

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Forty Ahadith about Qualities of Jumua

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In this book, Forty Ahadith regarding the Qualities and special favors assigned to the day of Jumua i.e. Friday are mentioned with particular mention of their different scholarly interpretations.

Dedicated to
My Parents

Translator's Note

I thank Allah Ta'ala for giving me the opportunity to translate the book 'الاربعين في خصائص الجمعة' and for thus enabling me to emulate, to a certain degree, the prestigious efforts of the scholars who collected forty Ahadith of the Prophet Sallallaaho Alaihi Wasallam, such as Abdullah bin Mubarak, An Nawawi, and Ibn Hajar. The tradition of collection of forty Ahadith among the Muhadditheen has its roots in the Hadith: "Whosoever memorizes and preserves for my people forty hadith relating to their religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars." In another version, it reads: "Allah will resurrect him as a jurist and religious scholar."

This translation was not an easy task; as translators know, quite very often the meaning is lost in the translation, and when it is the matter of the sayings of the Prophet Sallallaaho Alaihi Wasallam, utmost care is needed in their translation since any misrepresentation or misquotation of the Holy Prophet Sallallaaho Alaihi Wasallam may land one in Hell fire as narrated in the famous Hadith, 'Whosoever lied upon me knowingly, should make [Hell] fire his abode.' But this difficult task was somewhat eased by the already extant English translations of Sihah Sitta (The Famous Six Ahadith Books i.e. Bukhari, Muslim, Tirmazi, Abu Dawud, An Nasaa'e, Ibn Majah).

I am very grateful to my teacher and mentor, Maulana Fazlullah Shamzai Daamat Barakaatuhum for giving me the opportunity of translating his book as well as showing confidence in me that I could do it. It was his constant reminders that kept me on my toes and made this translation possible, which had a bleak chance of completion given my inherent procrastination.

Extra care has been taken to translate the book and the Ahadith, but since it is a human endeavor, errors might have crept in, so this would be highly appreciated if someone finds any error and informs the translator.

In the end I have to profess that whatever error in the translation or otherwise is found in the book is from me only, and whatever good there is in the book is from Allah alone.

May Allah Ta'ala accept this humble endeavor and make this an asset of Akhirah for the translator, the proof reader and whosoever helped in any way in its publication. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Most Compassionate.

الحمد لله الذي جعل يوم الجمعة افضل الايام
الاسبوع والصلوة والسلام علي من اخبر ان في
الجمعة ساعة لو وافقها عبد مسلم وهو يصلي
لا يسئل الله الا اعطاه وعلي الذين بلغوا النينا
اخبار نبينا صلي الله عليه وسلم اما بعد
فاعوذ بالله من الشيطان الرجيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

Praise belongs to Allah, Who has made the day of Jumua the best day of the week, and peace be upon him (Sallallahu alaihi wa sallam) who gave us the glad tidings that in the day of Jumua, there is a time when a Muslim who is praying asks Allah something and it is definitely given to him and peace on them who brought us the sayings of our Prophet Sallallaaho Alaihi Wasallam . After that, I seek refuge with Allah from Satan the accursed. In the name of Allah the most merciful and the most compassionate.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (9) فَإِذَا قُضِيَتِ الصَّلَاةُ
فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (10)

“O you who believe, when the call for Salah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know.” (Al Quran 62:9,10)

Jumua can be recited in three ways:

1. Paish(zamma) on both Jeem and Meem, i.e. Jumu'a
2. Paish (zamma) on Jeem and Sukoon on Meem, i.e. Jum'a
3. Paish (zamma) on Jeem and Zabar (Fatah) on Meem, i.e. Juma'a

Is Jumua an Islamic name?

There are two opinions regarding this.

1. Several scholars are of the opinion that this is a pre-Islamic name, and in the days of Jahiliyyah this day was named as Jumua. They propound two evidences for this opinion.
 1. It is narrated from Ibn Abbaas razi Allahu anhu that this day is called Jumua because Allah Ta'aala collected the material with which to create Adam alaihis salaam.
 2. In the days of Jahiliyyah, Quraish used to gather towards Qusay tribe in Dar an Nadwa. And it is said that Ka'ab bin Luway on this day would gather his tribe and sermon them about good things and sanctity of Haram and that there would be a Prophet in his progeny. Since on that day people used to gather at the house of Qusay or Ka'ab bin Luway, that is why it started to be called as Jumua.
2. The second opinion is that it is an Islamic name and in the days of Jahiliyyah it was called the day of Al 'Arooba. And it was

given the name of Jumua in Islam, since people gather for the prayer from far off places with great devotion. Also in this regard, this has also been said that Ansar gave this name to this day before anyone else. So before the Hijrah and revelation of obligation of the Jumua prayer, As'ad bin Zurarah gathered the people and told them that the Jews have a special day in which they only worship Allah Ta'aala and Christians also have a special day in which they only worship Allah Ta'aala. Jews worship Allah Ta'aala on Saturday and Christians do so on Sunday. We Muslims should also have one day on which we only worship Allah Ta'aala (and do nothing else), and in this regard they chose the day of Al 'Arooba and they named it the day of Jumua, and then afterwards the obligation of Jumua prayer was also revealed.

First Quality:

The Victory of the Day of Jumua over the Days of Jews and Christians:

Hadith No. 1:

عن أبي هريرة أنه سمع رسول الله ﷺ عليه وسلم يقول نحن الآخرون السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا ثم هذا يومهم الذي فرض عليهم فاختلفوا فيه فهدانا الله فالناس لنا فيه تبع اليهود غداً والنصارى بعد غد (البخاري)

Narrated Abu Huraira: I heard Allah's Apostle Sallallaaho Alaihi Wasallam saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow

(i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)." [Bukhari]

Hadith No. 2:

عن أبي هريرة وحذيفة رضي الله عنهما قالا :
قال رسول الله ﷺ : (أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ
كَانَ قَبْلَنَا ، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ ، وَكَانَ
لِلنَّصَارَى يَوْمَ الْأَحَدِ ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ
لِيَوْمِ الْجُمُعَةِ ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ ،
وَكَذَلِكَ هُمْ تَبِعَ لَنَا يَوْمَ الْقِيَامَةِ ، نَحْنُ الْأَخْرُونَ
مِنْ أَهْلِ الدُّنْيَا ، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ ، الْمَقْضِيُّ
لَهُمْ قَبْلَ الْخَلْقِ) . رواه مسلم

It is narrated by Abu Huraira and Huzaifa that the Messenger of Allah (Salallahu alaihi wa sallam) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: "to be judged among them". [Muslim]

It is thus obvious from the above two Ahadith that was the Ummat of Prophet Muhammad sallallahu alaihi wasallam is the first to be guided towards the rights of Jumua and towards the attainment of its merits. Therefore it is incumbent upon this Ummah to fulfill the rights of Jumua commensurate with its greatness. O Allah! Grant us the understanding of the value of Jumua and enable us act to accordingly. Aameen.

Second Quality: Jumuah is the Greatest of the Days:

Hadith No. 3:

وعن أوس بن أوس رضي الله عنه قال : قال رسول الله ﷺ : إنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ . قَالَ : قَالُوا : يَا رَسُولَ اللَّهِ ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ ؟ قَالَ : يَقُولُونَ بَلِيَّتَ قَالَ : إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ . رواه أبو داود

Aws bin Aws reported that the Messenger of Allah said: "Of your best days is Friday, On it, Adam was created; and on it his (soul) was taken; and on it is the blowing (of the Trumpet); and on it is the Swoon. Therefore increase in sending your Salat upon me, for your Salat upon me are presented to me." They said: "O Messenger of Allah! And how will our Salat upon you be presented to you after you have perished? He replied: "Indeed , Allah, the Mighty and Sublime, has prohibited the earth from (destroying) the bodies of the Prophets." [Abu Dawud]

Hadith No. 4:

وعن ابي هريرة رضي الله عنه قال قال رسول الله صلي الله عليه وسلم خير يوم طلعت فيه الشمس يوم الجمعة فيه خلق آدم وفيه أهبط وفيه تيب عليه وفيه مات وفيه تقوم الساعة وما من دابة إلا وهي مسيخة يوم الجمعة من حين تصبح حتى تطلع الشمس شققا من الساعة إلا الجن والإنس وفيه ساعة لا يصادفها عبد مسلم وهو يصلي يسأل الله حاجة إلا أعطاه إياها رواه ابو داود.

Abu Hurairah narrated that the Messenger of Allah (Sallallaaho Alaihi Wasallam) said: "The best day on which the sun rises is Friday: On it, Adam was created; and on it he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) --- out of the fear of the Hour --- except for Jinn and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allah, the Mighty and Sublime, for his need, except that it is given to him. [It is part of a long Hadith] [Abu Dawud]

[Things] established by the last two Ahadith.

1. Jumuah is the most revered among the days. There is a difference of opinion whether Jumuah has excellence over the day of Arafah (9th of Zul Hajjah) or the day of Nahr(10th of Zul Hajjah). From the above narrations, it appears that Jumuah is Afzal and this is a Sahih Hadith but in Sahih ibn Hibban, it is narrated from Abdullah bin Qurat, '**The best of days in Allah's reckoning is the day of Nahr**' and from Jabir bin Abdullah it is narrated, '**There is no day better than the day of Arafah in Allah's reckoning.**' Reconciling the discrepancy, Hafiz Wali-ud-Din Iraqi said that, Jumuah is the best among the days of the week, the day of Arafah is the best among the days of the year from the viewpoint of people's gathering, while the day of Nahr is the best from the viewpoint of sacrifice.
2. In this day will be the Nafkhah and in it will be the Sa'iqah. Nafkhah means the blowing of the Trumpet of Resurrection while Sa'iqah means the blowing of the Trumpet of Decimation, due to which every living being would cease to exist except Allah the Almighty and, with the Trumpet of Resurrection, all those who died in Sa'iqah will be resurrected.

3. Total number of Nafakhat (Trumpet Blowing); It has been related from Maulana Rasheed Ahmad Gangohi in the book ‘Al Kaukab-ud Durri’ that there would a total of four Nafakhat (that is there will be four instances of Blowing of the Trumpet).
- a. Nafkha tul Imatah [Trumpet of Decimation]: When this is blown, everything in existence will perish, even the ‘Arsh’ and the ‘Kursi’, except Allah the Almighty.
 - b. Nafkha tul Ihya [Trumpet of Resurrection]: Due to which all the dead would get a new life.
 - c. Nafkha tul Sa’iqah [Trumpet of Swoon]: And this would be blown when Allah the Almighty would manifest His ‘Tajalli’ for the commencement of the Reckoning and, without any similitude, His Throne would be established. When this would be blown, all the alive would become unconscious except for those whom Allah knows and they would be the Prophets etc. The reason for blowing this Trumpet would be that people would not be able to sustain Allah’s ‘Tajalli’, so due to this Blowing they would become unconscious.
 - d. Nafkha tul Ifaaqa [Trumpet of Recovery]: After Allah the Almighty manifests His ‘Tajalli’, there will be another blowing and with that, everyone would become conscious again and they would start looking around as if some accident has taken place. When man regains his sense, he looks everywhere in bewilderment, at what things were like before and what they have become now. These last two Nafakhaat has been described in the following Ayah of Surah Zumur.

وَنُفِّخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ
فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِّخَ فِيهِ أُخْرَىٰ
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And Horn (Sur) will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills (otherwise). Thereafter, it will be blown once again, and suddenly they will stand up, looking around.[Al Quran 39:68]

Some scholars have said that the Nafakhaat would be five. Four are the same as mentioned above, and fifth is the one that would be near the Doomsday, and the Quran alludes to it by the Ayah “Verily the Shaking of the Doomsday is a Great Thing.” And with this Nafakha people would become very restless and anguished. And all the stars would lose their light and mountains would start moving while people would be looking at all this in bewilderment. And pregnant women would miscarry due to its fear and nursing mothers would forget about their infants due to the dreadfulness of this day. May Allah save us from every difficulty of this world and every calamity of the Hereafter, Aameen.

Third Quality - On the day of Jumua a lot of Durood should be sent:

The Prophet Sallallaaho Alaihi Wasallam has instructed us, “Send Durood on me in abundance because your Durood is presented to me.” This means Durood has the most acceptability on this day, as Durood is presented to him every day. This is established in the Hadith

**من صلي عند قبري سمعته ومن صلي علي
نانيا ابلغته**

“Whosoever recites Durood on me near my grave, I hear it myself and whosoever recites Durood on me from a distance, it is presented to me.”

The reason of reciting Durood in abundance on the day of Jumua:

Recitation of Durood on the day of Jumua in abundance is enjoined since Jumua is the head of the days. And the Prophet Sallallaaho Alaihi Wasallam is the head of the mankind, so the head of days should be spent in the service of head of the mankind. Whatever good has been bestowed upon the Ummah, be it of this world or the Hereafter, is just because of the Prophet Sallallaaho Alaihi Wasallam. Therefore Allah has bestowed all the merits for the Ummat of the Prophet Sallallaaho Alaihi Wasallam. Accordingly, on this day of Jumua, Muslims will be sent to their respective places in the Paradise, this is the day which is called ‘Yaum ul Mazeed’, this is the day of Eid, on this day Allah provides for all needs of Muslims, and accepts their supplications. So why should we not send garlands of Durood and Salaam to the one because of whom we have been bestowed with such blessings, although we ourselves are the ones benefitting by sending Durood. This is evident from the fact that by sending Durood once, we get ten Rahmahs, ten sins are forgiven and ten ranks are elevated.

Prophets are alive in their graves with their worldly bodies:

The Companions asked that O Messenger of Allah how would our Durood be presented to you once after your death your body would become dust just like other bodies? The Prophet Sallallaaho Alaihi Wasallam replied that verily Allah has forbidden the earth to eat away the bodies of the Prophets.

And it is but logical that there is no point in just saving the body unless there is a connection with the Rooh i.e spirit. So it follows that the Prophets are alive in their graves with their worldly bodies. In another narration it is stated that “The Prophets are alive in their graves and they are praying.” It is self-evident that praying of Salah cannot be done without a body.

Fourth Quality – The Importance of Congregation of Jumua:

The congregation of Jumua is more important and superior to every other congregation except the congregation of Arafah (9th of Zul Hajj). Allamah Ibnul Qayyim rahimahullah writes in his book Zaad ul Ma'ad that the Jumua Prayer is the most important among the Islamic obligations and, among the congregations of Muslims, that this is a very important and necessary congregation, and that no other congregation is as important except the congregation of Arafah.

Punishment on leaving the Jumua Prayer:

Whoever leaves the Jumua Prayer due to not giving importance to it or due to laziness, his heart would be sealed.

Hadith No. 5:

عن ابي جعد الضمري ان رسول الله صلى الله عليه وسلم قال من ترك ثلاث جمع تهاونا بها طبع الله على قلبه. رواه ابو داود

Abu Ja'd Ad-Damri – who was one of the Companions – narrated that the Messenger of Allah Sallallaahu Alaihi Wasallam said: “Whoever leaves three Friday prayers, considering it insignificant, Allah will place a seal upon his heart.” [Abu Dawud]

Which means that if he did not repent on this sin or his sin is not expiated due to some other action of his, he would die on disbelief.

And the person who joins the Jumua prayer early, while taking care of all the requirements of the prayer, will get for every step a reward equal to prayers and fasting of a complete year. Jumua is also named as Yaum ul Mazed. In Musnad e Shafa'ee it is narrated from Anas bin Maalik:

Hadith No. 6:

وفي ((مسند الشافعي)) من حديث أنس بن مالك رضي الله عنه، قال: أتى جبريل عليه السلام

رسول الله ﷺ، بمرآة بيضاء، فيها نكتة، فقال
النبى ﷺ ما هذه؟ فقال: ((هذه يوم الجمعة،
فضلت بها أنت وأمتك، والناس لكم فيها تبع،
اليهود والنصارى، ولكم فيها خير، وفيها ساعة
لا يوافقها عبد مؤمن يدعو الله بخير إلا استجاب
له وهو عندنا يوم المزيد، فقال النبى ﷺ: يا
جبريل! ما يوم المزيد؟ قال: إن ربك اتخذ في
الفردوس وادياً أفيح فيه كُتُب من مسك، فإذا
كان يوم الجمعة أنزل الله سبحانه ما شاء من
ملائكته، وحوله منابر من نور عليها مقاعد
النبيين، وحف تلك المنابر بمنابر من ذهب مكللة
بالياقوت والزبرجد، عليها الشهداء
والصديقون، فجلسوا من وراءهم على تلك
الكتب))، فيقول الله عز وجل: ((أنا ربكم قد
صدقتم وعدي، فسألوني أعطكم، فيقولون: ربنا
نسألك رضوانك، فيقول: قد رضىبت عنكم ولكم
ما تمنيتم ولدي مزيد، فهم يحبون يوم الجمعة
لما يعطيهم فيه ربهم من الخير، وهو اليوم الذي
استوى فيه ربك تبارك وتعالى على العرش،
وفيه خلق آدم، وفيه تقوم الساعة)).

“Jibraeel alaihis salaam brought a white mirror to the Prophet Sallallaaho Alaihi Wasallam in which there was a dot. The Prophet Sallallaaho Alaihi Wasallam asked what is it? He said this is the day of Jumua with which you and your Ummat has been blessed and other people i.e. Jews and Christians are your followers in this day. And for you there is blessing in it. In this day there is a moment in which if some Muslim makes Dua to Allah his Dua is accepted. And this day is called Yaum ul Mazeed in our reckoning. The Prophet Sallallaaho Alaihi Wasallam asked, O Jibraeel what is Yaum ul Mazeed? He said Verily your Lord has created a valley in Jannat ul Firdaus in which dunes of musk are aromatizing the air. When it is the day of Jumua, Allah

subhanahu lets as many as He like of the angles to descend and around Him there are pulpits of Noor on which are the sitting places of the Prophets. Those pulpits are covered with the pulpits of gold which is studded with Yaqoot and Zabarjad [both are precious stones]. Shuhada and Siddeqeen sit on those dunes behind them. Allah Almighty says that I am your Rabb, I have kept my promise with you, now ask me anything I will give it to you, they would say, our Lord we seek your pleasure, He says I am pleased with you and for you is what you desire and with me is more than that [Mazeed], so they love the day of Jumua due to what their Lord has bestowed upon them from his blessings. And it is the day when your Lord ascended [in a way which is most befitting for Him] the Throne and in this day Prophet Adam alaihis salaam was created and on this day will be the Doomsday.”
[Zaad ul Ma'aad v1 p142/3; Dar ul Ghad al Jadid]

Fifth Quality:

The fifth quality of the day of Jumua is that the Prophet Sallallaaho Alaihi Wasallam used to recite Surah Alif Laam Meem Sajdah in the first Rakat of the Fajar prayer and Surah Insan in the second.

Hadith No. 7:

عن ابن عباس رضي الله عنه ان رسول الله
صلي الله عليه وسلم كان يقرأ في صلاة الفجر
يوم الجمعة تنزيل السجدة وهل اتي علي
الانسان حين من الدهر. رواه ابو داود

Ibn 'Abbas reported that the Messenger of Allah (Salallahu alaihi wa sallam) would recite in the Fajr prayer on Friday [Surah] Tanzil Sajdah, and: [Surah] “Has not a time come upon man...?” [Abu Dawud]

A Strange Thing:

Due to the above mentioned Hadith, some ignorant people think that, on the day of Jumua, the Fajr prayer has an extra Sajdah in it and they name it Sajdatul Jumua. Therefore they say that if someone cannot recite Alif Laam Meem Sajdah, he should recite a Surah which has Ayat e Sajdah in it. But they are wrong about this thing.

Ibn Taymiyyah rahimahullah states the Prophet Sallallaaho Alaihi Wasallam used to recite these Surahas in the Fajr prayer of Jumua because they contain all the incidents that happened or will happen on the day of Jumua.

1. Birth of Prophet Adam (Alihis salaam) is mentioned in Surah Sajdah and he was born on Jumua.
2. In the same Surah, the genesis of mankind is mentioned and it's advent was with the descent of the Prophet Adam on earth which also happened on the day of Jumua, as mentioned in Hadith no 3.
3. In both the Surahs, the happenings of the Doomsday are mentioned, and the Doomsday will also take place on the day of Jumua.

Sixth Quality – Bathing for the Jumua Prayer:

The sixth quality of Jumua is that we should bathe for the prayer of Jumua. Therefore there is no difference of opinion about bathing for the Jumua prayer being a supererogatory act. Its desirability is established through the consensus of the Ummah, but there is difference of opinion about its being obligatory. The Zahiris claim this bathing is obligatory. They have based their opinion on this hadith:

It is narrated from Abu Saeed Khudri that the Prophet Sallallaaho Alaihi Wasallam said that bathing is obligatory on every adult [Baaligh] Muslim. [Abu Dawud]

There are three opinions regarding bathing on the day of Jumua:

1. It is obligatory
2. It is not obligatory.
3. If someone smells bad then it is obligatory otherwise not.

All these three views are supported by Sahih Ahadeeth. The Hadeeth about it being obligatory was just mentioned above. It being non-obligatory is mentioned in a Hadeeth narrated by Samurah razi Allahu anhu:

The Allah's Apostle Sallallaaho Alaihi Wasallam said, whosoever did ablution on the day of Jumua, this is sufficient (for him) and good, and who bathes that is even better. [Abu Dawud]

And the argument for the third opinion is that some people from Iraq came to Ibn Abbas razi Allahu anhuma and inquired about bathing on the day of Jumua being obligatory. He said that it is not obligatory. And he further added that in the beginning the bathing on the day of Jumua started like this: People used to wear woolen clothes and used to do their work themselves and their mosque was also small and the ceiling was not very high, so once on the day of Jumua in summer, people were congregated in the mosque and they were sweating and the stench of their sweat was spreading and the Prophet Sallallaaho Alaihi Wasallam sensed the stench and said:

“O people, when this day comes, you should bathe, and one should use the best of the perfumes that one has.”

Ibn Abbas razi Allahu anhuma said that after this condition of poverty, Allah Ta'ala increased worldly blessings on people. They got servants and better clothes and the mosque was also enlarged. That is why the bathing on Jumua is from those orders which are joined with their reasons i.e. when the reason is present the order is valid, and when the reason is absent, the order stands null and void. [Abu Dawud]

According to Imam Shaafa'ee, Imam Maalik and Imam Abu Haneefa, bathing on the day of Jumua is only praiseworthy, not obligatory. And the narrations that point towards it being obligatory are abrogated according to them as it is confirmed from the narration cited in the third opinion of Imam Ahmad bin Hanbal. And the narration, “whosoever did

ablution on the day of Jumua, this is sufficient (for him) and good, and who bathes that is even better” was also mentioned above.

Seventh Quality:

The Reward for arriving early in the mosque for the Jumua prayer:

Hadith No. 8:

عن أوس بن أوس الثقفي قال سمعت رسول الله
ﷺ يقول : من غسل واغتسل يوم الجمعة وبكر
وابتكر ومشى ولم يركب فدنا من الإمام واستمع
ولم يلغ كان له بكل خطوة أجر سنة صيامها
وقيامها. رواه ابو داود

Aws bin Aws narrates that he heard the Prophet Sallallaaho Alaihi Wasallam, he was saying that ‘Whoever performs Ghushl on Friday, and bathes completely, and goes early, arriving early, and walks and does not mount [any animal] and gets closer to Imam and listens and does not do any vain thing, there will be for him in every step he takes, the reward of a year of fasting and standing (in prayer).’ [Abu Dawud]

This Hadith tells us that on the day of Jumua we must perform Ghushl with great care and try to reach the mosque for the Jumua prayer as early as possible, and if the person waits for the Imam to come in the mosque and deliver the Khutbah, and prays supererogatory prayers he would definitely get the Ajar and Sawab. In the case that he does nothing while waiting for the Imam, he would still receive the reward as if he was in the state of prayer. Also we must go on foot to the mosque, not on any kind of transport, even though it is permissible to go on any means of transportation. Also we must sit near the Imam and listen carefully to the Khutbah [sermon] he delivers. One must refrain from performing any Zikr and Dua during the Khutbah. Also, if the Imam says any Dua during the Khutbah, nobody should say Ameen. If a person takes care of all of

the above, on every step that he takes towards the mosque for Jumua, he will get reward for one year's fasts and one year's Tahajjud [late night prayer]. May Allah grant us the love for good deeds; there is no dearth of Allah's blessing. Allamah Iqbal, the poet of the East, says in his poem Jawab e Shikwah:

Behold, my hands are full of gifts, but who comes seeking here?

And how shall I the right road shew when there's no traveler?

Eighth Quality - Going Early for Jumua Prayer:

Hadith No. 9:

قال سمعت علياً - رضي الله عنه - على منبر الكوفة يقول: ((إذا كان يوم الجمعة غدت الشياطين براياتها إلى الأسواق فيرمون الناس بالبرايث، أو الربايث، ويثبطونهم عن الجمعة. وتغدو الملائكة فيجلسون على أبواب المسجد، فيكتبون الرجل من ساعة، والرجل من ساعتين، حتى يخرج الإمام، فإذا جلس الرجل مجلساً يستمكن فيه من الاستماع والنظر، فأنصت ولم يبلغ، كان له كفلان من أجر، فإن نأى وجلس حيث لا يسمع، فأنصت ولم يبلغ؛ كان له كفل من أجر، وإن جلس مجلساً يستمكن فيه من الاستماع والنظر فلغا ولم ينصت، كان له كفل من وزر، ومن قال يوم الجمعة لصاحبه: صه، فقد لغا، ومن لغا فليس له في جمعته تلك شيء ثم يقول في آخر ذلك: سمعت رسول الله ﷺ يقول ذلك. رواه ابو داود

'Ali, may Allah be pleased with him, saaid upon the Minbar in Al-Kufah: 'When it is Friday, the Shayatin go in the early morning with their banners to the markets, and they throw Tarabith' - or: 'Raba'ith [it is used to say one has hindered another from their need or direction they are headed] on them (the people in the markets), and delay them from

the Friday prayer. And the Angels go in the early morning and sit on the doors of the Masjid, and they write the one who comes an hour (before), and the one who comes two hours (before), until the Imam comes. So if a person sits in a place where he can listen (attentively) and see (the Imām), and remains quiet and does not commit Lagha (act in vain), then he will have two portions of reward. And if he distances himself, and sits in a place where he cannot listen, but remains quiet and does not commit Lagha (act in vain), then he will have one portion of reward. And if he sits in a place where he can listen (attentively), and see (the Imam), but commits Lagha (acts in vain), and does not remain silent, then he will have a portion of evil - and whoever says to his companion on Friday: "Quiet!" then he has committed Lagha (acted in vain). And whoever commits Lagha (act in vain); he will not be (rewarded) anything for that Friday.' Then he ('Ali) said: 'I heard the the Messenger of Allah saying that.' [Abu Dawud]

Correction of a mistake:

During the Khutbah when the Imam makes Dua for the Muslims, one should not say Aameen . Because saying Aameen on someone else's Dua is at most Mustahab [praise worthy] while exhortation of righteous deeds and forbiddance of evil deeds is Wajib [obligatory]. But during the Khutbah, forbidding the wrong is itself forbidden therefore saying Aameen which is only Mustahab is also forbidden. So if someone says Aameen on the Duas of the Imam during the Khutbah, he will not get the reward of Jumua prayer.

These days, a new Bid'at [innovation in Deen] has emerged in the mosques and that is that when the Imam, in his second Khutbah, makes Dua for Mujahideen and against Kuffaar, the people start saying Aameen in loud voice until the mosque starts reverberating.

The order of people coming to the mosque for the Jumua Prayer:

Hadith No. 10:

عن أبي هريرة عن رسول الله ﷺ قال: تقعد
الملائكة يوم الجمعة على أبواب المسجد،
يكتبون الناس على منازلهم، فالناس فيه كرجل
قدم بدنة وكرجل قدم بقرة، وكرجل قدم شاه
وكرجل قدم دجاجة وكرجل قدم عصفورا وكرجل
قدم بيضة. رواه النسائي

It was narrated from Abu Hurairah that the Messenger of Allah Sallallaaho Alaihi Wasallam said: "On Fridays the angels sit at the gates of the Masjid writing down the peoples' names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg." [An Nasaa'e]

This Hadith tells us that on the day of Jumua, the time until the ascendancy of Imam on the pulpit is divided into six parts, and these six parts are wide enough. That is why if someone comes during the first time he will get a reward of sacrificing a camel, whether he comes in the beginning of the first time or in its end. And the one who comes during the second time will get a reward of sacrificing a cow, no matter if it is the beginning of the second time or the end. Likewise, the one who comes whether the third time will get a reward of sacrificing a goat, whether he comes in the start or the end. And the one who comes during the fourth time will get a reward of sacrificing a hen, and the one who comes during the fifth time that transpires will get a reward of sacrificing

a bird, and the one who comes during the sixth time will get a reward of giving an egg in charity.

Moreover, another thing that transpires from the above Hadith is that these six times can vary in their respective durations depending upon the weather. So for example, sunrise is at 5 o'clock and the Imam comes on the pulpit for the Jumua prayer and Khutba at 1 o'clock, then this makes the in-between time equal to eight hours and dividing this time in six equal parts makes each period of time equal to one hour and twenty minutes.

Hadith No. 11:

عن أبي هريرة أن النبي ﷺ قال إذا كان يوم الجمعة كان على كل باب من أبواب المسجد ملائكة يكتبون الناس على منازلهم، الأول فالأول، فإذا خرج الإمام طويت الصحف، واستمعوا الخطبة، فالمهجر إلى الصلاة، كالمهدي بدنة، ثم الذي يليه، كالمهدي بقرة، ثم الذي يليه، كالمهدي كبشا، ثم ذكر الدجاجة والبيضة. رواه النسائي

It was narrated from Abu Hurairah, who was attributing it to the Prophet Sallallaaho Alaihi Wasallam : "When Friday comes, at every gate of the Masjid there are angels who write down the people's names in the order in which they come, then when the Imam comes out, they roll up the scrolls and listen to the Khutbah. The one who comes early to the prayer is like the one who sacrifices a camel, then the one who comes after him is like the one who sacrifices a cow, then the one who comes after him is like the one who sacrifices a ram" until ,he mentioned a chicken and an egg. [Nasaa'e]

In the above Hadith, even though five kinds of people and times are mentioned as are also is mentioned in the Hadith of Abu Dawud, but Nasaa'e's Hadith mentioned in Hadith no 10 mentions six people, and on the fifth instance, it mentions the bird. Likewise, in some other traditions

a duck is mentioned on the fifth instance, and an egg on the sixth, and these traditions are preferred because they are more explanatory.

Ninth Quality – Time of Acceptation of the Supplication:

There is a particular time in the day of Jumua in which the supplication of a Muslim is never rejected.

Hadith No. 12:

عن جابر بن عبدالله - رضي الله عنهما - أن
النبي - ﷺ - قال: ((يوم الجمعة ثنتا عشرة
ساعة، فيها ساعة لا يوجد عبد مسلم يسأل الله
شيئاً إلا آتاه إياه، فالتمسوها آخر ساعة بعد
العصر))؛ أخرجه النسائي

It was narrated from Jabir bin Abdullah that the Messenger of Allah Sallallaaho Alaihi Wasallam said: “There are twelve parts of Friday, and from among them there is an hour when, if a Muslim slave asks Allah for something at that time, He will give it to him. So look for that time in the last part of this day after the Asar prayer.” [Nasaa’e]

Difference of opinion about the time of acceptance on the day of Jumua:

There is a difference of opinion regarding the exact time of the acceptance of supplications on the day of Jumua. So there are around 34 different opinions, and the difference among these opinions is just like the difference about the exact occurrence of the Night of Power (Laylatul Qadar). The reason behind this difference is that this time of acceptance is hidden. Since Dua is a pious deed and this is something that is always praiseworthy in the sight of Allah, therefore He becomes happy when someone makes Dua to Him.

What a beautiful verse is said by an Arab poet:

Ar Rahman becomes angry when asking Him is abandoned

While the Son of Adam becomes angry when he is asked.

Which means that if someone does not ask Allah, He becomes angry, but contrary to this, when someone asks any man, he becomes infuriated, so if this time of acceptance was told with exactness, due to the laxity inherent in human nature, man would only make Dua in that particular time of acceptance and would not make Dua in other times. Likewise the exactness of the Night of Power is also hidden, so that a person does more and more Ibaadat in the month of Ramazan in search of that night. But the preferred opinion about the time of acceptance on the day of Jumua is that of the time of Asr prayer, which is also clearly mentioned in the Hadith narrated by Abu Dawud.

Hadith No. 13:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أَهْبَطَ، وَفِيهِ تَبَّ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقَوْمُ السَّاعَةِ، وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ، مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ، إِلَّا الْجِنَّ وَالْإِنْسَ، وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ حَاجَةً، إِلَّا أَعْطَاهُ إِيَّاهَا»، قَالَ كَعْبٌ: ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ، فَقُلْتُ: «بَلْ فِي كُلِّ جُمُعَةٍ»، قَالَ: فَقَرَأَ كَعْبٌ التَّوْرَةَ، فَقَالَ: صَدَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ أَبُو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ، فَحَدَّثْتُهُ بِمَجْلِسِي مَعَ كَعْبٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: قَدْ عَلِمْتُ آيَةَ سَاعَةِ هِيَ، قَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ لَهُ: فَأَخْبِرْنِي بِهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، فَقُلْتُ: كَيْفَ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي»، وَتِلْكَ

السَّاعَةُ لَا يُصَلِّي فِيهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَلَمْ يَقُلْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ
الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ»، قَالَ: فَقُلْتُ: بَلَى، قَالَ:
هُوَ ذَلِكَ. رواه ابو داود

Abu Hurairah narrated that the Messenger of Allah Sallallaaho Alaihi Wasallam said: "The best day on which the sun rises is Friday: On it, Adam was created; and on it, he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) - out of fear of the Hour - except for Jinn and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allah, the Mighty and Sublime, for his need, except that he is given it." (Abu Hurairah then said:) "Ka'b asked: 'This occurs once every year?' So I replied, 'No, rather every single Friday!' So Ka'b read the Tawrah, and said, 'The Messenger of Allah Sallallaaho Alaihi Wasallam has told the truth.' I then met 'Abdullah bin Salam, and told him about my conversation with Ka'b. So 'Abdullah bin Salam said: 'I know which hour it is.' I said: 'Tell me.' He replied: 'It is the last hour on Friday.' I said: 'How can it be the last hour on Friday, when the Messenger of Allah said, '...no Muslim catches while he is praying,' and that time is a time in which there is no praying?' So 'Abdullah bin Salam said: 'Did not the Messenger of Allah Sallallaaho Alaihi Wasallam say: "Whoever sits in a gathering, waiting for the prayer, then he is in prayer until he prays?" I said: 'Yes.' So he said: 'So it is that (hour).'" [Abu Dawud]

When did Jumua begin and how:

Hadith No. 14:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ أَبِيهِ بَعْدَ مَا
ذَهَبَ بَصْرُهُ، عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ، أَنَّهُ كَانَ إِذَا سَمِعَ
النِّدَاءَ يَوْمَ الْجُمُعَةِ تَرَحَّمَ لِأَسْعَدَ بْنِ زُرَّارَةَ، فَقُلْتُ لَهُ: إِذَا
سَمِعْتَ النِّدَاءَ تَرَحَّمْتَ لِأَسْعَدَ بْنِ زُرَّارَةَ، قَالَ: " لِأَنَّهُ أَوَّلُ

مَنْ جَمَعَ بِنَا فِي هَزْمِ النَّبِيِّ مِنْ حَرَّةِ بَنِي بَيَّاضَةَ فِي نَقِيعٍ،
يُقَالُ لَهُ: نَقِيعُ الْخَضَمَاتِ "، قُلْتُ: كَمْ أَنْتُمْ يَوْمَئِذٍ، قَالَ:
أَرْبَعُونَ. رواه ابو داود

'Abdur-Rahman bin Ka'b bin Malik - who was the guide for his father after he (i.e. his father) lost his sight - reported from his father Ka'b bin Malik, that when he would hear the Adhan for the Friday prayer, he would seek forgiveness for As'ad bin Zurārah. So I asked him: "Every time you hear the Adhān, you seek forgiveness for As'ad bin Zurārah." He replied: "Because he was the first one who gathered us together in (the village of) Hazm an-Nabit, which (was inhabited by) Banu Bayadah, in the lower part of a valley called Naqi 'Al-Khadimāt." I asked him: "How many were you at that time?" He replied: "Forty." [Abu Dawud]

This Hadith indicates that Muslims had started praying Jumua even before the Hijrah of the Prophet Sallallaaho Alaihi Wasallam, rather Jumua had not become obligatory at that time. And Muslims started praying Jumua because the Jews had a day appointed for them specifically for the worship of God, which was Saturday and likewise there was a day appointed for Christians for worship, so Muslims decided to also designate a day that should be only for the worship of Allah Ta'aala. So they all decided that day to be Jumua; and after that Allah Ta'aala revealed the obligation of Jumua while the Prophet Sallallaaho Alaihi Wasallam was still in Makkah. But the Prophet Sallallaaho Alaihi Wasallam was not able to perform Jumua there. During the Hijrah, when the Prophet Sallallaaho Alaihi Wasallam reached Quba and stayed few days there, he did not pray Jumua there. The first Jumua that the Prophet Sallallaaho Alaihi Wasallam prayed was at the neighborhood of Banu Saalim.

Tenth Quality: The Prayer of Jumua cannot be prayed in every place:

The question is whether the Jumua can be prayed only in cities and large villages or in small villages as well. According to Imam Abu Hanifa,

Imam Shafa'e, Imam Malik and Imam Ahmad ibn Hanbal and most scholars, the Prayer of Jumua cannot be establish everywhere, therefore it cannot be established near water springs where nomads have taken residence. Likewise Jumua prayer cannot be established in jungles and deserts, and this is the reason why there is a consensus of scholars that in Arafat, Jumua prayer cannot be established. Rather it is necessary for Jumua prayer that there should be a proper living place [not a makeshift arrangement]. But according to Shafiyyah and Hanabilah, the Jumua prayer can be established in all those villages where people live constantly, which means they do not occupy their houses according to weather i.e. in one season they stay and in another, they leave. And it does not matter if the houses are made of cement or clay. And these houses should be contiguous, which means that they should not have a distance of more than 150 yards[Gazz] between each other. Also, there must be at least 40 men present in the prayer in order for Jumua prayer to be established. According to Maalikiyyah, Jumua prayer can be established in such a place where people live and they have a market and a mosque, and other than the Imam, there are at least eleven people present in the Jumua prayer.

According to Ahnaaf, it is necessary for the establishment of Jumua prayer that the place in which Jumua is being prayed should be a city or a big village i.e. a village in which at least 2500 people are residing, and in the Jumua prayer there are at least three people apart from the Imam. If any of these three people leaves in the first Rakat of Jumua prayer before Rukoo', the Imam will lead the Zuhr prayer [not the Jumua prayer].

The gist of the matter is that three Imams do not deem it necessary for the establishment of the Jumua prayer that it should be established only in a city or a big village, whereas Imam Abu Hanifa makes it a necessary condition for the establishment of the Jumua prayer. The three Imams have reasoned from the narration of Ibn Abbas razi Allahu anhuma, which is given below.

Hadith No. 15:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ فِي الْإِسْلَامِ بَعْدَ
جُمُعَةٍ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْمَدِينَةِ، لَجُمُعَةٍ جُمِعَتْ بِجَوَثَاءَ، قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ.
رواه ابو داود

Ibn Abbas razi Allahu anhum said that the first Jumua prayer which was prayed at other than the Prophet's Sallallaaho Alaihi Wasallam mosque was a village named Jawatha. And Jawatha is the name of a villagen near Bahrain. [Abu Dawud]

It has been disputed by the Ahnaf that taking the above Hadith as an argument for praying Jumua in the village depends on the validity of two things: one is that the word 'Qariya' is applicable only to the village and not to the city, the other is regarding the status of 'Jawatha', was it an ordinary village or some city or bigger village.

As for the first thing, it is established that the word 'Qariya' is applicable to a city and a big village in the same way as it is applied to an ordinary village. As Allah says in the Quran:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ

They say, "Why was this Qur'an not revealed on a great man from (either of) the two towns (Makkah and Taaif)?" [Zukhruf-43:31]

And there is no difference of opinion regarding Makkah and Taaif being cities.

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا
لَصَادِقُونَ

Ask (the people of) the town in which we have been, and the caravan with which we have come, and undoubtedly we are truthful." [Yousuf-12:82]

And this is with consensus the capital of Egypt which is a city. Apart from that, the word ‘Qaria’ is used for city or bigger village in many places in the Holy Quran. Secondly, Jawatha was a big trading center, that is why Imra ul Qais one of the great poets of Jahiliyyah, gives a similitude of the abundance of his friends’ preys and belongings to that of the traders of Jawatha, he said:

ورحنا كانا من جواثي عشية

تعالى النعاج بين عدل محقب

“We came back in the evening after hunting wild ewe and filling over satchels and bags with them as if we were from the traders of Jawatha.”

Also during the caliphate of Hazrat Abu Bakar razi Allahu anhu when the people started becoming apostate en masse, a large group of apostates laid siege of Jawatha and asked the inhabitants to turn away from Islam but they remain steadfast. They remained steadfast until the siege became severe and Muslims started to grow weak, then a poet named Abdullah bin Hazaq sent a hymn to the first caliph and sought help, whose two stanzas are:

الا ابلىغ ابا بكر سلاما

وفتيان المدينة اجمعينا

فهل لك من شباب منك امسو

اساري في جواثي محاصرين

“Be warned, give my Salaam to Abu Bakr and all the youth of Madinah, and ask them do you like to save your youth that has become prisoners of the siege of Jawatha.”

On this Hazrat Abu Bakar razi Allahu anhu sent ‘Alaa bin al Hazrami to fight the apostates and he overpowered them after fierce battle and remained in Jawatha for quite some time as its governor.

And we know that a governor is appointed only in a city, and not in a village. On account of these reasons, the above mentioned Hadith cannot become the argument for those who do not think that Jumua can only be prayed in a city.

Also a city being the prerequisite for Jumua prayer can be argued from the Holy Quran. Therefore Allah Ta'ala says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ (9) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

(10)

“O you who believe, when the call for Salah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know. Then once the Salah is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful.” [Surah Jumua 62:9,10]

There are three arguments which can be extracted from the above verses.

1. The word “*Fas’aw*” meaning hasten is used which is derived from “*Sa’ee*” which means to walk briskly and walk in a way which requires jostling and shoving with the other people on the street. And this situation arises in the cities due to abundance of people. On the contrary, in villages, sometimes a person gets out of his home and reaches the mosque without encountering a single soul.
2. Allah ordered to “leave off business”, which means the Jumua is being prayed in such a place where people’s normal sustenance is on trade and business, and this is something that normally goes on in the cities.
3. The sentence “seek the grace of Allah” is used, which means seeking and looking for food and sustenance and this sentence is used to denote trade in the Holy Quran. As it is said in Surah Baqarah: “There is

no sin on you that you seek the grace of your Lord (by trading).”[2:198]. And it follows from its ‘Background of Revelation’ that some people used to say that whoever engages in the trade during Hajj, his Hajj will not be accepted. On that account, this Ayat was revealed, which means that there is no harm and sin in engaging in trade while performing Hajj albeit it is not proper to go to Hajj with the intention of doing trade. And Allah knows best.

Eleventh Quality - Surah Kahaf should be recited on the day of Jumua:

Hadith No. 16:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ
الْجُمُعَةِ سَطَعَ لَهُ نُورٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ
يُضِيءُ بِهِ يَوْمَ الْقِيَامَةِ، وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ. زَادَ
المعاد

Narrated Abu Said Khudri razi Allahu anhu from the Prophet Sallallaaho Alaihi Wasallam, “Whosoever recited Surah Kahaf on the day of Jumua, there would be Noor (light) for him from underneath his feet to the heights of the skies, he would be glowing with it on the Day of Judgment, and his sins between the last Jumua and this (one) would be forgiven.” [Zaad ul Maad]

Hadith No. 17:

وعن علي رضي الله عنه قال قال رسول الله صلى الله
عليه وسلم من قرأ سورة الكهف يوم الجمعة فهو معصوم
لي لثمانية ايام من كل فتنة وان خرج الدجال عصم منه

اخرجه الضيا المقدسي في المختارة وهو كتاب التزم فيه
الصحة.

Narrated Ali Razi Allahu anhu, that the Prophet Sallallaaho Alaihi Wasallam said, "Whoever recited Surah al Kahaf on the day of Jumua, he would be saved from every tribulation for eight days. Even if the Dajjal came out, he would be saved from him." [Mukhtarah by Ziya al Maqdisi]

Twelfth Quality: Perfume should be used on the day of Jumua:

Hadith No. 18:

عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ
الْأَنْصَارِيُّ، قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهَدُ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ
وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طَيِّبًا إِنْ
وَجَدَ» قَالَ عَمْرُو: «أَمَّا الْغُسْلُ، فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وَأَمَّا
الِاسْتِنَانُ وَالطَّيِّبُ، فَاللَّهُ أَعْلَمُ أَوْاجِبٌ هُوَ أَمْ لَا، وَلَكِنْ هَكَذَا
فِي الْحَدِيثِ. رواه البخاري

Narrated Abu Said, I testify that Allah's Apostle Sallallaaho Alaihi Wasallam said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above." [Bukhari]

The obligatory status of bathing on the day of Jumua had been discussed previously, and there is a concensus of opinion regarding Miswak and perfume being praiseworthy, and their praiseworthiness on Jumua is

stronger than that of (their use on) normal days, but these two are not obligatory.

Hadith No. 19:

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يَفْرَقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى.
رواه البخاري

Narrated Salman-Al-Farsi (Razi Allahu anhu): The Prophet Sallallaaho Alaihi Wasallam said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah, his sins in-between the present and the last Friday would be forgiven." [Bukhari]

In this hadith also, the praiseworthiness of using perfume is mentioned.

Thirteenth Quality:

According to Imam Shafae and Imam Ibn Taymiyyah, it is not Makrooh (disliked) to offer prayer at the midday on Jumua. There are three stances of scholars about praying at the midday; according to Imam Malik, it is permissible whether it is Jumua or not, and according to Imam Abu Hanifa and Imam Ahmad bin Hanbal, it is Makrooh on all days. While according to Imam Shafae and Imam Ibn Taymiyyah, on the day of Jumua, the prayer at midday becomes permissible, which is only due to the Jumua.

Imam Abu Hanifa and Imam Ahmad bin Hanbal develop their argument from those Ahadith which state the negation of saying any prayer in the Makrooh timings.

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبِرَ فِيهِنَّ مَوْتَانَا: «حِينَ تَطْلُعُ الشَّمْسُ بَارِعَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهْرِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيِّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ. رواه مسلم

“Uqba b. 'Amir said: Three were the times at which Allah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.” [Muslim]

عَنْ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رَجَالٌ مَرَضِيُونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. رواه البخاري

“Ibn 'Abbas reported: I heard it from so many Companions of the Messenger of Allah (may peace be upon him) who are dear to me and the most dear to me among them is 'Umar b. Khattab, that the Messenger of Allah (may peace be upon him) prohibited observing of prayer after the dawn prayer till the sun rose and after the 'Asr till the sun set.” [Bukhari]

Due to the above two narrations, Imam Abu Hanifa says that there are five times in a day when praying is not permissible; three out of them are sunrise, sunset, and midday in which obligatory and supererogatory prayers are not allowed, and after Fajr and 'Asr prayer, only supererogatory prayers are forbidden albeit Qaza prayer and Sajdah Tilawah and Janazah prayer are permissible. Then as we know the reason

for the impermissibility of prayer for the first three times is due to Satan standing in front of the sun and, there being no distinction of Jumua or otherwise, Ahnaf say that it is also prohibited to pray supererogatory prayers at the midday of Jumua.

According to Imam Shafae and Imam Ibn Taymiyyah, it is permissible to pray supererogatory prayers at midday. They say that Ahadith have ordered early arrival in the mosque on the day of Jumua, and until the Imam comes to the pulpit, the desirability of praying supererogatory prayers is mentioned. Therefore it is the specialty of Jumua that on this day praying at midday is permissible.

Also when a person comes early to the mosque and starts praying how would he know if it's the time of midday and he should stop praying since this can only be ascertained by seeing the growth of a shadow (and for that one has to go outside of the mosque). Even though in our times, this time of midday can easily be ascertained due to the presence of watches.

The second argument of Imam Shafae and Imam Ibn Taymiyyah is the Hadith that Imam Shafae has narrated in his book. He said:

Hadith No. 20:

رُوي عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ
الصَّلَاةِ نِصْفَ النَّهَارِ حَتَّى تَزُولَ الشَّمْسُ إِلَّا يَوْمَ الْجُمُعَةِ.
زاد المعاد

Abu Hurairah razi Allahu anhu narrated: The prophet Sallallaaho Alaihi Wasallam forbade us from praying from midday to when the sun starts descending, except on the day of jumua. [Zad ul Ma'aad]

But in this Hadith, two narrators are Matrook i.e. they are blamed for lying.

1. Ibrahim bin Muhammad Shaikh Ash Shafa'ee
2. Ishaq bin Abdullah bin Abi Zardah.

There are weak narrators in all other narrations of this Hadith but, when taken as a group, they all become Hasan li Ghairihi (authentic as a collection of narrations even though individual narrations are weak), and that is why they have given the Fatwa of permissibility of prayer at the midday of Jumua. But according to Ahnaf, the Ahadith regarding the impermissibility of prayer in the Makrooh timings are Mutawatir [strong] and they are making something Haram. When there is a clash between two Ahadith such that one allows while the other forbids the same thing, the Hadith forbidding it would get priority. Therefore Ahnaaf do not permit this exception.

Fourteenth Quality:

One of the qualities of Jumua is that it is Sunnah to read Surah Jumua in first Raka'at of Jumua prayer and Surah Al Munafiqun in the second, or Surah A'laa in the first and Surah Al Ghashiyah in the second, or Surah Al Jumua in the first while Surah Al Ghashiyah in the second, since all these are present in Ahadith.

Hadith No. 21:

عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، " أَنَّ رَسُولَ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمِ
 الْجُمُعَةِ: بِسْمِحِ اسْمِ رَبِّكَ الْأَعْلَى، وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
 "، قَالَ: وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ، فَقَرَأَ بِهِمَا. رواه ابو
 داود

It was reported from Habib bin Salim, from An-Nu'man bin Bashir that the Messenger of Allah Sallallaaho Alaihi Wasallam used to recite during the two 'Eid and on Friday: Glorify the Name of your Lord, the Most High')?(Surah al A'laa) and: Has there come to you the narration of Overwhelming (the Day of Resurrection) ?)?(Surah al Ghashiyah) And sometimes both (Friday and 'Eid) would fall on the same day, so he would still recite both of them. [Abu Dawud]

Hadith No. 22:

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ،
سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ، مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ عَلَى اثْرِ سُورَةِ الْجُمُعَةِ؟ فَقَالَ:
كَانَ يَقْرَأُ بِهِ أَتَاكَ حَدِيثُ الْغَاشِيَةِ. رواه ابو داود

It was reported from 'Ubaidullāh bin 'Abdullāh bin 'Utbah, that Azzahhaak bin Qais asked An-Nu'mān bin Bashir what the Messenger of Allah would recite in the Friday prayer after reciting Sūrat Al-Jumu'ah He replied: "He would recite: Has there come to you the narration of Overwhelming (the Day of Resurrection)?(Surah al Ghashiyah). [Abu Dawud]

Hadith No. 23:

عَنْ ابْنِ أَبِي رَافِعٍ، قَالَ: صَلَّى بِنَا أَبُو هُرَيْرَةَ، يَوْمَ الْجُمُعَةِ،
فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، وَفِي الرَّكْعَةِ الْآخِرَةِ: إِذَا جَاءَكَ
الْمُنَافِقُونَ، قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقُلْتُ
لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ بِهِمَا
بِالْكُوفَةِ، قَالَ أَبُو هُرَيْرَةَ، «فَاتِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ. رواه ابو داود

It was reported from Ibn Abi Rafi' that he said: "Once, Abu - Hurairah led us in the Friday prayer, and he recited Surah Al- Jumuah, and in second Rak'ah: When the hypocrites come to you. So I managed to catch Abu Hurairah when he turned around to leave, and said: 'You recited the same Surah that 'Ali used to recite in Al-Kufah'. Abu Hurairah replied: 'I heard the Messenger of Allah Sallallaaho Alaihi Wasallam reciting them on Friday." [Abu Dawud]

Therefore having the choice between reciting any of these three pairs of Surahs in the Jumua prayer is one of the specialties of Jumua i.e.

1. First Rak'ah Surah Al A'laa and second Surah Al Ghashiyah
2. First Rak'ah Surah Al Jumua and second Surah Al Ghashiyah
3. First Rak'ah Surah Al Jumua and second Surah Al Munafiqoon.

But reciting portions from these Surahs or the first half of a Surah in the first Rak'ah and the second half in the second Rak'ah should not be done as this is against the Sunnah. But a few Imams commit this mistake while thinking they are acting upon Sunnah whereas this is not right.

The verdict on reciting of a specific Surah in some prayer:

According to the Ahnaf, it is impermissible to recite a specific Surah in some prayer while believing that recitation of other Surahs in that prayer is prohibited. The Ayat "Recite whatever is easy for you from the Quran" enjoins no restriction of preferring one Surah over the other, and we need strong evidence in order to make exceptions from this general rule.

However, if someone recites the above-mentioned Surahs in the Jumua prayer in order to follow the Sunnah, his act is praiseworthy and he will be rewarded. But Imam Malik and Imam Ahmad bin Hanbal and a few Zahiriyyah say that only these Surahs can be recited in Jumua and Eid prayers. And Allah knows best.

Fifteenth Quality - Jumua being a weekly Eid:

The fifteenth quality of Jumua is this that it is an Eid for the Muslims which comes every week.

Hadith No. 24:

عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ، وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ، فِيهِ خَمْسُ خِلَالَ، خَلَقَ اللَّهُ فِيهِ آدَمَ، وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى

الأَرْضِ، وَفِيهِ تَوَفَّى اللهُ آدَمَ، وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللهُ فِيهَا
 الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ، مَا لَمْ يَسْأَلْ حَرَامًا، وَفِيهِ تَقْوَمُ
 السَّاعَةُ، مَا مِنْ مَلَكٍ مُقَرَّبٍ، وَلَا سَمَاءٍ، وَلَا أَرْضٍ، وَلَا
 رِيَّاحٍ، وَلَا جِبَالٍ، وَلَا بَحْرٍ، إِلَّا وَهْنٌ يُشْفِقْنَ مِنْ يَوْمِ
 الْجُمُعَةِ. رواه ابن ماجة

It was narrated that Abu Lubabah bin Abdul Mundhir said: "The Prophet Sallallaaho Alaihi Wasallam said: 'Friday is the chief of days, the greatest day before Allah. It is greater before Allah than the Day of Adha and the Day of Fitr. It has five characteristics: On it Allah created Adam; on it Allah sent Adam down to this earth; on it Allah caused Adam to die; on it there is a time during which a person does not ask Allah for anything but He will give it to him, so long as he does not ask for anything that is forbidden; and on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.'" [Ibn Majah]

Point to Ponder:

Since Jumua is the Chief of all the days, one should increase its grace by sending a lot of Durood on the Master Sallallaaho Alaihi Wasallam of all the people. Allah says:

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

"Whoever is grateful is, in fact, grateful for his own benefit." [Quran 31:12]

In the above Hadith, the day of Jumua is said to be greater than the two Eid days but it has not specially been declared as the day of Eid.

Hadith No. 25:

عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بْنِ
 الْخَطَّابِ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ عَلَيْنَا أَنْزَلْتَ هَذِهِ الْآيَةَ:
 {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ

الإِسْلَامَ دِينًا { المائدة: 3 } لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ لَهُ
 عُمَرُ بْنُ الْخَطَّابِ: «أَنْبِيَّ لِأَعْلَمَ أَيَّ يَوْمٍ أَنْزَلْتَ هَذِهِ الْآيَةَ،
 أَنْزَلْتَ يَوْمَ عَرَفَةَ فِي يَوْمٍ جُمُعَةٍ». هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ. رواه ترمذي ورواه البخاري بسنده وزاد فيه قال
 سفیان واشك يوم الجمعة.

Tariq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khattāb: 'O Commander of the Believers! If we were the ones unto whom this Ayah was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.' - then we would have taken that day as a day of celebration.' So 'Umar bin Al Khattaab said to him: 'Indeed I do know which day this Ayah was revealed upon. It was revealed on the Day of 'Arafah, on Friday.' [At Tirmazi]

Imam Bukhari also narrated this Hadith with the same narrators while adding another sentence to it that 'Imam Sufyan Sawri said that I doubt if my Hadith teacher narrated the day of Jumua or not.'

Hadith No. 26:

عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، قَالَ: قَرَأَ ابْنُ عَبَّاسٍ: { الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ
 الْإِسْلَامَ دِينًا } [المائدة: 3] وَعِنْدَهُ يَهُودِيٌّ فَقَالَ: لَوْ أَنْزَلْتُ
 هَذِهِ عَلَيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا، قَالَ ابْنُ عَبَّاسٍ: «فَأْتَاهَا
 نَزَلَتْ فِي يَوْمٍ عِيدَيْنِ فِي يَوْمٍ جُمُعَةٍ، وَيَوْمَ عَرَفَةَ»: «هَذَا
 حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ. رواه ترمذي

'AmmAr bin Abi 'Ammar said: "Ibn 'Abbas recited: This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. and a Jew was with him who said: 'If this Ayah was revealed to us then we would have taken that day as a

day of celebration.' So Ibn 'Abbās said: 'Indeed it was revealed on two 'Elds: On Friday, and on the Day of 'Arafah.'”[At Tirmazi]

In Ma’aalim ut Tanzeel, it is said about the above saying of Ibn Abbas razi Allahu anhu:

كان ذلك خمسة اعياد جمعة وعرفة وعيد اليهود
والنصاري والمجوس ولم يجتمع اعياد اهل الملل في يوم
قبله ولا بعده. كذا في هامش جامع الترمذي

“The occasion of the revelation of the Ayah (Today I have perfected your religion for you ...) coincided with the following five Eids i.e. 1. Day of Jumua, 2. Day of ‘Arafa, 3. Eid of Jews, 4. Eid of Christians, 5. Eid of Magians. Neither before that day nor after it did all of these five Eids occur on the same day.”

Point to Ponder:

As it is evident from narrations of Umar and Ibn Abbas razi Allahu anhumā, this Ayah was revealed on the day of Jumua and ‘Arafa. And on this day Muslims do celebrate their Eid, as they wear clean clothes and bathe and carry out Allah’s worship in congregation. But those Jews were saying that if that Ayah had been revealed onto us, we would have celebrated the event, so it is clearly evident that they meant something more than what Muslims were already doing, which is purely a Jewish tradition as in our country it is done on 14th of August. The Muslim way is to gain inspiration from these days, and we should look towards our deeds and see what we gained and what was lost.

Nevertheless, in the above Hadith, the day of Jumua has been explicitly named as Eid day.

Sixteenth Quality:

On the day of Jumua, a person should wear clothes that are as clean and beautiful as he can afford.

Hadith No. 27:

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طَيِّبٍ إِنْ كَانَ عِنْدَهُ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ وَعَلَيْهِ السَّكِينَةُ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعُ إِنْ بَدَأَ لَهُ، وَلَمْ يُؤَدِّ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى. رواه احمد

Narrated Abu Ayub razi Allahu anhu that I heard the Messenger of Allah Sallallaaho Alaihi Wasallam, he was saying that, "Whoever bathed on the day of Jumua and applied perfume to himself if that was available, and wore good clothes and then gracefully went to the mosque [for Jumua prayer], then prayed Nafal if he had time and did not cause distress to anyone, and then kept quiet when the Imam came out for Khutbah until he prayed the Jumua prayer, it will be expiation of his sins between the two Jumua. " [Ahmad]

Hadith No. 28:

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ عَلَى الْمِنْبَرِ فِي يَوْمِ الْجُمُعَةِ: مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ، سِوَى ثَوْبٍ مِهْنَتِهِ. رواه ابو داود تعليقا تحت باب اللبس للجمعة وابن ماجة بسند متصل.

It was narrated from Ibn Salām that he heard the Messenger of Allah Sallallaaho Alaihi Wasallam say this on the Minbar: "It would be good - if you can afford - to do so - that every one of you takes two garments for Friday that would be other than the garments that he works in." [Abu Dawud and Ibn Majah]

Which means that there is less effort in keeping those extra clothes for Jumua but more reward. Allah knows best.

Seventeenth Quality – Prohibition of travelling after midday:

The person on whom praying Jumua is obligatory, there are three opinions of scholars about his travelling after midday and before praying Jumua prayer.

Three opinions are attributed to Imam Ahmad bin Hanbal about this:

1. This is impermissible in all cases.
2. This is permissible in all cases.
3. This is permissible only if one is going for Jihad.

Imam Shafa'ee has two opinions regarding travelling before midday:

1. His old opinion was that of permissibility.
2. His new opinion is that since going after midday becomes the reason for him leaving Jumua, going before midday also constitutes missing of Jumua, and that is why both have the same verdict [i.e. both are impermissible].

According to Imam Malik, it is better if one does not travel until he prays the Jumua prayer.

According to Imam Abu Hanifa, for the person on whom the Jumua prayer is obligatory, it is not permissible for him to travel after midday. And traveling before midday is permissible but is not praiseworthy.

قال في الدر المختار عن شرح المنية والصحيح انه يكره
السفر بعد الزوال قبل ان يصلحها ولا يكره قبل الزوال
وفي رد المحتار وينبغي ان يستثنى ما اذا تفوته رفقته لو
صلاها ولا يمكنه الذهاب تأمل. معارف السنن

“It is written in Ad Durr ul Mukhtar from Sharhul Muniyah that the right stance is that traveling after midday before praying Jumua is Makrooh e Tahreemi and before midday, it is not Makrooh. And in Radd ul Muhtar it is said that it is better if the condition, in which if one prays Jumua his caravan will leave him and it becomes impossible for him to go where he wanted to go, be exempted, since this is a handicap.” [Ma’arif us Sunan]

Allama Ibnul Qayyim says in Zaad ul Ma’aad:

هَذَا إِذَا لَمْ يَخَفِ الْمَسَافِرُ فَوْتِ رُفْقَتِهِ، فَإِنْ خَافَ فَوْتِ
رُفْقَتِهِ وَانْقِطَاعَهُ بَعْدَهُمْ جَازَ لَهُ السَّفَرُ مُطْلَقًا، لِأَنَّ هَذَا عَدْرٌ
يُسْقِطُ الْجُمُعَةَ. زاد المعاد

“This impermissibility of travelling after midday and before Jumua prayer is admissible only when one does not fear leaving his friends in the caravan, so if he fears leaving his caravan and severing any connection with them then it is permissible for him to travel at any time since this is such a handicap that annuls the obligation of Jumua prayer. ”

Hadith No. 29:

رَوَى الدَّارَقُطْنِيُّ فِي " الْإِفْرَادِ " مِنْ حَدِيثِ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ سَافَرَ مِنْ دَارِ إِقَامَتِهِ يَوْمَ الْجُمُعَةِ دَعَتْ عَلَيْهِ الْمَلَائِكَةُ
أَلَّا يُصْحَبَ فِي سَفَرِهِ. زاد المعاد

Narrated Ibn Umar Razi Allahu Anhu that the Prophet Sallallaaho Alaihi Wasallam said, “Whosoever travels from his hometown on the day of Jumua before Jumua prayer, angels pray against him that on one joins/helps him in his journey. [Zaad ul Ma’aad]

Hadith No. 30:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ
اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ، فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَغَدَا

أَصْحَابِهِ، فَقَالَ: أَتَخَلَّفُ فَأُصَلِّيَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَحَقَّهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ، فَقَالَ لَهُ: «مَا مَنَعَكَ أَنْ تَعُدَّوْا مَعَ أَصْحَابِكَ؟»، فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَحَقَّهُمْ، فَقَالَ: «لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ مَا أَدْرَكَتَ فَضْلَ عُدْوَتِهِمْ»: «هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. رواه الترمذي

Ibn 'Abbas narrated: "The Prophet Sallallaaho Alaihi Wasallam sent 'Abdullah bin Rawahah to lead a military detachment, and that corresponded to a Friday. So his companions left early in the day, and he said: 'I will remain behind to pray with Allah's Messenger then meet up with them.' When he prayed with the Prophet, he saw him and said: 'What prevented you from leaving earlier with you companions?' He said: 'I wanted to pray with you then meet up with them.' He said: 'If you had spent [all of] what is in the earth, you would not have achieved the virtue you would have, had you left early in the day with them.' [Tirmazi]

Eighteenth Quality – Going on foot is preferred over riding on an animal to Jumua prayer:

There is a lot of reward given for going early and on foot for the prayer of Jumua, so much so that in one Hadith, it is narrated that on every step, the reward of one year's fasting and Tahajjud is given. Therefore it is narrated in Abu Dawud that

Hadith No. 31:

عن أَوْسُ بْنِ أَوْسِ الثَّقَفِيِّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ عَسَلَ يَوْمَ الْجُمُعَةِ وَاعْتَسَلَ، ثُمَّ بَكَرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا. رواه ابو داود

Aws bin Aws Ath-Thaqafi narrated: "I heard the Messenger of Allah (Sallallahu alaihi wa sallam) say: 'Whoever Ghassala (washes) on Friday, and Ightasala (performs Ghusl), and strived to come early and reached (the Masjid) early, and walks, and does not ride (an animal), and sits close to the Imam, and listens intently, and does not distract (others from listening), then for every step (he takes), he will be rewarded an entire year's reward - its fasting and its praying.'" [Abu Dawud]

Subhan Allah, even if the Jami' Masjid is in our neighborhood, and a person has to take forty, fifty steps to reach it, imagine how much reward he can get. O Allah! Enable us to perform the deeds that the Prophet Sallallaaho Alaihi Wasallam has urged his Ummah to perform. Aameen.

In the Hadith, the term 'Man Ghassala wa Ightasala' has been translated by Imam Ahmad bin Hanbal as, 'he should perform Ghusal himself and let his wife also perform the Ghusal by performing his marital duties'. And the benefit in doing so is that, while going to the mosque, he remains safe from the Fitnah of inadvertent gaze upon any Na-Mahram.

But most scholars have taken its meaning to perform Ghusal with utmost care and wash one's head thoroughly and if someone has kept his hair according to Sunnah i.e. down to the shoulders, he should cleanse them from sweat and dirt thoroughly while performing Ghusal. Allah knows best.

Nineteenth Quality – Jumua is the Day for getting one's self expiated:

Hadith No. 32:

اخرج البخاري عن سلمان الفارسي، قال: قال رسول الله صلى الله عليه وسلم: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طَهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يَفْرَقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كَتَبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ

أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى. رواه
البخاري

Narrated Salman-Al-Farsi: The Prophet Sallallaaho Alaihi Wasallam said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven." [Al Bukhari]

Twentieth Quality – Hell is daily heated except on the day of Jumua:

Hadith No. 33:

عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَرِهَ
الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ، وَقَالَ: إِنَّ جَهَنَّمَ
تُسَجَّرُ إِلَّا يَوْمَ الْجُمُعَةِ. رواه ابو داود

Abu Qataadah reported: "The Prophet disliked prayer in the middle of the daylight (noon), except on Friday, for he said: 'The Fire of Hell is kindled, except on Friday.'" [Abu Dawud]

From this Hadith, the permissibility of praying at midday on the day of Jumua becomes evident, and that is why the Shafa'ee scholars deem it permissible. According to Ahnaaf, the prayer at midday is impermissible regardless of it being Jumua or otherwise. And the answer to this Hadith as given by Hanafee scholars is that Imam Abu Dawud has termed this Hadith as Weak (Zaeef) on the basis of a missing link between its two narrators. He said Imam Mujahid is older than Abul Khaleel and Abul Khaleel did not hear from Abu Qataadah, therefore this Hadith is Munqati' and Munqati' Hadith is weak. And a weak Hadith cannot be used to derive legal injunctions. Allah knows best.

Twenty first Quality:

Jumua prayer is also one of the qualities of the day of Jumua. Therefore there are certain special conditions for Jumua prayer to be obligatory which are not necessary for other prayers. And care in certain things is required which is not usually required for other prayers. Also if one leaves the Jumua prayer, the punishment is far greater than that for leaving other prayers. Therefore in Sunan Abi Dawud, in chapter of Severity of Leaving Jumua Prayer, this Hadith is narrated:

Hadith No. 34:

عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ. رواه ابو داود

Abu Al-Ja'd Ad-Damri - who was one of the Companions - narrated that the Messenger of Allah said: "Whoever leaves three Friday prayers, considering it insignificant, Allah will place a seal upon his heart." [Abu Dawud]

This means that if someone considers any part of Deen as insignificant and leaves it, he becomes non-Muslim. But leaving the Jumua prayer without any plausible reason, just due to negligence and carelessness, can become a cause of deprivation from Deen and Iman. May Allah save us from this.

Twenty Second Quality - Surah Alif Laam Sajdah and Surah Dahar should be recited in the Fajr of the Day of Jumua.

Hadith No. 35:

عَنْ ابْنِ عَبَّاسٍ، " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: تَنْزِيلُ السَّجْدَةِ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ. رواه ابو داود

Ibn 'Abbas reported that the Messenger (Sallallahu alaihi wa sallam) of Allah would recite in the Fajr prayer on Friday Tanzil Sajdah, and: Has not a time come upon man...? (Surah Dahar). [Abu Dawud]

Therefore in Haramain Shareefain (may Allah increase them in grace and respect and grant us the ability to visit them both, time and again) the recitation of these Surahs in the Fajar prayer is the norm. But in our country a Surah in which there is a Sajdah, due to ignorance of people, is not usually recited. That is why there is a well-known anecdote, that an Indian went to Hajj. And in olden times when people used to return from Hajj, they used to tell different things about the Hijaz Muqaddas and people used to listen to them with keen interest. So this man also upon returning told different happenings of Haram and one occurrence that he narrated was that there were three prostrations in the first Raka'h of the Fajar prayer on the day of Jumua.

Twenty Third Quality:

On the day of Jumua, it is also prohibited to make groups of learning and Zikr before Jumua prayer.

Hadith No. 36:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ،

وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ، وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ، وَنَهَى عَنِ
التَّحْلُقِ قَبْلَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ. رواه ابو داود

'Amr bin Shu'aib reported from his father, from his grandfather, that the Messenger of Allah Sallallaaho Alaihi Wasallam prohibited selling and purchasing (goods) in the Masjid, and that one should announce lost property in it, or recite poetry in it. And he also prohibited sitting in circles (gatherings) before the prayer on Friday. [Abu Dawud]

Which means that without any excuse, trade must not be done in the mosque. And trading of a person performing Ai'tikaf without bringing the goods in the mosque constitutes a valid excuse (since a person who is in Ai'tikaf cannot leave the mosque). Likewise, if something has been misplaced outside the mosque, it should not be announced in the mosque but if that thing has been misplaced in or around the mosque or ablution area, or someone finds something there, it can be announced in the mosque.

Likewise, vulgar or permissible but wordly poetry should not be recited in the mosque. Also since before Imam comes to the pulpit, praying supererogatory prayers is praiseworthy, sitting in different groups stops one from praying and listening to Khutbah. That is why he Sallallaaho Alaihi Wasallam forbade from sitting in different groups on the day of Jumua before Jumua prayer.

Twenty Fourth Quality – Only the Prayer of Jumua has two Azaans:

One of the qualities of Jumua is that it has one extra Azaan which has been instituted since the time of Hazrat Usman razi Allahu Anhu. But since he is a Rightly Guided Caliph, and due to the Hadith – ‘keep steadfast on my path and the path of the Rightly Guided Caliphs’ – the order of Hazrat Usman razi Allahu anhu would be considered the order of the Prophet Sallallaaho Alaihi Wasallam.

Hadith No. 37:

عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، «أَنَّ الْأَذَانَ كَانَ
أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ عَلَى الْمَنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا، فَلَمَّا كَانَ خِلَافَةَ عُثْمَانَ، وَكَثُرَ النَّاسُ أَمَرَ عُثْمَانُ
يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ، فَأُذِنَ بِهِ عَلَى الزُّورَاءِ، فَتَبَتَ
الْأَمْرُ عَلَى ذَلِكَ. رَوَاهُ أَبُو دَاوُدَ

It was reported from Yunus, from Ibn Shihab, that As-Saa'ib bin Yazid informed him: "During the time of the Prophet, Abu Bakr, and 'Umar, the Adhan used to be called when the Imam sat on the Minbar on Friday. During the Khilafah of 'Uthman, the people increased, so 'Uthman ordered a third Adhan, and it used to be called at Az-Zawraa'. So this became the custom." [Abu Dawud]

In this Hadith the first Azaan is termed as the third Azaan because Iqmat (which is said just before the commencement of congregational prayer) is also similar to Azaan, as the Prophet Sallallaaho Alaihi Wasallam said:

بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ
صَلَاةٌ لِمَنْ شَاءَ

"Between every two Azaans there is a prayer, between every two Azaans there is a prayer, between every two Azaans there is a prayer, for whoever wants (to pray.)"

Which means that between every two Azaans there should be a supererogatory prayer, and on the third time the Prophet Sallallaaho Alaihi Wasallam said that this is permissible, not obligatory. In the above Hadith, the second Azaan is actually the Iqamat. And in the Hadith No. 37 the first Azaan is termed as the third because of its order of institutionalization but it is the first Azaan by virtue of its existence and timing. The first Azaan called from any mosque constitutes the first Azaan, and after the first Azaan, reaching late in the mosque renders

proportional decrease in the reward. Therefore, these days the people's practice of arriving late at the mosque when the Urdu khutbah is ending is Makrooh e Tahrimi (strongly forbidden) and in this situation the complete blessings of Jumua cannot be gained.

Twenty Fifth Quality – Allah Ta'aala swore upon the greatness of Jumua:

In the start of Surah Al Burooj, Allah Ta'aala says:

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (1) وَالْيَوْمِ الْمَوْعُودِ (2) وَشَاهِدِ
وَمَشْهُودِ (3)

“1. I swear by the sky, the one having stellar formations,

2. and by the Promised Day

3. and by that (Day) which attends, and that (Day) which is attended,”

There is a Hadith regarding this Ayah in Sunan Tirmizi narrated by Abu Hurairah razi Allahu anhu:

Hadith No. 38:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ،
وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى
يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ
بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ، وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَادَهُ
اللَّهُ مِنْهُ. رواه الترمذي

Abu Hurairah narrated that the Messenger of Allah said: "Al-Yawmul-Maw'ood (the Promised Day) is the Day of Resurrection, and Al-Yawmul Mashhood (the Attended Day) is the Day of 'Arafah, and Ash-Shaahid (the witness) is Friday." He said: "The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no

believing worshipper makes a supplication to Allah for good, except that Allah answers it for him, and he does not seek Allah's aid for something, except that He aids him in it." [Tirmizi]

The day of Jumua is the day of worship just as the month of Ramazan is the month of worship and Lailatul Qadr [the night of Power] is the night of worship. And the 'Moment of Jumua' is also mentioned in the narrations, its value is just like Lailatul Qadr in the month of Ramazan. The gist is that the day of Jumua is the balance for the week as the month of Ramazan is the balance for the whole year and Hajj is the balance for the whole life. So whoever takes good care of worship on the day of Jumua, he would be given ample opportunity of worship during the rest of the week. And whoever took care of the month of Ramazan, he would feel pleasure in the worship of whole year. And likewise if someone performs Hajj e Mabroor, his future and past sins would be forgiven. (May Allah grant us the ability to perform Hajj e Mabroor and Accepted Umrah. Aameen)

Twenty Sixth Quality:

Twenty sixth quality of Jumua is that Allah Ta'aala has saved this day for the Ummah of the Prophet Muhammad Sallallaaho Alaihi Wasallam and Jews were unable to realize the greatness of this day.

Hadith No. 39:

عَنْ عَائِشَةَ، قَالَتْ: بَيْنَا أَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ اسْتَأْذَنَ رَجُلٌ مِنَ الْيَهُودِ، فَأَذِنَ لَهُ، فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " وَعَلَيْكَ " قَالَتْ: فَهَمَمْتُ أَنْ أَتَكَلَّمَ، قَالَتْ: ثُمَّ دَخَلَ الثَّانِيَةَ، فَقَالَ مِثْلَ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " وَعَلَيْكَ " قَالَتْ: ثُمَّ دَخَلَ الثَّلَاثَةَ، فَقَالَ: السَّامُ عَلَيْكَ، قَالَتْ: فَقُلْتُ: بَلِ السَّامُ عَلَيْكُمْ وَعَظَبُ اللَّهِ إِخْوَانَ الْقُرْدَةِ وَالْخَنَازِيرِ، أَتُحْيُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا لَمْ يُحْيِهِ بِهِ اللَّهُ؟ قَالَتْ: فَتَنَظَرَ إِلَيَّ، فَقَالَ: " مَهْ، إِنَّ اللَّهَ لَا يُحِبُّ الْفَحْشَ وَلَا

التَّفْحُشَ، قَالُوا قَوْلًا، فَرَدَدْنَاهُ عَلَيْهِمْ، فَلَمْ يَضُرَّنَا شَيْءٌ،
 وَلَزِمَهُمْ إِلَى يَوْمِ الْقِيَامَةِ، إِنَّهُمْ لَا يَحْسُدُونَنَا عَلَى شَيْءٍ كَمَا
 يَحْسُدُونَنَا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا
 عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى
 قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ. رواه احمد

It is narrated from Aisha razi Allahu anha that she said that once we were with the Prophet Sallallaaho Alaihi Wasallam when a Jewish person asked to enter, so he granted him access. The Jew said As Saamu Alaikum (Death be upon you), the Prophet Sallallaaho Alaihi Wasallam replied wa Alaika (Same unto you).

'Aisha razi Allahu anha says I tried to talk but that Jew came at another time and greeted with the same words, and the Prophet Sallallaaho Alaihi Wasallam replied in the same words. She says, I said, "Rather death be upon you, and Allah's wrath be upon you, O brothers of monkeys and swine, Do you greet the Prophet Sallallaaho Alaihi Wasallam the way Allah 'Azza wa Jalla did not greet him?" She said the Prophet Sallallaaho Alaihi Wasallam looked at me and said, "Don't do it, Allah does not like bad mouthing either naturally or artificially, they said something we returned that thing on them, they did not cause us any harm, and this (curse) will stay with them until the Day of Judgment. They do not envy us in anything like they envy us in the matter of Jumua, towards which Allah has guided us and they went astray from it, and (they envy us) in the matter of Qibla towards which Allah guided us and they went astray from it, and (they envy us) in our saying of Aameen behind the Imam (in the prayer)''.

[Zaad ul Ma'aad]

Twenty Seventh Quality:

Fasting only on the day Jumua in such a manner that the day before it and the day after it, one does not fast, is prohibited.

Hadith No. 40:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا
يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ. رواه البخاري

*Narrated Abu Huraira razi Allahu anhu: I heard the Prophet Sallallaaho
Alaihi Wasallam saying, "None of you should fast on Friday unless he
fasts a day before or after it." [Bukhari]*

**Twenty Eighth Quality – Khutbah for Jumua prayer is
Sunnah:**

Jumua is a day in which Khutbah for admonition and guidance is a
Sunnah. [Zaad ul Ma'aad]

Twenty Ninth Quality:

The day of Jumua should be completely devoted to the worship of Allah
Ta'aala. Therefore this day has preference over other days of the week
vis-à-vis the categories of worship. Allah Ta'aala has nominated a day in
the week for every nation for worship, like Saturday for Jews and
Sunday for Christians. And the status of Jumua among the other days of
the week is like that of Ramazan among the other months of the year and
that of Hajj in one's life.

So if someone strived in worship with devotion on the day of Jumua, he
will definitely have the same level of devotion during the whole week.
And if he devoted himself to worship in Ramazan, his whole year would
be full of happiness and the same devotion. And if someone strives in his
Hajj, the rest of his life becomes streamlined and his future and past sins
are expiated. [Zaad ul Ma'aad]

Thirtieth Quality:

Since Jumua is a weekly Eid, and Eid consists of Eid prayer and Sacrifice, therefore arriving early in the mosque on the day of Jumua has been made equivalent to the Sacrifice. [Zaad ul Ma'aad]

Thirty First Quality:

Giving charity on the day of Jumua, among the other days of the week, is as greater in reward as giving charity in Ramazan is better than doing it in other months of the year.

Therefore when Allama Ibn Taymiyyah rahimahullah used to begin walking towards the mosque for Jumua prayer, he used to give charity and used to argue about his action from the fact that Allah Ta'aala has ordered (in Surah al Mujadalah) to give charity before private consultation with the Prophet Sallallaaho Alaihi Wasallam, so on the day of Jumua the prayer is a private consultation with Allah Ta'aala therefore it is more befitting to give charity on this day. [Zaad ul Ma'aad]

Thirty Second Quality:

Allah Azza wa Jall on the day of Jumua makes Tajalli (an appearance) for His Auliya (friends).

عن انس بن مالك رضي الله عنه في قوله عز و جل
ولدينا مزيد (ق 35)

قال يتجلى لهم في كل جمعة. زاد المعاد

It is narrated from Anas bin Malik razi Allahu anhu regarding the Ayat "And we have more (for them)" (Al Quran 50:35), he said, "He (Allah) makes an appearance for them every Jumua."

Thirty Third Quality:

On this day, every creature except Man and Jinns becomes fearful of the arrival of the Day of Judgment. Regarding this, a Hadith from Zaad ul Ma'aad has just been quoted.

Thirty Fourth Quality:

Allah Ta'aala likes this day among all the days of a week, just as among the months He likes the month of Ramazan the most and Lailatul Qadar among the nights and Makkah Mukarrama (may Allah increase its grace) among all the places and Hazrat Muhammad Sallallaaho Alaihi Wasallam among all his creation. [Zaad ul Ma'aad]

Thirty Fifth Quality:

On this day, the spirits (Arwah) of the dead come closer to their graves, and when some visitor comes or a passerby passes, they recognize them. Therefore this is a day in which the people who are alive talk to the people who are dead. [Zaad ul Ma'aad]

Thirty Sixth Quality:

Since it is on this day that Qiyamah (the Day of Judgment) will be established, and all people will be gathered at one place, hence a sample of this Qiyamah is shown in this world in the form of people coming from afar in order to pray Jumua in congregation.

And according to the narration of Ibn Masood razi Allahu anhu, the people of Jannah would go to Jannah, and people of Jahannum would go to Jahannum before the midday of the Day of Judgment, and he recited the Ayah (as an evidence):

“The people of Paradise, on that day, will be the best in (terms of their) abode and best in (terms of their) resting-place.” (Al Quran 25:24).

And in the Qira’at (recitation) of Ibn Masood razi Allahu anhu, another Ayat is

“Then, their final abode is to the Fire.” (Al Quran 37:68)

while the Mutawatir (consented, continuous) recitation of the Ayat is *“Then, their final return is to the Fire.”* And we know that the recitation of Ibn Masood razi Allahu anhu is Tafseer (exegesis) for the consented recitation, and by the time the prayer of Jumua is prayed, half of the day has been passed as the Hadith *“The Day of Jumua is twelve parts.”* has been quoted above.

Alhamdulillah, with the help of Allah almighty, I have completed the translation of this book “Qualities of Jumua” on the day of Jumua 22nd April 2016, 15th Rajab, 1437 AH just before sunset.