷺ said:

“If the people knew what is in going early (tahjīr), they would race for it.”

And in another ḥadīth: “The one who goes early to Jumu'ah is like the one who sacrifices a camel.”

He said: Many people think tahjīr here means going during the hājirah, the time after the zenith — but that is a mistake. The correct view is what Abū Dāwūd al-Muṣaḥḥifī narrated from an-Naḍr ibn Shumayl — that tahjīr to Jumu'ah and elsewhere means going early. He said: I heard al-Khalīl say this in explaining the ḥadīth. Al-Azhari said: And this

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

is correct. It is the language of the people of Ḥijāz and those near them from Qays. Labīd said:

“The caravan set out in hajr after rising early.”

So he paired hajr with early rising. And rawāḥ to them means going and proceeding — they say: rāḥ al-qawm, meaning they moved and travelled at any time.

And his ﷺ statement:

“If people knew what is in going early (tahjīr), they would race for it”

means going early to all the prayers — that is, going to them at the start of their times. Al-Azhari said: The rest of the Arabs say: hajjar the man — if he left during the hājirah. And Abū ‘Ubayd narrated from Abū Zayd: hajjar the man — if he left during the hājirah. It is midday.

Then Al-Azhari said: Al-Mundhirī narrated to me what he reported from Tha‘lab from Ibn al-A‘rābī in his Nawādir:

Ji‘thinah ibn Jawwās ar-Ruba‘ī said in his poem about his she-camel:

“Do you remember my vow and promise — in the days when you were in the valley of al-Jafr...?”

— until he said —

“...accompanying young camels on a journey, setting out in the hajr of dawn...”

Al-Azhari said: “Setting out in the hajr of dawn” — meaning going early at the time of Fajr.

As for the people of Madinah not going to Jumu‘ah early in the day — at most, this is their practice in the time of Mālik, and this is not a proof, not even for those who say the consensus of the people of Madinah is a proof. For in this case, it is merely their abandonment of going early, and that is permitted. A man may be occupied with his personal needs, or his family’s needs, or his livelihood, or other religious or worldly matters — and these may be more virtuous than going early to Jumu‘ah.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And there is no doubt that waiting for the prayer after the prayer and sitting in one's place until the next prayer is better than going home and returning for the next one — as the Prophet ﷺ said:

“The one who waits for the prayer and prays it with the imām is better than the one who prays then returns to his family.”

And he informed that the angels continue to pray for him as long as he remains in his place. And he informed that waiting for the prayer after the prayer is among the things by which Allah erases sins and raises ranks — and it is *ribāṭ*. And he informed that Allah boasts to His angels about the one who completes a prayer and sits waiting for another. This proves that the one who prays Fajr then sits waiting for Jumu'ah is better than the one who goes away and comes back at its time. And the fact that the people of Madinah or others do not do that does not prove it is disliked — and likewise is going to it and going early in the beginning of the day. And Allah knows best.

The Twenty-Sixth Distinct Virtue:

That charity on this day has a virtue above that on the rest of the days. And charity on it compared to the rest of the week is like charity in the month of Ramadan compared to the rest of the months.

I witnessed Shaykh al-Islām Ibn Taymiyyah — may Allah sanctify his soul — when he would go out to Jumu'ah, he would take from the house whatever he found of bread or other than it, and he would give it in charity on his way — secretly. And I heard him say: If Allah has commanded us to give charity before privately conversing with His Messenger, then giving charity before conversing with Allah the Mighty and Majestic is more deserving of virtue.

Aḥmad ibn Zuhayr ibn Ḥarb said: My father narrated to us, Jareer narrated to us, from Manṣūr, from Mujāhid, from Ibn 'Abbās who said: Abū Hurayrah and Ka'b met. Abū Hurayrah said: “Indeed, in Jumu'ah there is an hour in which no Muslim man coincides with it while praying and asking Allah the Mighty and Majestic for something except that He gives it to him.” Ka'b said: “Shall I inform you about the Day of Jumu'ah? When it is the Day of Jumu'ah, the heavens, the earth, the land, the sea, the mountains, the trees, and all creation are alarmed — except for the son of Ādam and the devils. And the angels surround the

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

doors of the mosque, writing those who come: first, then next — until the imām comes out. When the imām comes out, they fold up their scrolls. Whoever comes after that, comes for the sake of Allah and what is upon him. And it is obligatory upon every adult to bathe on that day, like the bathing of janābah. And charity on it is greater than charity on the rest of the days. The sun has not risen or set on a day like the Day of Jumu'ah.” Ibn ‘Abbās said: “This is the narration of Ka‘b and Abū Hurayrah. And I see that if he has perfume for his household, he should apply from it.”

The Twenty-Seven Distinct Virtue:

That it is the Day when Allah the Mighty and Majestic reveals Himself to His believing allies in Paradise and visits them. So the closest of them to Him will be the one closest to the imām, and the fastest of them to the visit will be the fastest of them to Jumu'ah.

Yaḥyā ibn Yamān narrated from Sharīk, from Abū al-Yaqzān, from Anas ibn Mālik regarding the saying of the Most High: “And We have more (for them).” [Qāf 50:35] He said: “He reveals Himself to them every Jumu'ah.”

And al-Ṭabarānī mentioned in his Mu‘jam from the ḥadīth of Abū Nu‘aym, narrated to us by al-Mas‘ūdī, from al-Minhāl ibn ‘Amr, from Abū ‘Ubaydah who said: ‘Abdullāh said: “Hasten to the Jumu'ahs. For indeed Allah the Mighty and Majestic appears to the people of Paradise every Jumu'ah on a dune of camphor, and they are near to Him in proportion to how they hastened to Jumu'ah. Then Allah the Mighty and Majestic creates for them from His honour something they had never seen before. Then they return to their families and inform them of what Allah has given them.” Then ‘Abdullāh entered the masjid and found two men. So he said: “Two men, and I am the third — if Allah wills, He will bless the third.”

And al-Bayhaqī mentioned in Shu‘ab al-Īmān from ‘Alqamah ibn Qays who said: I went to Jumu'ah with ‘Abdullāh ibn Mas‘ūd and found that three had preceded him. He said: “Fourth of four — and the fourth of four is not far off!” Then he said: “I heard the Messenger of Allah ﷺ say: ‘Indeed, the people will sit on the Day of Judgement near to Allah in proportion to their going to Jumu'ah: first, then second, then third, then fourth.’” He said: “And the fourth of four is not far off.”

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And ad-Dāraqutnī said: Aḥmad ibn Salmān ibn al-Ḥasan narrated to us, Muḥammad ibn 'Uthmān ibn Muḥammad narrated to us, Marwān ibn Ja'far narrated to us, Nāfi' Abū al-Ḥasan — the freed slave of Banī Hāshim — narrated to us, 'Aṭā' ibn Abī Maymūnah, from Anas ibn Mālik who said: The Messenger of Allah ﷺ said: “When it is the Day of Judgement, the believers will see their Lord — and the newest covenant they will have with Him for seeing Him will be every Jumu'ah. And the believing women will see Him on the Day of Fiṭr and the Day of Naḥr.”

And he said: Muḥammad ibn Nūḥ narrated to us, Mūsā ibn Sufyān as-Sukkarī narrated to us, 'Abdullāh ibn al-Jahm ar-Rāzī narrated to us, 'Amr ibn Abī Qays, from Abū Zabiyyah, from 'Āṣim, from 'Uthmān ibn 'Umayr Abū al-Yaqzān, from Anas ibn Mālik from the Messenger of Allah ﷺ who said: “Jibrīl came to me — upon him be peace — and in his hand was like a white mirror, within it a black dot. I said: What is this, O Jibrīl? He said: This is Jumu'ah. Your Lord is presenting it to you — so that it be a festival for you and your people after you. I said: And what do we have in it? He said: In it is goodness. You are the first in it, and the Jews and Christians are after you. And in it is an hour in which no servant asks Allah the Mighty and Majestic for anything that is written for him except that he is given it. Or what is not written for him, he is given better than it. And he is protected from the evil of what is decreed against him — or what is greater than that is repelled from him. I said: What is this black dot? He said: It is the Hour — it will occur on the Day of Jumu'ah. It is with us the master of days, and the people of the Hereafter call it the 'Day of Increase.' I said: O Jibrīl, what is the Day of Increase? He said: That is when your Lord, the Mighty and Majestic, prepares in Paradise a wide valley of white musk. On the Day of Jumu'ah, He descends upon His Throne, and around the Throne are pulpits of light. Then the prophets come and sit on them. And around those pulpits are pulpits of gold. Then the ṣiddīqūn and martyrs come and sit on them. And the people of the lofty chambers come and sit on the hills. Then their Lord reveals Himself to them — glorified and exalted is He.

He said: So they look at Him and He says: I am the One who fulfilled My promise to you and completed My favour upon you — this is the place of My honour, so ask Me. So they ask Him for His pleasure. He says: My pleasure is that I housed you in My abode and bestowed upon you My

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

honour — ask Me. So they ask Him for His pleasure. He then makes them witnesses over His pleasure. Then they continue asking until their desires are fulfilled. Then, on the Day of Jumu'ah, He opens for them what no eye has seen, nor ear has heard, nor has ever occurred in the heart of man. Then the Lord of Honour rises — and with Him rise the prophets and martyrs. And the people of the chambers return to their chambers — each chamber made from a pearl: seamless and without defect — a red ruby, or a green emerald. Its doors, balconies, ceilings, and locks are from the same stone. Its rivers flow freely, its fruits hang low. Within it are their spouses and servants. And there is nothing they are more in need of than the Day of Jumu'ah — to increase in the honour of Allah the Mighty and Majestic, and to look upon His Face. And that is the Day of Increase.”

This ḥadīth has multiple chains which were mentioned by Abū al-Ḥasan ad-Dāraqutnī in his Book of the Vision.

The Twenty-Eighth Distinct Virtue:

That the meaning of “the witness” (ash-shāhid), by which Allah swore in His Book, has been explained to mean the Day of Jumu'ah.

Ḥumayd ibn Zanjawayh said: ‘Ubaydullāh ibn Mūsā narrated to us, Mūsā ibn ‘Ubaydah informed us, from Ayyūb ibn Khālid, from ‘Abdullāh ibn Rāfi‘, from Abū Hurayrah who said: The Messenger of Allah ﷺ said:

“The promised day is the Day of Resurrection, the witnessed day is the Day of ‘Arafah, and the witness is the Day of Jumu'ah. The sun has neither risen nor set on a day better than the Day of Jumu'ah. In it is an hour in which no believing servant coincides with it while supplicating to Allah for good except that He responds to him, or seeks refuge from evil except that He grants him refuge.”

And al-Ḥārith ibn Abī Usāmah narrated it in his Musnad from Rūḥ, from Mūsā with it. And it has other chains from Mūsā ibn ‘Ubaydah.

And in al-Mu‘jam of al-Ṭabarānī, from the ḥadīth of Muḥammad ibn Ismā‘īl ibn ‘Ayyāsh, who said: My father narrated to me, who said: Ḍamḍam ibn Zur‘ah narrated to me, from Shurayḥ ibn ‘Ubayd, from Abū Mālik al-Ash‘arī, who said: The Messenger of Allah ﷺ said:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

“The promised day is the Day of Resurrection, the witness is the Day of Jumu'ah, and the witnessed is the Day of 'Arafah. And the Day of Jumu'ah is what Allah has stored for us, and the middle prayer is the 'Aṣr prayer.”

And it has been narrated from the ḥadīth of Jubayr ibn Muṭ'im.

I say: And what appears — and Allah knows best — is that this is from the tafsīr of Abū Hurayrah. For Imām Aḥmad said: Muḥammad ibn Ja'far narrated to us, Shu'bah narrated to us, from Yūnus — I heard 'Ammār, the freed slave of Banī Hāshim, narrating from Abū Hurayrah that he said regarding the verse:

“By the witnessing day (Friday), and by the witnessed day ('Arafah).”
[Al-Burūj 85:3]

He said: The witness is the Day of Jumu'ah, the witnessed is the Day of 'Arafah, and the promised is the Day of Resurrection.

The Twenty-Ninth Distinct Virtue:

That it is the day on which the heavens, the earth, the mountains, the seas, and all of creation are alarmed — except the devils of jinn and men.

Abū al-Jawwāb narrated from 'Ammār ibn Ruzayq, from Maṣṣūr, from Mujāhid, from Ibn 'Abbās who said: Ka'b and Abū Hurayrah met, and Abū Hurayrah said: The Messenger of Allah ﷺ said:

“Indeed, in Jumu'ah there is an hour in which no Muslim servant coincides with it, asking Allah for good from the affairs of the worldly life and the Hereafter, except that He grants it to him.”

Ka'b said: “Shall I inform you about the Day of Jumu'ah? When it is the Day of Jumu'ah, the heavens, the earth, the mountains, the seas, and all of creation are alarmed — except the son of Ādam and the devils. And the angels surround the doors of the masjid, writing down (those who come) one after the other until the imām comes out. When the imām comes out, they fold up their scrolls. And whoever comes after that, comes for the sake of Allah and what is written upon him. And it is obligatory upon every adult to bathe on that day like the bathing of janābah. And charity on it is better than charity on the rest of the days. The sun has not risen nor set upon a day like the Day of Jumu'ah.”

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Ibn 'Abbās said: “This is the ḥadīth of Ka'b and Abū Hurayrah. And I hold that whoever has perfume for his household, he should apply from it that day.”

And in the ḥadīth of Abū Hurayrah from the Prophet ﷺ:

“The sun does not rise nor set on a day better than the Day of Jumu'ah. And there is no creature except that it is alarmed by the Day of Jumu'ah — except these two weighty beings: the jinn and mankind.”

And it is an authentic ḥadīth.

That is because it is the day on which the Hour will be established, and the world will be folded up, and the worldly life will come to ruin, and mankind will be resurrected to their abodes in Paradise and the Fire.

The Thirtieth Distinct Virtue:

That it is the day which Allah has reserved for this Ummah, and the people of the Book before them were led astray from it — as is in Ṣaḥīḥ al-Bukhārī and Muslim from the ḥadīth of Abū Hurayrah from the Prophet ﷺ who said:

“The sun has not risen nor set upon a day better than the Day of Jumu'ah. Allah guided us to it, and the people were led astray from it — and the people are following us in it: it is ours, and the Jews (have) Saturday, and the Christians (have) Sunday.”

And in another ḥadīth:

“Allah reserved it for us.”

Imām Aḥmad said: 'Alī ibn 'Āṣim narrated to us, from Ḥuṣayn ibn 'Abd al-Raḥmān, from 'Umar ibn Qays, from Muḥammad ibn al-Ash'ath, from 'Ā'ishah who said:

I was with the Prophet ﷺ when a man from the Jews sought permission to enter, and he was given permission. He said: “As-Sām 'alayk (death be upon you).” So the Prophet ﷺ said:

“And upon you.”

She said: I was about to speak. Then another came and said the same. The Prophet ﷺ said:

“And upon you.”

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Then a third entered and said: "As-Sām 'alaykum." I said:

"Rather, may the death and curse of Allah be upon you, O brothers of monkeys and pigs! Do you greet the Messenger of Allah ﷺ with that which Allah has not greeted him?"

She said: He looked at me and said:

"Calm down. Verily, Allah does not love indecency or foul speech. They said something, and we replied to them. It did not harm us, and it remains upon them until the Day of Judgement. They do not envy us over anything as they envy us over Jumu'ah — which Allah guided us to and they were led astray from — and over the qiblah which Allah guided us to and they were led astray from — and over our saying behind the imām: 'Āmīn.'"

And in Ṣaḥīḥ al-Bukhārī and Muslim from the ḥadīth of Abū Hurayrah from the Prophet ﷺ:

"We are the last (to come) but the foremost on the Day of Resurrection — though they were given the Book before us and we were given it after them. This is their day which Allah made obligatory upon them, but they differed over it. So Allah guided us to it. And the people follow us in it — the Jews tomorrow, and the Christians the day after tomorrow."

And regarding the word "bayd", there are two pronunciations: bayd with a bā', which is the more famous, and mayd with a mīm — mentioned by Abū 'Ubayd.

And concerning this word, there are two explanations:

The first: that it means "other than," which is the more well-known of its meanings.

The second: that it means "although" or "even though." Abū 'Ubayd cited a poetic line as evidence for this meaning:

"I did that deliberately, although (baydā) I think that if I perished, you would not mourn me."

— Turinnī: from the verb ranna — to mourn or cry aloud.

The Thirty-First Distinct Virtue:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

That it is the chosen day of Allah, the Mighty and Majestic, from the days of the week — just as the month of Ramadan is His chosen month from the months of the year, and Laylat al-Qadr is His chosen night from the nights, and Makkah is His chosen land from the lands, and Muḥammad ﷺ is His chosen one from His creation.

Ādam ibn Abī Iyās said: Shaybān Abū Mu'āwiyah narrated to us, from 'Aṣim ibn Abī an-Nujūd, from Abū Ṣāliḥ, from Ka'b al-Aḥbār who said:

Indeed, Allah, the Mighty and Majestic, chose from the months the month of Ramadan, and He chose from the days the Day of Jumu'ah, and He chose from the nights Laylat al-Qadr, and He chose from the hours the hours of the prayers. And Jumu'ah expiates what is between it and the next Jumu'ah — and adds three days. And Ramadan expiates what is between it and the next Ramadan. And Ḥajj expiates what is between it and the next Ḥajj. And 'Umrah expiates what is between it and the next 'Umrah. And a man dies between two good deeds: one he completed, and one he awaits — meaning two prayers. And the devils are chained in Ramadan, and the gates of the Fire are closed, and the gates of Paradise are opened, and it is said therein: “O seeker of good, come forward!” Ramadan in its entirety. And there are no nights more beloved to Allah for action in them than the ten nights.

The Thirty-Second Distinct Virtue:

That the souls of the dead come near their graves and arrive at them on the Day of Jumu'ah.

So they recognise their visitors, and those who pass by them and greet them — and they meet them on that day more than they do on other days. So it is a day in which the living and the dead meet. And if the Hour is established on that day, the first and the last will meet, and the people of the earth and the people of the heaven, the Lord and the servant, the doer and his deeds, the oppressed and the oppressor, and the sun and the moon — and they had never met before that. It is the Day of Gathering and the Day of Meeting. And for this reason, the people meet in the world on it more than they meet on other days — so it is the Day of Meeting.

Abū at-Tayyāḥ Lāḥiq ibn Ḥumayd said: al-Muṭarrif ibn 'Abdullāh used to come from the desert and enter every Jumu'ah. He journeyed in the

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

night until when he reached near the graves, he dozed off. He said: I saw every person in their grave sitting upon his grave. They said: "This is al-Muṭarrif — he comes for Jumu'ah." I said to them: "Do you know that it is Jumu'ah with you?" They said: "Yes, and we know what the birds say on that day."

I said: "And what do the birds say on that day?"

They said: "They say: 'My Lord, grant safety! Grant safety!' A blessed day."

And Ibn Abī al-Dunyā mentioned in Kitāb al-Manāmāt and others from one of the family of 'Āṣim al-Jaḥdarī, who said:

I saw 'Āṣim al-Jaḥdarī in a dream two years after his death. I said: "Did you not die?" He said: "Yes." I said: "Then where are you?" He said: "By Allah, I am in a garden from the gardens of Paradise. I and a group of my companions gather every night of Jumu'ah and its morning with Bakr ibn 'Abdullāh al-Muzanī — and we exchange your news."

I said: "Your bodies or your souls?" He said: "Far! The bodies have decayed! Rather, the souls meet."

I said: "Do you know of our visits to you?" He said: "We know of them on the eve of Jumu'ah and all of Jumu'ah day, and the night of Saturday until sunrise."

I said: "Why that and not the rest of the days?"

He said: "Because of the virtue of the Day of Jumu'ah and its greatness."

And Ibn Abī al-Dunyā also mentioned from Muḥammad ibn Wāsi' — that he used to go every Saturday morning until he reached the cemetery. He would stand at the graves, greet them, make du'ā' for them, and then leave. It was said to him: "Why don't you make this on Monday instead?"

He said: "It has reached me that the dead know of their visitors on the Day of Jumu'ah, the day before it, and the day after it."

And he mentioned from Sufyān ath-Thawrī that it reached him from aḍ-Ḍaḥḥāk who said:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

“Whoever visits a grave on Saturday before sunrise — the dead person knows of his visit.”

So it was said to him: “And how is that?”

He said: “Because of the status of the Day of Jumu'ah.”

The Thirty-Third Distinct Virtue:

That it is disliked to single out the Day of Jumu'ah for fasting. This is the explicit statement of Aḥmad. Al-Athram said: It was said to Abū 'Abdillāh: Fasting the Day of Jumu'ah? So he mentioned the ḥadīth of prohibition from singling it out, then said: “Unless it falls within a fast that he normally observes. As for singling it out, then no.”

I said: A man who fasts one day and breaks his fast one day — his breaking of fast coincided with Thursday, and his fast on Friday, and his breaking of fast on Saturday, so Friday became singled out.

He said: “Now this one did not intend to fast it specifically. What is disliked is intentionally fasting Friday.”

And Mālik and Abū Ḥanīfah permitted fasting it like any other day. Mālik said: I have not heard anyone from the people of knowledge and fiqh — those whom one follows — prohibiting fasting the Day of Jumu'ah. And fasting it is good. I have seen some of the people of knowledge fast it, and I believe he used to specifically aim for it.

Ibn 'Abd al-Barr said: The narrations from the Prophet ﷺ concerning fasting on the Day of Jumu'ah are different. It is narrated from Ibn Mas'ūd from the Prophet ﷺ: He used to fast three days from every month, and he said: “Rarely did I see him not fasting on the Day of Jumu'ah.” And it is an authentic ḥadīth.

And it has been narrated from Ibn 'Umar that he said: I never saw the Messenger of Allah ﷺ breaking his fast on a Friday — ever. Ibn Abī Shaybah mentioned it from Ḥafṣ ibn Ghiyāth, from Layth ibn Abī Sulaym, from 'Umayr ibn Abī 'Umayr, from Ibn 'Umar.

And it has been narrated from Ibn 'Abbās that he used to fast the Day of Jumu'ah and would consistently do so.

As for what Mālik mentioned, they say it was Muḥammad ibn al-Munkadir — and it was also said: Ṣafwān ibn Sulaym.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

Ad-Dārāwardī narrated from Şafwān ibn Sulaym from a man from Banī Jusham that he heard Abū Hurayrah say: The Messenger of Allah ﷺ said:

“Whoever fasts the Day of Jumu‘ah will have ten luminous, radiant days written for him from the Days of the Hereafter — none of the days of this world resemble them.”

And the foundation regarding fasting the Day of Jumu‘ah is that it is a righteous act, and nothing prohibits it except for evidence without any opposing evidence.

I say: But the opposing evidence is authentically established — without any criticism whatsoever. In Şaḥīḥ al-Bukhārī and Muslim from Muḥammad ibn ‘Abbād who said: I asked Jābir: Did the Prophet ﷺ forbid fasting on the Day of Jumu‘ah? He said: “Yes.”

And in Şaḥīḥ Muslim from Muḥammad ibn ‘Abbād who said: I asked Jābir ibn ‘Abdillāh while he was performing ṭawāf around the House: Did the Messenger of Allah ﷺ forbid fasting on the Day of Jumu‘ah? He said: “Yes, by the Lord of this House!”

And in Şaḥīḥ al-Bukhārī and Muslim from Abū Hurayrah who said: I heard the Prophet ﷺ say:

“None of you should fast on Friday unless he fasts a day before it or a day after it.”

And the wording is from al-Bukhārī.

And in Şaḥīḥ Muslim from Abū Hurayrah from the Prophet ﷺ who said:

“Do not single out the night of Friday with prayer over other nights, and do not single out its day with fasting over other days — unless it is part of a fast one of you regularly observes.”

And in Şaḥīḥ al-Bukhārī from Jawayriyyah bint al-Ḥārith that the Prophet ﷺ entered upon her on a Friday while she was fasting. He said:

“Did you fast yesterday?”

She said: No.

He said: “Do you intend to fast tomorrow?”

She said: No.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

He said: "Then break your fast."

And in Musnad al-Imām Aḥmad from Ibn 'Abbās that the Prophet ﷺ said:

"Do not fast on Friday alone."

And in his Musnad also from Junādah al-Azdī who said: I entered upon the Messenger of Allah ﷺ on a Friday, along with seven from the tribe of al-Azd — I was the eighth — and he was having lunch. So he said: "Come and eat."

We said: O Messenger of Allah, we are fasting.

He said: "Did you fast yesterday?"

We said: No.

He said: "Do you intend to fast tomorrow?"

We said: No.

He said: "Then break your fast."

He said: So we ate with the Messenger of Allah ﷺ. Then when he went out and sat on the minbar, he called for a container of water and drank while on the minbar, and the people were looking — to show them that he was not fasting on Friday.

And in his Musnad also from Abū Hurayrah who said: The Prophet ﷺ said:

"Friday is a day of 'Īd, so do not make your day of 'Īd a day of fasting — unless you fast a day before it or a day after it."

And Ibn Abī Shaybah mentioned from Sufyān ibn 'Uyaynah, from 'Imrān ibn Zūbyān, from Ḥakīm ibn Sa'd, from 'Alī ibn Abī Ṭālib who said:

Whoever among you wishes to volunteer to fast some days from the month, let him fast Thursday. And let him not fast Friday — for it is a day of food, drink, and remembrance — so that he may combine for Allah two righteous days: a day of fasting and a day of sacrifice with the Muslims.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

And Jarīr narrated from Mughīrah from Ibrāhīm that they disliked fasting Friday so they could strengthen themselves for the prayer.

I say: The reasons for its dislike are three. This is the first: to allow for strength for the prayer. But what creates difficulty for this reason is that the dislike goes away if one fasts the day before or after it.

The second: that it is a day of 'Īd — and this is what the Prophet ﷺ indicated. But this reasoning is met with two objections:

First: fasting it is not prohibited, whereas fasting the 'Īd day is prohibited.

Second: that the dislike is removed when it is not singled out.

And the response to both objections is that Friday is not the 'Īd of the year, but the 'Īd of the week. And the prohibition is regarding fasting the day of the annual 'Īd. And when one fasts a day before or after it, he is not fasting it because it is Jumu'ah or an 'Īd — so the corrupt motivation of singling it out is removed, and it enters into a fast as part of a series.

And upon this is understood what was narrated by Imām Aḥmad in his Musnad, and an-Nasā'ī, and at-Tirmidhī — from the ḥadīth of 'Abdullāh ibn Mas'ūd — if it is authentic — that he said:

“I rarely saw the Messenger of Allah ﷺ break his fast on a Friday.”

If this is authentic, then it must be understood that it entered as part of a continuous fast — not that he singled it out — due to the authenticity of the prohibition against that.

And how can the established aḥādīth in Ṣaḥīḥ al-Bukhārī and Muslim be set aside for a single narration not found in either, one that at-Tirmidhī even judged to be strange — how then can it oppose authentic, clear ḥadīths, and even be preferred over them?

The third reason: blocking the means — lest it be added to the religion something not from it, and lest it resemble the ways of the People of the Book in specifying certain days with abstention from worldly matters.

To this is added that since this day is clearly virtuous over others, the motivation to fast it is strong — and it is likely that people would fast it

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

in succession and give it special honour not given to any other day. This would be to incorporate into the Shari'ah that which is not from it.

And for this reason — and Allah knows best — there is a prohibition against singling out the night of Friday with prayer, because it is among the most virtuous nights — to the extent that some preferred it over Laylat al-Qadr, and this was a view reported from Ahmad. So it is likely to be singled out for worship — and the Legislator blocked the means and forbade singling it out for night prayer. And Allah knows best.

If it is said: What do you say about singling out other days for fasting?

It is said: As for singling out what the Shari'ah has specified — such as Monday, the Day of 'Arafah, and the Day of 'Ashūrā' — then that is Sunnah.

As for singling out others — such as Saturday, Tuesday, Sunday, or Wednesday — then it is disliked. And whatever of these most closely resembles the ways of the disbelievers — such as specifying their days of celebration for fasting and veneration — is more severely disliked and closer to being prohibited.

The Thirty-Fourth Distinct Virtue:

That it is the day of the people's gathering and their reminder of the beginning and the return. Allah, glorified is He, legislated for every nation in the week a day in which they devote themselves to worship and gather to remember the beginning and the return, the reward and the punishment, and by it they are reminded of their gathering on the greater gathering — standing before the Lord of the worlds. And the most deserving of days for this intended purpose is the day on which Allah gathers all creation — and that is the Day of Jumu'ah. So He reserved it for this Ummah due to its virtue and nobility. Thus, He legislated for them to gather on this day for His obedience, and He decreed their gathering in it with the nations to attain His honour. So it is a day of gathering both legislatively and by decree.

And at the point of its midpoint — the time of the khutbah and prayer — the people of Paradise are in their dwellings and the people of Hell are in their dwellings, as is established from Ibn Mas'ūd from more than one narration, that he said:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

“The day of Judgment will not reach its midpoint except that the people of Paradise will have taken their midday rest in their dwellings and the people of Hell in theirs.”

And he recited:

“Then, verily, their return is to the flaming Fire.” [Sūrat aṣ-Ṣāffāt 37:68]

And it was likewise in his recitation.

And for this reason, knowing that the days are seven is something only known by nations who possess a Book. As for a nation without a Book, they do not know this except through what they received from the nations of the Prophets — for there is no tangible sign by which the seven-day count can be known, unlike the month, the year, and its seasons.

And when Allah, the Mighty and Majestic, created the heavens and the earth and what is between them in six days, and He informed His slaves of this through the tongues of His messengers, He legislated for them in the week a day that reminds them of that — and of the wisdom of creation, and of what they were created for, and of the end of the world and the folding up of the heavens and the earth, and the return of affairs as He began them — a true promise from Him, and a truthful word.

And for this reason, the Prophet ﷺ used to recite in the Fajr prayer on the Day of Jumu'ah the two Sūrahs:

“Alif Lām Mīm. The revelation of the Book...” (As-Sajdah) and

“Has there not been over man a period of time...” (Al-Insān),

because of what these two Sūrahs contain of what was and what will be on the Day of Jumu'ah — of the beginning and the return, and the gathering of creation, and their resurrection from their graves to Paradise and Hell. Not because of the prostration (sajdah), as is thought by the one whose knowledge and understanding is deficient — who then brings a sajdah from another Sūrah and believes that the Fajr prayer of Friday was favoured with a sajdah, and criticises those who do not do it.

Likewise, his ﷺ recitation in major gatherings — such as the 'Eids and similar — used to be Sūrahs that contain mention of tawḥīd, the

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

beginning and the return, the stories of the prophets with their nations, and how those who denied and disbelieved in them were dealt with — of destruction and misery — and how those who believed and affirmed them were dealt with — of salvation and wellbeing.

He used to recite on the two 'Eids:

“Qāf. By the Glorious Qur'an” and “The Hour has drawn near, and the moon has split.”

And at times:

“Glorify the Name of your Lord, the Most High” and “Has there come to you the narration of the overwhelming (event)?”

And at times he would recite in Jumu'ah:

Sūrah al-Jumu'ah, due to what it contains of the command for this prayer, and the obligation to strive towards it and leave off the work that hinders from it, and the command to increase in remembrance of Him — that they may attain success in both worlds — for in forgetting His remembrance is ruin and destruction in both worlds.

And he would recite in the second rak'ah:

“When the hypocrites come to you...”, as a warning to the Ummah from ruinous hypocrisy, and as a warning to them that their wealth and children should not distract them from the Jumu'ah prayer and from His remembrance — and that if they do, they will surely lose — and as an encouragement for them to spend, which is one of the greatest causes of their happiness, and as a warning against death overtaking them while in a state in which they would seek pardon and wish for return, but would not be responded to.

Likewise, he ﷺ would do this upon the arrival of a delegation whom he wanted to hear the Qur'an. He would lengthen the recitation in the audible prayers for that, as he once recited in Maghrib with Sūrat al-A'rāf, and with Sūrat at-Ṭūr, and Qāf. And he would recite in Fajr with about one hundred verses.

And likewise were his khutbahs ﷺ — they were affirmations of the fundamentals of imān: of belief in Allah, His angels, His books, His messengers, the meeting with Him, the mention of Paradise and Hell, and what Allah has prepared for His allies and people of obedience —

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

and what He has prepared for His enemies and people of disobedience. So the hearts would be filled with imān, tawḥīd, and knowledge of Allah and His Days.

Not like the sermons of others, which only provide a common reminder shared between all people — which is wailing over life and frightening with death. This type of speech does not generate in the hearts imān in Allah, nor tawḥīd of Him, nor special knowledge of Him, nor a reminder of His Days, nor arouse in the souls love for Him or longing to meet Him.

So the listeners depart having gained nothing except that they will die, and their wealth will be distributed, and the soil will decay their bodies. So I wonder — what imān was gained from this? What tawḥīd or beneficial knowledge was attained from it?

And whoever reflects on the sermons of the Prophet ﷺ and the sermons of his Companions will find them sufficing in explaining guidance and tawḥīd, mentioning the attributes of the Lord ﷻ, the fundamentals of imān, calling to Allah, mentioning His favours that endear Him to His creation, and His Days that frighten them from His punishment, and the command to remember and thank Him — which causes the people to love Him.

So they would mention of Allah's greatness, His attributes, and His Names — that which makes Him beloved to His creation — and they would command of His obedience, thankfulness, and remembrance — that which makes the creation beloved to Him. So the listeners would leave having loved Him — and He having loved them.

Then as time passed and the light of Prophethood became hidden, the Sharī'ahs and commands became forms that were upheld without consideration for their realities and objectives. So they gave them their outward images and adorned them with what they adorned them with — and made the outer forms and invented customs into Sunnahs that must not be neglected — while neglecting the objectives which must not be neglected. So they embellished the sermons with rhymes and rhetorical styles and literary techniques — thus the hearts' share of benefit decreased or was lost altogether, and the intended purpose was missed.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

From what is preserved of the sermons of the Prophet ﷺ is that he would often deliver his khuṭbah using the Qur'an — and with Sūrat Qāf. Umm Hishām bint al-Ḥārith ibn an-Nu'mān said:

“I memorised Qāf only from the mouth of the Messenger of Allah ﷺ — from how often he would recite it in his khuṭbah on the minbar.”

And preserved from his sermons — though the narration contains weakness — is that he ﷺ said:

“O people! Repent to Allah, glorified is He, before you die, and hasten to righteous deeds. And connect what is between you and your Lord through much remembrance of Him and frequent charity — in secret and in public — and you will be rewarded, praised, and provided for. And know that Allah, the Mighty and Majestic, has made Jumu'ah obligatory upon you as a written obligation, in my standing here, in this month of mine, in this year of mine, until the Day of Judgement — for whoever is able to reach it. So whoever abandons it in my life or after me — out of denial or belittlement — while he has an unjust or just ruler: may Allah not unite his affair, nor bless him in anything. Verily, he has no prayer, no wudhū', no fasting, no zakāh, no ḥajj, and no righteousness — until he repents. If he repents, Allah will accept his repentance. Verily, no woman is to lead a man in prayer. Verily, no Bedouin is to lead a Muhājir. Verily, no sinner is to lead a believer — unless he is forced by a ruler whose sword and whip he fears.

And also preserved from his sermons:

“All praise is due to Allah. We seek His help and ask His forgiveness. We seek refuge in Allah from the evils of our own selves. Whoever Allah guides, none can misguide; and whoever He misguides, none can guide. I bear witness that there is no deity worthy of worship except Allah alone with no partner. And I bear witness that Muḥammad is His slave and Messenger, sent with the truth as a bringer of glad tidings and a warner before the Hour. Whoever obeys Allah and His Messenger has been rightly guided, and whoever disobeys them harms none but himself, and he does not harm Allah at all.”

This was narrated by Abū Dāwūd — and the mention of his khuṭbah in Ḥajj will come, in shā' Allāh.

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

His ﷺ Guidance in His Khuṭbahs

The Prophet ﷺ, when he delivered a khuṭbah, his eyes would become red, his voice would rise, and his anger would intensify, as if he were warning an army; he would say: "Morning has come upon you and evening has come upon you." And he would say: "I have been sent along with the Hour like these two," and he would join his index and middle fingers. And he would say:

"To proceed: Verily, the best speech is the Book of Allah, and the best guidance is the guidance of Muḥammad, and the worst of matters are the newly-invented ones, and every innovation is misguidance."

Then he would say:

"I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; and whoever leaves behind a debt or dependents, then it is upon me and I am responsible for it."

Narrated by Muslim.

And in one wording from him: The Prophet's ﷺ khuṭbah on the Day of Jumu'ah was that he would praise Allah and extol Him, then say following that — while his voice rose — and he mentioned it.

And in one narration: He would praise Allah and extol Him with what He is worthy of, then say:

"Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. The best speech is the Book of Allah."

And in the wording of an-Nasā'i:

"Every innovation is misguidance, and every misguidance is in the Fire."

And he used to say in his khuṭbahs — after praising and extolling Allah, and after the tashahhud:

"To proceed..."

He used to keep the khuṭbah brief and lengthen the prayer, and he would increase in remembrance (dhikr), and aim for concise, comprehensive words.

And he used to say:

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

“Indeed, the length of a man’s prayer and the brevity of his khuṭbah is a sign of his understanding.”

And he used to teach his Companions in his khuṭbah the foundations of Islam and its legislations. He would command and forbid during his khuṭbah if a matter arose requiring command or prohibition — such as when he commanded the man who entered while he was delivering the khuṭbah to pray two rak‘ahs, and forbade the one who was stepping over the necks of people, and ordered him to sit.

And he would interrupt his khuṭbah due to a need that arose — or a question from one of his Companions — so he would answer him, then return to his khuṭbah and complete it.

And he would at times descend from the minbar due to a need, then return and complete it — as he descended for the sake of al-Ḥasan and al-Ḥusayn, and took them both, then ascended the minbar with them and completed the khuṭbah.

And he would call out to a man in his khuṭbah: “Come, O so-and-so,” or “Sit, O so-and-so,” or “Pray, O so-and-so.”

And he would command them in his khuṭbah according to the needs of the moment. So if he saw among them someone poor or in need, he would command them to give charity and urge them to do so.

And he would point with his index finger during his khuṭbah at the mention of Allah and during supplication.

And he would perform istisqā’ (asking for rain) with them if the rain had ceased during his khuṭbah.

And he would delay coming out on the Day of Jumu‘ah until the people had gathered. Then, when they had gathered, he would come out to them alone, without a caller walking ahead of him shouting, and without wearing a ṭaylasān, or wearing a turban thrown over (the shoulders), or wearing black.

When he entered the masjid, he would greet them with salām. And when he ascended the minbar, he would face the people with his face and greet them with salām. He would not turn to face the qiblah for du‘ā’. Then he would sit, and Bilāl would begin the adhān. And once Bilāl finished, the Prophet ﷺ would stand and begin the khuṭbah —

The Prophet's Guidance Regarding the Day of Friday (Jumu'ah)

without any separation between the adhān and the khuṭbah — not with narration, nor anything else.

And he did not take into his hand a sword, nor anything else. Rather, he used to lean upon a bow or a stick before the minbar was made. In battle, he would lean on a bow, and on Jumu'ah, he would lean on a staff. It was never preserved from him that he leaned upon a sword.

And what some ignorant people imagine — that he always leaned upon a sword, and that this was a sign that the religion was established by the sword — is due to the excess of their ignorance. For it has not been preserved from him after the construction of the minbar that he ascended it with a sword, nor with a bow, nor with anything else. Nor before the construction was it preserved that he held a sword in his hand at all — rather, he would lean on a stick or a bow.

And his minbar had three steps. And before it was built, he used to deliver the khuṭbah by leaning against a palm trunk. When he transitioned to the minbar, the trunk moaned with a sound that was heard by the people of the masjid. So the Prophet ﷺ descended and embraced it. Anas said:

“It moaned because it missed what it used to hear from the revelation.”

And the minbar was not placed in the middle of the masjid. Rather, it was placed on the western side near the wall. And between it and the wall was about the width of a sheep's passage.

And when he sat upon it — in times other than Jumu'ah — or stood upon it to give the Jumu'ah khuṭbah, his Companions would turn to face him with their faces. So his face would be their qiblah during the khuṭbah.

And he used to stand and deliver the khuṭbah, then sit a brief sitting, then stand and deliver the second khuṭbah.



THE
PROPHET'S
GUIDANCE
REGARDING
THE DAY OF FRIDAY
(JUMU'AH)

AND THE MENTION OF
ITS DISTINCT VIRTUES

ZAD AL-MA'AD (1/459-533)

BY IMAM SHAMS AL-DIN
IBN AL-QAYYIM
MAY ALLAH HAVE MERCY ON HIM

ABU ZAKARIYYA AHMED
AL-HUDAYDI