



A chapter from the Amir of
Ahl al-Sunnah's Faizan-i-Namaz, entitled:

THE QUALITIES OF JUMU'AH

- Enthusiasm for offering Jumu'ah salah in the first century
- Sins between two Jumu'ahs being forgiven
- Reward for visiting parents' graves on Jumu'ah
- Seven pearls of wisdom concerning the sermon



Translated into English by
Translation Department (Dawat-e-Islami)

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جمعہ کے فضائل

The Qualities of Jumu'ah

The Qualities of Jumu'ah

This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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The Qualities of Jumū‘ah

An English translation of Jumūah Ke Fazāil



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

Du‘ā before reading an Islamic book

Read the following before you study an Islamic book or lesson. You will remember whatever you study - **إِنْ شَاءَ اللَّهُ**

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah! Open the doors of knowledge and wisdom for us, and have mercy on us! O You Who is most Glorious and Honourable!

(Al-Mustatraf, vol. 1, pp. 40)

Before and after reciting this, recite *salāt* upon the Prophet ﷺ once.

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The Qualities of Jumu'ah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Qualities of Jumu'ah¹

Du'ā of Attar

O Lord of the Prophet! Whoever reads or listens to the 35 page booklet, *The Qualities of Jumu'ah*, envelop them in the blessings of Jumu'ah! Forgive them, their parents and their entire family without accountability!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites *ṣalāt* upon me two hundred times on the day of Jumu'ah, his two hundred years of sins will be forgiven.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ This content has been extracted from *Blessings of Ṣalah* pp. 115-136

² *Jām' al-Jawāmi'*, vol. 7, p. 199, *hadīth*: 22353

The Qualities of Jumu'ah

O those who love Allah's Messenger! Allah has granted us the day of Jumu'ah for the sake of His final and most beloved Prophet ﷺ. We are hugely fortunate to have this immense bounty. Yet, out of negligence, many spend this day as though it is like any other. This should not be the case, as Jumu'ah is a day of Eid and *sayyid al-ayyām* (the chief of all days). In fact, Hellfire is not kindled in its day, and the doors of Hell do not open on its night.

On the Day of Judgement, Jumu'ah will be raised like a bridegroom. The fortunate Muslim who dies on this day is blessed with the rank of a martyr and is saved from punishment in the grave. According to the late Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ, if ḥajj takes place on the day of Jumu'ah, its reward is equivalent to seventy.

As for every Jumu'ah, the reward for just a single good deed performed in this day is multiplied by seventy. Correspondingly, punishment for sins committed on this day is also administered seventyfold.¹ (The reason punishment is also increased, is due to the sanctity and sensitivity of this day.)

Words simply cannot describe its virtues, as Allah revealed an entire chapter entitled Sūrat al-Jumu'ah, which shines bright in the 28th part of the Quran. In its 9th verse, Allah declared:

¹ *Mirāt al-Manājih*, vol. 2, pp. 323,325,336

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذِكْرٌ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩١﴾

O believers! When the call for salah is given on the day of Jumu'ah (i.e. Friday), so hurry towards the remembrance of Allah, and stop buying and selling; this is better for you if you know.¹

When did our Prophet ﷺ first offer Jumu'ah salah?

The accomplished scholar, Sayyid Na'im al-Din Murādābādī رحمه الله عليه writes:

When the Prophet ﷺ made *hijrah* to Madinah, he took up stay at Qubā' after sunrise on Monday 12 Rabi' al-Awwal (622). It is here he resided until the upcoming Thursday, also laying foundations for a masjid in this time.

When Jumu'ah arrived, he proceeded towards Madinah. As he passed through the valley of the Banī Sālim b. 'Awf, time began for Jumu'ah salah, and people built a masjid for this. The Prophet ﷺ offered the first Jumu'ah salah hereupon and also delivered a sermon.²

¹ Al-Quran, 62:9, Translation from *Kanz al-Īmān*

² *Khazā'in al-'Irfān*, p. 884

The Qualities of Jumu‘ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Masjid al-Jumu‘ah remains there until this day. Visitors come from far and wide to gaze lovingly upon it and offer salah inside.

Meaning of the word Jumu‘ah

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Jumu‘ah draws its name from the fact this was the day in which the clay of Prophet Ādam عَلَيْهِ السَّلَامُ was gathered, and also when people gather for Jumu‘ah salah. Before Islam, Arabs used to call it ‘Arūbah (عَرُوبِهِ).¹

The Prophet ﷺ offered around five hundred Jumu‘ah salahs

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ elucidates:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered more or less five hundred Jumu‘ah salahs. The performance of this salah was initiated after *hijrah*, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visibly lived for ten years after this took place. There are 500 Jumu‘ahs in a ten-year period.²

¹ *Mir‘āt al-Manājiḥ*, vol. 2, p. 317

² *Mir‘āt al-Manājiḥ*, vol. 2, p. 346; *Lama‘āt*, vol. 4, p. 190, *hadith*: 1415

A sealed heart

The final Prophet ﷺ declared, “Allah shall place a seal upon the heart of whoever misses three Jumu'ah (salahs) out of laziness.”¹

Jumu'ah salah is an emphasised obligation (it is necessary to offer for every sane Muslim male who has reached puberty). Its obligation is more emphatic than that of zuhr salah. Anyone who denies its obligation is a disbeliever.²

Honour of becoming imam

Dear Islamic brothers! To develop a mindset of reaching the masjid earlier to offer Jumu'ah salah, getting a place in the first row and gaining reward for being part of the first takbīr, always stay affiliated with the Islamic environment of Dawat-e-Islami

Before joining Dawat-e-Islami, a young man living in an area close to Phalia (Punjab) used to watch dramas and indecent movies. He also listened to all forms of music. One day, he developed a backache, yet resorted to drinking alcohol in a misplaced attempt to alleviate his issue. At that time, he also did not know how to offer salah correctly. Yet his conscience always kicked in, making him regret he did not know how to offer salah despite being a Muslim.

¹ *Jāmi' al-Tirmidhī*: 500

² *Al-Durr al-Mukhtār*, vol. 3, p. 5; *Bahār-i-Sharī'at*, vol. 1, p. 762

The Qualities of Jumu'ah

A muballigh of Dawat-e-Islami got a job at the young man's workshop. The 'imāmah, full beard, and practicing of the sunnah displayed by the former greatly impressed the young man, who found him completely different to other people.

Being around the muballigh impacted the life of this young man in ways unimaginable previously, beginning with the former taking him to a masjid for salah.

When the month of Ramadan arrived, the muballigh invited the young man to perform i'tikāf. The latter repented from his sins, and even travelled on 3-day Madani qafilah during Eid. During i'tikāf, the young man accustomed himself to Dawat-e-Islami with heart and soul.

He went on to complete a 41-day Madani qafilah course. His motivation burgeoning, he travelled with a 12-month Madani qafilah as well. He completed a further imam course and became an imam of a masjid himself. Through him, his family members also received immense blessings, and a religious environment was established in his home - **الْحَمْدُ لِلَّهِ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The merits of wearing an ‘imāmah on Jumu‘ah

Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, Allah and His angels send *ṣalāt* upon those who wear an ‘imāmah on the day of Jumu‘ah.”¹

What is meant by Allah and His angels sending *ṣalāt*

The above hadith describes how Allah and His angels send *ṣalāt* upon those who wear an ‘imāmah on Jumu‘ah. This does not mean the usual *ṣalāt* recited by people. In regard to Allah, His sending of *ṣalāt* connotes Him sending mercy upon His servants. As for angels, their sending of *ṣalāt* in this context entails their seeking of forgiveness for whoever wears an ‘imāmah on Jumu‘ah.²

One Jumu‘ah equivalent to seventy

As narrated by the Companion Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “One Jumu‘ah with an ‘imāmah is equivalent to seventy Jumu‘ahs without.”³

Bestowment of cure

The Companion ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ explained, “If a person trims his nails on Jumu‘ah, Allah removes illness from them and bestows them cure.”⁴

¹ *Majma‘ al-Zawāid*, vol. 2, p. 394, hadith 3075

² *Fath al-Bāri*, vol. 12, p. 131

³ *Al-Jāmi‘ al-Ṣaghīr*: 5,101

⁴ *Qūt al-Qulūb*, vol. 1, p. 119

The Qualities of Jumu‘ah

Protection from afflictions for ten days

Mawlānā Amjad ‘Ali A‘zamī رَحْمَةُ اللهِ عَلَيْهِ said:

A hadith describes how someone who cuts his nails on Jumu‘ah shall be protected from calamities until the next Jumu‘ah, along with three more days. This amounts to ten days of protection. Another narration details how someone who cuts his nails on Jumu‘ah has mercy descend upon them and their sins erased.¹

Constriction in sustenance

Mawlānā Amjad ‘Ali A‘zamī رَحْمَةُ اللهِ عَلَيْهِ also added:

It is *mustahab* (liked) to trim nails on Jumu‘ah. Yet if they have grown to length, one should not wait to cut them. Lengthy nails can lead to a constriction or decrease in sustenance (*rizq*).²

When angels record people’s names

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

When it is Jumu‘ah, angels come to the door of the masjid and record whoever arrives in succession, with those arriving first being written first.

¹ *Bahār-i-Sharī‘at*, vol. 16, p. 226; *Al-Durr al-Mukhtār wa Radd al-Muhtār*, vol. 9, pp. 668 - 669

² *Bahār-i-Sharī‘at*, vol. 16, p. 225

He who arrives early is like someone who donates a camel in the way of Allah. Those coming next are like he who donates a cow, then a ram, then a chicken and an egg respectively.

When the imam sits (to deliver his sermon), they (the angels) close their books and listen to the sermon.¹

Exegesis of this hadith

Mufti Ahmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ interprets this hadith as such:

Some scholars say these angels come to the doors of the masjid from the very start of fajr time, whilst some say from sunrise.

The most accurate verdict regarding this explains these angels arriving when the sun begins to decline (the starting time of zuhr prayer), as this is when Jumu'ah's salah timing begins.

This highlights the knowledge of these angels, as they are aware of each person's name. Also bear in mind, the first hundred to enter the masjid are all considered first-comers.²

¹ *Ṣaḥīḥ al-Bukhārī*: 929

² *Mirāt*, vol. 2, p. 335

The Qualities of Jumu‘ah

Enthusiasm for offering Jumu‘ah salah in the first century

The Proof of Islam, Imam Ghazālī رحمه الله عليه writes:

In the first century, pathways were seen crowded with worshippers on their way to the jāmi‘ masjid, right from the time of suḥūr and after fajr. With lamps and lanterns in their hands, every Jumu‘ah was like Eid.

This practice of embarking for Jumu‘ah salah early eventually came to a halt. It was then said, the first innovation in Islam was the abandoning of heading to the jāmi‘ masjid early.

Regretfully, Muslims do not feel ashamed that Jews go towards their places of worship in the early morning on Saturday and Sunday. Seekers of worldly wealth also go to marketplaces in the early morning to earn money. So why do seekers of the Hereafter not compete with such people?¹

Ḥajj of the poor

As narrated by the Companion ‘Abdullāh b. ‘Abbās رضي الله عنهما, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, الْحُجَّةُ حَجُّ الْمَسَاكِينِ – “Jumu‘ah is the ḥajj of the needy.”

¹ *Ihyā' al-'Ulūm*, vol. 1, p. 246

It is stated in another narration, **الْجُمُعَةُ حَجُّ الْفُقَرَاءِ** - “Jumu‘ah is the ḥajj of the poor.”¹

Going early to offer Jumu‘ah salah is equivalent to ḥajj

The Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

Without doubt, a ḥajj and ‘umrah exist for you in every Jumu‘ah. Your leaving early for Jumu‘ah salah is a ḥajj, and waiting for ‘aṣr afterwards is an ‘umrah.²

The reward of ḥajj and ‘umrah

Imam Ghazālī **رَحِمَهُ اللهُ عَلَيْهِ** has said:

(After Jumu‘ah salah) One should remain in the masjid till ‘aṣr, and staying until maghrib is better.

It is said he who offers Jumu‘ah salah in a jāmi‘ masjid, and remains therein until he offers ‘aṣr salah, earns the reward of ḥajj. He who stays and offers maghrib salah, earns the reward of both ḥajj and ‘umrah.³ Any masjid in which Jumu‘ah salah is offered, is known as a jāmi‘ masjid.

¹ *Jām‘ al-Jawāmi‘*, vol.4, p. 84, *hadith*: 11108 – 11109

² *Sunan al-Kubrā li al-Bayhaqī*: 5,950

³ *Iḥyā’ al-‘Ulūm*, vol. 1, p. 249

The Qualities of Jumu'ah

Chief of all days

The final Prophet ﷺ explained:

Friday is the chief of all days and the greatest in Allah's sight. It is even superior to Eid al-Adhā and Eid al-Fiṭr in His court.

It has five particular characteristics. On it, Allah created Ādam, sent him to earth and caused him to pass away. It contains a time in which one will be granted whatever they ask for, provided he does not ask for anything haram.

It is the day in which the Hour shall be established (the Day of Judgement shall fall on a Jumu'ah). There is no such angel of close proximity, sky, earth, wind, mountain or sea that does not fear the day of Jumu'ah.¹

Animals and their fear of the Final Day

Allah's Messenger ﷺ stated, "From the morning of Jumu'ah until sunrise, there is no creature that does not scream in fear of the Day of Judgement, except mankind and jinn."²

When prayers are accepted

The final Prophet ﷺ announced:

On Jumu'ah, there is indeed a certain time if a Muslim finds it and asks Allah for anything during it, Allah shall

¹ Sunan Ibn Mājah: 1084

² Muwaṭṭā Imam Mālik: 246

certainly grant whatever he asked for. That certain time is very short.¹

Seek it between 'aṣr and maghrib

The Messenger of Allah ﷺ said, “On Jumu'ah, look for the desired period of time after 'aṣr until sunset.”²

Bahār-i-Sharī'at's author's insight

Mawlānā Amjad 'Ali A'zamī رحمه الله عليه writes:

There are two strong opinions about the period of time in which prayers are fulfilled (during Jumu'ah). The first opinion is that it is the time from when the imam sits to deliver a sermon until the end of salah, whilst the second describes it to be Jumu'ah's final moments.³

A parable

Lady Fāṭimah al-Zahrā' رضي الله عنها would sit in her room at that time and ask her maid, Fiḍḍah رضي الله عنها, to stand outside. The latter would inform her as to when the sun began to set. Lady Fāṭimah would then raise her hands in du'ā.⁴

¹ *Ṣaḥīḥ Muslim*: 852

² *Jāmi' al-Tirmidhi*: 489

³ *Bahār-i-Sharī'at*, vol. 1, p. 754

⁴ *Mir'āt*, vol. 2, p. 320

The Qualities of Jumu'ah

It is preferred for one to make a comprehensive du'ā at that time, such as:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.¹

One can also recite *ṣalāt* upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with the intention of du'ā, as this is a brilliant du'ā in of itself.

14 million, 400 thousand released from Hell every Jumu'ah

Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

There are 24 hours in the day and night of Jumu'ah. There is not a single such hour in which Allah does not release six hundred thousand people from Hellfire upon whom Hellfire had previously become binding.²

Safety from punishment in the grave

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

He who dies during the day or night of Jumu'ah (the night between Thursday and Friday) shall be saved from the grave's punishment. He shall also be

¹ Al-Quran, 2:201, Translation from Kanz al-Īmān

² Musnad Abi Ya'la: 3,421&3,471

resurrected on the Day of Judgement with the seal of martyrs embossed upon him.”¹

Sins between two Jumu'ahs being forgiven

The Companion Salmān Fārisi رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

He who bathes on Friday, attains the purity he is able to, applies oil to himself, uses any fragrance available at home, then goes to offer salah, does not cause separation between two people by sitting between them, offers salah as much was written for him, and stays silent during the imam's sermon; his sins between that Jumu'ah and the previous are forgiven.²

Describing Salmān al-Fārisi رَضِيَ اللهُ عَنْهُ

In a display of love, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once declared, “Whoever loves me should love my Companions.”³ The hadith previously mentioned was narrated by Salmān al-Fārisi رَضِيَ اللهُ عَنْهُ, a renowned Companion of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ *Hilyat al-Awliyā'*, vol. 3, p. 181, *Hadith*: 3629

² *Ṣaḥīḥ al-Bukhārī*: 883

³ *Tafsīr al-Qurtubī*, vol. 6, p. 203

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The teknonym of Salman al-Fārisī رَضِيَ اللهُ عَنْهُ is Abū 'Abdullāh. He was of Persian descent and hailed from the city of Isfahan. He went far and wide in search of the true religion, becoming a wanderer in the process. At first, he became Christian and studied Christian literature. He went on to endure many hardships, even being enslaved by some Arabs and sold to Jews.

He was also made a *mukātab*; this refers to slaves who fixed a price for their freedom with their slave owner, and who can be freed for a certain cost.¹

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself freed him and paid for his manumission. In all, Salmān al-Fārisī رَضِيَ اللهُ عَنْهُ was kept as a slave by over ten slave owners until finally acquiring what he sought by reaching the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²

He could not take part in the battles of Badr and Uḥud due to being constrained by the shackles of slavery at the time. He later gained freedom in return for three hundred date palm trees and forty *ūqiyyah* of silver. As befitting a true mujāhid, he took part in every ghazwah thereafter.³ During the Battle of the Trench, it was he who suggested a trench be dug.⁴

¹ *Jawharah*, vol. 2, p. 142

² *Mirāt al-Manājih*, vol. 8, p. 33

³ *Tarīkh Ibn 'Asākir*, vol. 21, pp 388 - 389

⁴ *Ṭabaqāt Ibn Sa'd*, vol. 2, p. 51

His eminent status

The Companion Salmān al-Fārisi رَضِيَ اللهُ عَنْهُ had intense love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Most of his time was spent in the Prophetic court, reaping the blessings that effused from the Prophetic presence.

He was awarded for this with the hadith, سَلْمَانَ وَمِنَّا أَهْلَ الْبَيْتِ - “Salmān is from our Ahl al-Bayt.”¹ Further glad tidings were conveyed to him when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Paradise yearns for Salmān al-Fārisi.”²

Unique parable of simplicity

After the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, Salman al-Fārisi رَضِيَ اللهُ عَنْهُ remained in Madinah for some time. During the caliphate of ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, he moved to Iraq.

‘Umar b. al-Khaṭṭāb eventually appointed him governor of Madain. Despite this high-ranking station, he lived a simple life. As he once passed through a marketplace in Madain, a person who did not know him thought he was a labourer and asked him to carry his luggage. The great Companion picked up the luggage and followed the person silently. As people saw this,

¹ *Musnad al-Bazzār*: 6534

² *Jāmi‘ al-Tirmidhī*: 3822

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they exclaimed, “O Companion of the Messenger! Why are you carrying this burden? Let us carry it! Give this to us!”

The owner of the luggage was taken aback and embarrassed. He apologised to Salmān al-Fārisi and humbly asked for the Companion to put the luggage down.

“I intended to carry your luggage”, Salmān al-Fārisi replied, “Now, I will not rest until I have taken it to your home.”¹

Distributing his entire salary to the needy

The Companion Salmān al-Fārisi رَضِيَ اللَّهُ عَنْهُ loved to spend wealth in the path of Allah. He received four or five thousand dirhams as salary. Yet he distributed all of this among the needy. He would earn separately by making baskets from the leaves of date palm trees and lived off the income from this.²

May Allah have mercy on him and forgive us without accountability for his sake!

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Ṭabaqāt Ibn Saʿd*, vol. 4, p. 66

² *Ṭabaqāt Ibn Saʿd*, vol. 4, p. 65

Reward for 200 years of worship

The Messenger of Allah ﷺ said, “Whoever bathes on Jumu'ah has their sins and mistakes erased. When they begin walking, twenty virtues are written for his every step.”¹

In another narration, it states: “Twenty years of deeds are written for every step, and when they finish salah, they attain the reward of two hundred years' worth.”²

Deeds presented to deceased parents every Jumu'ah

Allah's Messenger ﷺ explained:

Deeds are presented in the court of Allah every Monday and Thursday, and to the prophets and one's parents every Jumu'ah. They (the parents) become overjoyed upon (seeing) good deeds, and their faces begin to shine further. So, fear Allah, and do not distress your deceased with your sins.³

Five particular deeds on Friday

As narrated by the Companion Abū Sa'īd رضى الله عنه, the final Prophet of Allah ﷺ said:

¹ *Al-Mu'jam al-Kabir*: 296

² *Al-Mu'jam al-Awsat*: 3,397

³ *Nawādir al-Uṣūl*, vol. 2, p. 260

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He who performs five (particular) deeds in a day shall be written as a resident of Paradise by Allah; (these five deeds are) visiting a sick person, attending a funeral, fasting, offering (Jumu‘ah) salah and freeing a slave.¹

Paradise becomes *wājib*

The Companion Abū Umāmah رضي الله عنه narrates that the final Prophet صلى الله عليه وآله وسلم said, “Paradise becomes *wājib* for whoever offers Jumu‘ah salah, fasted that day, visited the sick, participated in someone’s funeral and took part in a *nikah*.”²

Avoid fasting on Jumu‘ah by itself

It is minorly disliked (*makrūh tanzihī*) to fast specifically on Friday or Saturday alone. If Friday or Saturday fall on any special date such as the 15th of Sha‘bān or 27th of Rajab etc., it is not disliked in this case. The final Prophet صلى الله عليه وآله وسلم said, “Jumu‘ah is a day of Eid for you. Do not fast on this day unless you also fast before or after it.”³

Equivalent to fasting for ten thousand years

The Reviver of Islam, Imām Aḥmad Razā Khān رحمته الله عليه elucidates, “Narrations say fasting on Thursday and Jumu‘ah,

¹ *Al-Ihsān bi Tartīb Ṣaḥīḥ ibn Ḥibbān*, vol. 4, p. 191, *hadith*: 2760

² *Al-Mu‘jam al-Kabīr*: 7487

³ *Al-Tarḥīb wa al-Tarḥīb*, vol. 2, p. 81, *hadith*: 11

or Jumu‘ah and Saturday, is equivalent to fasting for ten thousand years.”¹

When is it disliked to fast on Jumu‘ah?

To fast on Jumu‘ah is not always disliked. It is only disliked when Jumu‘ah is specified for fasting in particular.

Here is a question and answer extracted from page 559 of *Fatāwā Razawiyyah*’s 10th volume, discussing when fasting on Jumu‘ah is disliked.

Q: What do scholars of Islam say about fasting on Jumu‘ah? A person was fasting on Jumu‘ah, when another approached him and said, “Jumu‘ah is Eid for Muslims. It is disliked to fast this day.” The person was then forced to break his fast after insistence.

A: If someone fasts on Jumu‘ah whilst specifically singling out that day to fast on, this is disliked. Yet, this form of dislike does not entail the fast to be annulled. If this intention of specifying Jumu‘ah in particular to fast on is not present, there is no dislike at all.

If the objecting person is unaware of the disliked intention, his objection is a foolish act altogether. For him to force someone to break their fast is a severe crime against sharī‘ah. Even if he knew the intricacies

¹ *Fatāwā al-Razawiyyah*, vol. 10, p. 653

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of this issue, merely mentioning the ruling is sufficient. There is no need at all to force the fasting person into breaking his fast, and that too in the afternoon when it is not authorised for anyone to do this except one's parents, provided the fast is supererogatory.

The person who broke his fast and the other who forced him into doing so, are both sinners. The latter must make up the fast. No expiation is required, however.

وَاللَّهُ تَعَالَى أَعْلَمُ

The sunnah and its effects

To increase your passion to perform virtuous deeds on the day of Jumu'ah, and to build your enthusiasm for reciting *ṣalāt* and salam upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance, stay affiliated with the Islamic environment of Dawat-e-Islami.

An amazing story is now enclosed here for the reader's encouragement.

Before joining Dawat-e-Islami, a young man living in Daharki (Ghotki District, Sindh) was living a directionless life. He chased after women and listened to music day and night. Any words of advice his family pleaded with had no effect on him. Whilst sat with his friends one day, he heard a voice reciting poetry in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yearning to hear more, he followed the voice and found himself in a *na't* gathering.

He saw an Islamic brother reciting, dressed in white, bearded, with sunnah-inspired long hair, an imāmah on his head and a white shawl over himself. This sight moved him like nothing had before. “What kind of life am I living?”, he asked himself, “These people are truly living. They follow the sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ out of complete love for him.”

Right then and there, he made a firm intention to begin offering salah and practically implemented this immediately. Later, an acquaintance of his motivated him to attend the i'tikāf organized by Dawat-e-Islami in the month of Ramadan. Already impressed by the Islamic brothers, he agreed right away.

During i'tikāf, certain couplets were recited, which discussed accountability in the Hereafter and punishment. This shook him to his core and left him in tears. After 'aṣr, a speech was given about the Hereafter, emblazoning his sentiments and feelings even further. He repented from his previous sins, adorned his face with a beard, grew his hair in accordance with the sunnah and began wearing an 'imāmah.

أَلْحَقِدْ إِلَيْهِ After i'tikāf, he began calling at fajr time to awaken Islamic brothers and sisters for prayer (an action known as Sadā-e-Madinah in Dawat-e-Islami's terminology). He also received a position of responsibility in Dawat-e-Islami's Islamic activities.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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Reward for visiting parents’ graves on Jumu‘ah

“He who visits the grave of one or both his parents every Jumu‘ah, Allah shall forgive his sins. He shall also be recorded as someone who treats his parents well.”¹

- The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reciting Surah Yāsīn beside the graves of one’s parents

“He who visits the grave of one or both of his parents on Jumu‘ah and recites Surah Yāsīn nearby, will be forgiven.”²

- The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Forgiveness three thousand times

Allah’s final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautifully declared:

He who visits the graves of both or one of his parents every Jumu‘ah and recites Yāsīn thereupon, shall be granted forgiveness by Allah equivalent to the total number of letters in Yāsīn itself.³

Dear Islamic brothers! Someone who visits the grave of his parents and recites Sūrah Yāsīn will be successful in both worlds, even if they visit just one of them.

¹ *Al-Mu‘jam al-Awsaṭ*: 6,114

² *Al-Kāmil fī Du‘afā’ al-Rijāl*, vol. 6, p. 260

³ *Ithāf al-Sādah*, vol. 10, p. 272

الْحَمْدُ لِلَّهِ There are 5 *rukū‘*, 83 verses, 729 words and around 3000 letters in Sūrah Yāsīn. The reward of forgiveness can be attained three thousand times over - *إِنْ شَاءَ اللَّهُ*.

One who recites Surah Yāsīn on Friday will be forgiven

“He who recites Sūrah Yāsīn during the night of Jumu‘ah (the night between Thursday and Jumu‘ah) will be forgiven.”¹

- Allah’s Messenger *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Gathering of souls

As souls gather on Jumu‘ah, one should visit graves on this day. Hellfire is also not ignited during it.²

Imām Aḥmad Razā Khān *رَحِمَهُ اللَّهُ عَلَيْهِ* says, “The best time to visit (graves) is after fajr salah on Jumu‘ah.”³

Reciting Sūrah Al-Kahf on Jumu‘ah

The Companion ‘Abdullāh b. ‘Umar *رَضِيَ اللَّهُ عَنْهُمَا* narrates that the final Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said:

Whoever recites Sūrat al-Kahf on Jumu‘ah, light will emanate from their foot up to the sky, which shall shine for

¹ *Al-Targhīb wa al-Tarhīb*, vol. 1, p. 298, *Hadith: 4*

² *Al-Durr al-Mukhtār*, vol. 3, p. 49

³ *Fatāwā al-Razawīyyah*, vol. 09, p. 523

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them on the Day of Judgement. The sins they committed between two Jumu'ahs will also be forgiven.¹

Light between two Jumu'ahs

The Companion Abū Saʿīd رَضِيَ اللهُ عَنْهُ relates that the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced, “Whoever recites Sūrat al-Kahf on Jumu'ah will have a light illuminated for them between two Jumu'ahs.”²

Light up to the Ka'bah

In another hadith, it states, “For the one who recites Sūrat al-Kahf on Jumu'ah (the night between Thursday and Jumu'ah), a light reaching the Ka'bah will shine from where they are.”³

Excellence of Surah Dukhān

The final Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned, “Allah shall make a house in Paradise for whoever recites Surah Dukhān on Jumu'ah or its night.”⁴ Another similar hadith says the reciter will be forgiven.⁵

¹ *Al-Targhīb wa al-Tarhīb*, vol. 1, p. 298, *hadith*: 2

² *Sunan al-Kubrā li al-Bayhaqī*: 5996

³ *Sunan al-Dārimī*: 3407

⁴ *Al-Muʿjam al-Kabīr*: 8026

⁵ *Jāmi' al-Tirmidhī*: 2898

Forgiveness sought by seventy thousand angels

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said, “Whoever recites Surah Dukhān at night, seventy thousand angels will seek forgiveness for them until morning.”¹

Seeking forgiveness before Jumu‘ah’s fajr

Allah’s final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whoever recites **أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتُوبُ إِلَيْهِ** three times before Jumu‘ah’s fajr salah shall be forgiven for their sins, even if they exceed the foam of the sea.”²

What to do after Jumu‘ah salah

Allah has said in the 10th verse of Sūrah Jumu‘ah, juz 28:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ
وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

*Then when salah is completed, so disperse in the land and seek Allah’s Benevolence (the lawful sustenance), and abundantly remember Allah, in the hope of attaining success.*³

¹ Jāmi’ al-Tirmidhī: 2897

² Al-Mu‘jam al-Awsaṭ: 7717

³ Al-Quran, 62:10, Translation from Kanz al-Īmān

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Commenting on the above verse, Sayyid Na‘īm al-Dīn al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes on page 1025 of *Tafsīr Khazāin*:

Now (after offering Jumu‘ah salah) it is permissible for you to occupy yourselves in your job, or to earn reward by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other similar righteous deeds.

What to do for Jumu‘ah

The recommended (*mustahab*) acts of Jumu‘ah include leaving to offer Jumu‘ah salah in its earlier time, using miswak, wearing fine and white clothing, applying oil and fragrance, and sitting in the first row. Taking a bath (ghusl) is sunnah.¹

When to bathe on Jumu‘ah

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ comments:

Some scholars رَحْمَةُ اللهِ عَلَيْهِ say bathing on Jumu‘ah is a sunnah for Jumu‘ah salah, not the day itself. Bathing on Jumu‘ah is not sunnah for those upon whom Jumu‘ah salah is not obligatory.

Scholars also say one should bathe near the time of Jumu‘ah salah so that salah is offered with the same

¹ *Fatāwā al-Hindiyyah*, vol. 1, p. 159; *Ghunyah*, p. 559

wuḍū (made during the bathing). The strongest opinion states the time of Jumu‘ah’s bathing begins from fajr.¹

The above details show bathing on Jumu‘ah is not sunnah for women, travellers, or anyone upon whom Jumu‘ah is not *wājib*.

If there are people for whom salah is obligatory but Jumu‘ah salah is not due to a valid reason legislated by shariah, they are still not exempted from offering zuhr salah.

Bathing on Jumu‘ah – a non-emphasised sunnah

The scholar and jurist Ibn ‘Ābidīn al-Shāmī رحمه الله عليه has said, “Performing ghusl for Jumu‘ah salah is from the *sunan zawāid* (sunnah ghayr-muakkadah; non-emphasised sunnah). He who does not perform it will not be subject to reprimand.”²

Sitting close to the imam during the sermon

As narrated by the Companion Samurah b. Jundub رضي الله عنه, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Attend the sermon and sit near the imam, for the further away a person keeps himself, the further he will be left behind in Paradise, although he shall certainly enter it.”³

¹ *Mirāt*, vol. 2, p. 334

² *Radd al-Muhtār*, vol. 1, p. 339

³ *Sunan Abī Dāwūd*: 1108

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Being left behind in Paradise means entering it later than others or having a lower rank within it.

Who earns no reward for Jumu‘ah salah?

The Messenger of Allah ﷺ said:

Someone who speaks on Jumu‘ah when the imam is delivering a sermon, is like a donkey carrying books. At that time, he who says, “Keep quiet”, will not be granted reward for Jumu‘ah salah.¹

Listening to the sermon silently is obligatory

Things that are forbidden during salah, such as eating, drinking, giving salam or replying to it, and even **أقرباً المعروف** (ordaining good), are impermissible during the sermon as well.

Yet, the sermon-giver can ordain good and call to righteousness. It is obligatory for all attendees to listen and to remain silent whilst the sermon is being delivered. Staying silent is necessary even for those present who are so far away from the imam that they cannot hear the sermon.

If someone is seen committing any misdeed, he may be prevented either by gesture with the hand or the head; preventing him using the tongue is not permissible.²

¹ *Musnad Imām Aḥmad*: 2033

² *Bahār-e-Sharī‘at*, vol. 1, p. 774; *Al-Durr al-Mukhtār*, vol. 3, p. 39

Whilst listening to the sermon, one is not even allowed to recite *ṣalāt* upon the Prophet ﷺ

If the sermon-giver mentions the blessed name of the Prophet ﷺ during the sermon, listeners may recite *ṣalāt* in their hearts. To recite *ṣalāt* upon the Prophet verbally at that time is not allowed. Likewise, saying *رضي الله عنهم* is not allowed after listening to the blessed names of the Companions mentioned during the sermon.¹

Even listening to a marriage sermon is *wājib*

In addition to the sermon delivered for Jumu'ah salah, it is also *wājib* to listen to other sermons, such as the ones delivered for Eid prayer or marriage, etc.²

Business must stop with the first azan

As soon as the first azan is called, it is *wājib* to make effort and head for Jumu'ah salah.

It is also *wājib* to give up trading, business, and other activities that negate the effort of going for Jumu'ah salah. Similarly, sale and purchase whilst going to the masjid are also impermissible, and business in the masjid is a severe sin.

¹ *Bahār-e-Sharī'at*, vol. 1, p. 775; *Al-Durr al-Mukhtār*, vol. 3, p. 40

² *Al-Durr al-Mukhtār*, vol. 3, p. 40

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If a meal is placed before someone, yet they hear the Jumu'ah salah and fear they may miss the prayer entirely if they ate, they must avoid eating and leave for salah. One should go to the masjid in a calm and dignified manner.¹

In our time, many are distant from Islamic knowledge. Despite the sermon being a significant act of worship, many make mistakes or sin during it. This rings true for other acts of worship also. As a request, before sitting on the pulpit and before the azan of the sermon, the sermon-giver should make the following announcements every Jumu'ah and earn great reward:

Seven pearls of wisdom concerning the sermon

- ◆ The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, "Whoever steps over the necks of the people on Jumu'ah, has made a bridge to Hellfire."²

One meaning of this hadith is, people will enter Hell whilst climbing over him.³

- ◆ To sit facing the sermon-giver is a sunnah of the Companions **رَضِيَ اللهُ عَنْهُمْ**. Those sitting in rows to the right or

¹ *Bahār-e-Sharī'at*, vol. 1, p. 775; *Fatāwā al-Hindiyyah*, vol. 1, p. 159; *Al-Durr al-Mukhtār*, vol. 3, p. 42

² *Jāmi' al-Tirmidhī*: 513

³ *Hāshiyat Bahār-e-Sharī'at*, vol. 1, pp. 761 - 762

the left side should turn towards the pulpit during the sermon.

- ◆ Pious elders of the *ummah* رَحْمَةُ اللَّهِ say:

One should listen to the sermon in the position one sits in *tashahhud*. He should fold hands during the first sermon and place them on the thighs during the second. إِنَّ شَاءَ اللَّهُ. He will then earn the reward of two units of salah.¹

- ◆ Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ adds:

When one hears the sacred name of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, he should recite *ṣalāt* in his heart, as it is obligatory to remain silent during that time.²

- ◆ It is stated in *Durr al-Mukhtār*:

During the sermon, eating, drinking, talking, saying سُبْحَانَ اللَّهِ, replying to someone's salam, and mentioning a word of virtue, are all impermissible.³

- ◆ Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ also explained:

¹ *Mir'āt al-Manājiḥ*, vol. 2, p. 338

² *Fatāwā al-Razawīyah*, vol. 8, p. 365

³ *Al-Durr al-Mukhtār*, vol. 3, p. 39

The Qualities of Jumu'ah

Walking during the sermon is haram. Islamic scholars رحمة الله عليهم even say that if someone enters the masjid during the sermon, he should stop wherever he is without proceeding. Walking would be an action, and no action is permissible during the sermon.¹

- ◆ The great imam also said:

During the sermon, even turning the head to look elsewhere is haram.²

How he joined Dawat-e-Islami!

To gain blessings from every Jumu'ah and build the habit of reciting the Quran on that blessed day, always stay affiliated with the Islamic environment of Dawat-e-Islami.

Before joining Dawat-e-Islami, a young man from Wah Cantt had a mobile addiction, like many other young men. He used to listen to songs and watch movies on his phone.

He spent his nights out late with his friends, and as a result of sleeping late, he would get up very late, missing fajr salah and others in the process. His father had died, and his mother tried to give him positive advice, but this would have no effect on him.

¹ *Fatāwā al-Razawīyyah*, vol. 8, p. 333

² *Fatāwā al-Razawīyyah*, vol. 8, p. 334

Some Islamic brothers of Dawat-e-Islami lived in his neighbourhood. They invited him to take part in i'tikāf at the local Faizan-e-Madinah. They encouraged him to come, saying he could learn how to offer salah and read the Quran correctly. He completed his i'tikāf, and by the time he returned, he had repented of his sins **الْحَمْدُ لِلَّهِ**.

He began offering salah and became loyally devoted to serving his mother. He currently oversees Dawat-e-Islami's Islamic activities in a position of responsibility.

What weakens the body

Doctors say these things weaken the body: excessive stress and worry, drinking large quantities of water in the morning without consuming anything else (drinking a little water on occasions is not harmful), and eating sour things in abundance.¹

¹ *Ihyā' al-'Ulūm ma'a Ithāf*, vol. 5, p. 686

Next Week's Booklet



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