

Is saying “Jum’ah Mubarak” Permissible?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the blessed scholars say about the following matter: It is common among Muslims that they wish each other or text each other “Jum’ah Mubarak”. Some people criticize this saying that this is not proven from the sunnah or that this is a Bid’ah, therefore you should refrain from it. What is the command of Shari’ah regarding wishing others “Jum’ah Mubarak”. Is it permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Wishing others “Jum’ah Mubarak” is completely permissible according to Shari’ah. In fact, it is a good thing. The reasons are as follows:

1. The day of Jum’ah is not like any other day. It is the most special out of all of the days of the week. In the Ahadith, it has been declared a day of eid and celebration for Muslims. Just like we congratulate people on the day of Eid due to it being a day of happiness, we congratulate people on the day of Jum’ah due to it being a day of joy for all muslims. There is no problem with congratulating people on the coming of the day of Jum’ah with the intention of expressing happiness.
2. Saying “Jum’ah Mubarak ” is in fact a supplication for blessings for the other person. The command to supplicate is found in the Holy Quran. So just as we can pray for blessings etc for others on normal days, we can also do this on the day of Jum’ah.
3. Wishing others “Jum’ah Mubarak” can also be a way to foster and spread love among muslims, which is a commandment of Shari’ah and therefore an honorable act.
4. A big number of Muslims wish each other Jum’ah Mubarak and consider it a favorable act. Anything that is a favorable act according to the Muslim populace, it is also considered good in the court of Allah (As long as it does not contradict Shari’ah, as is the case with

wishing others on the day of Jum'ah which does not contradict Shari'ah).

All things considered, there is no Sharai proof for wishing 'Jum'ah Mubarak' being unlawful. It is clear from the general principles of Shari'ah that this is a permissible and even a commendable act. That is why wishing 'Jum'ah Mubarak' is completely allowed and preferred according to Shari'ah.

Dua, in general, is a command of Shari'ah. Allah says in the *Holy Quran*:

﴿أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

Translation of Kanz ul Iman: I answer the supplication of the supplicating one when he calls upon me. (Para 2, Surah Baqara, Verse 186)

In another verse he says:

﴿أُدْعُونِي أَسْتَجِبْ لَكُمْ﴾

Translation (Kanz ul Iman): "Supplicate to me, I will accept(it)" (Para, 24, Surah Mu'min, Verse 60)

The day of Jum'ah is the best of all days and a day of celebration. The Blessed Prophet صلى الله عليه وآله وسلم has stated:

ان يوم الجمعة سيد الايام واعظها عند الله

Translation: "Indeed the day of Jum'ah is the king of all days and the greatest of them according to Allah." (Sunan Ibn Majah, Vol 1, Pg 349, Hadith 1098, Beirut)

He has also stated:

ان هذا يوم عيد جعله الله للمسلمين

Translation: "Indeed this is a day of Eid that Allah has created for the Muslims. (Sunan Ibn Majah, Vol 1, Pg 349, Hadith 1098, Beirut)

Spreading love among Muslims is a command of Shari'ah. The Prophet صلى الله عليه وآله وسلم has stated:

لا تدخلون الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا، أولا ادلكم على شيء اذا فعلتموه تحاببتم افشوا السلام بينكم

Translation: You all will never enter Jannah until you believe, and you will never believe until you love each other. Should I not tell you of such an action that if you do it, you will love each other?

Spread Salam amongst yourselves. (Sahih Muslim, Vol 1, Pg 74, Hadith 54, Beirut)

Giving congratulations for any happy event is permissible based on various aspects. It is even considered a good act. It is written in *Al-Mausoo'a Al-Fiqhiyya Al-Kuwaitiyya* that:

التهنئة مستحبة في الجملة لأنها مشاركة بالتبريك والدعاء من المسلم لآخيه المسلم فيما يسره ويرضيه و
لما في ذلك من التواد والتراحم والتعاطف بين المسلمين وقد جاء في القرآن الكريم تهنئة المؤمنين على ما

ينالون من نعيم وذلك في قوله تعالى: ﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(Para 29, Surah al-Mursalat, Verse, 43)

والتهنئة تكون بكل ما يسر ويسعد مما يوافق شرع الله تعالى

Translation: Felicitation is generally preferable because it is the act of a Muslim including his Muslim brothers in prayers and blessings in something that will please him and make him happy, and because it a source of spreading love, kinship and compassion amongst the Muslims. Felicitation of the believers for the favors that they received has been mentioned in The Holy Quran: "Eat and drink with pleasure; reward for your good deeds". Felicitation for all things that please and make one happy is something that agrees with the Shari'a h of Allah Almighty. (Al-Mausoo'a Al-Fiqhiyya Al-Kuwaitiyah, Vol 14, Pg 97, Kuwait)

Furthermore, those actions which most Muslims consider good are also commendable in the court of Allah. It has been stated in a Hadith:

ما رأى المسلمون حسناً فهو عند الله حسن

Translation: That which the Muslims consider good is considered good in the court of Allah. (Al-Mustadrak 'Ala Sahihain, Vol 3, Pg 83, Dar al-Kutub al-Ilmiyah, Beirut)

There is an objection in the question that saying 'Jum'ah Mubarak' should be avoided because some people say that it is not proven from sunnah and is a Bid'ah. This can be easily answered by the fact that just because something is not proven from sunnah, doesn't mean that it is impermissible or disallowed. There are some things that are not found in the sunnah that are allowed and even preferable. For example, saying رضى الله عنه or رحمة الله عليه after the name of a Sahabi or other pious person is not sunnah,

but it is also not impermissible. Rather the scholars have declared it laudable.

It says in *Tanweer al-Absaar*:

يستحب الترضى للصحابة والترحم للتابعين ومن بعدهم من العلماء والعباد وسائر الاخيار

Translation: To use رضى الله عنه for the Sahaba and رحمة الله عليه for Tabi'een and the scholars and pious people who came after them is preferred. (Tanweer Al-Absaar, Vol 9, Pg 520, Peshawar)

Keep in mind that just because something is a Bid'ah doesn't mean that it is impermissible. That Bid'ah is forbidden which conflicts with the principles of Islam or abolishes a Sunnah. Saying 'Jum'ah Mubarak' does not do either. The Prophet صلى الله عليه وسلم has stated:

من سن في الإسلام سنة حسنة فعمل بها بعده كتب له مثل اجر من عمل بها ولا ينقص من اجرهم شئ ومن سن في

الإسلام سنة سيئة فعمل بها بعده كتب عليه مثل وزر من عمل بها ولا ينقص من اوزارهم شئ

Translation: Whoever introduces a good practice to Islam and that thing is acted upon after him, he will be rewarded equivalent to the reward of the people who followed this practice, without any reduction in their rewards. And whoever introduces an evil practice to Islam and that thing is acted upon after him, sin will be written for him, equivalent to the sin of all the people who followed this practice, without any reduction in the sin written for them. (Sahih Muslim, Vol 1, Pg 341, Karachi)

It says in another Hadith:

شر الأمور محدثاتها وكل بدعة ضلالة

Translation: The worst matters are the newly invented ones and every Bid'ah (invention) is misguidance. (Mishkat Al-Masabih, Vol 1, Pg 27, Lahore)

Explaining this hadith, it is written in *al-Mirqat*:

اي كل بدعة سيئة ضلالة لقوله عليه السلام: من سن في الإسلام سنة حسنة -- الخ

Translation: i.e. every **evil** invention (Bid'ah) is misguidance because The Holy Prophet صلى الله عليه وسلم has said: "Whoever introduces a good practice to Islam...(the entire Hadith has been mentioned above)" (Mirqat Al-Mafatih, Vol 1, Pg 337, Quetta)

'Allama Ibn Hajar 'Asqalani has narrated from Imam Shafa'i that:

قال الشافعي البدعة بدعتان محبودة ومذمومة فباوفاق السنة فهو محبودة وما خالفها فهو مذموم

Translation: Imam Shafa'i has stated: "Bid'ah has 2 types: Commendable Bid'ah and objectionable Bid'ah. That which is according to Sunnah is commendable and that which opposes the Sunnah is objectionable.

Moreover, many things are permissible, commendable or at times even Wajib despite being Bid'ah. 'Allama Ibn Hajar Haitami has stated:

تنقسم الى خمسة احكام يعنى الوجوب والندب والخ وطريق معرفة ذلك ان تعرض البدعة على قواعد الشرع فاي حكم دخلت

فيه فهي منه فمن البدع الواجبة تعلم النحو الذي يفهم به القرآن والسنة ومن البدع المحرمة مذهب نحو القدرية ومن

البدع المندوبة احداث نحو المدارس والاجتماع لصلاة التراويح ومن البدع البهاحة البصافحة بعد الصلاة --- الخ

Translation: There are 5 types of Bid'ah: Wajib Mustahab etc. and the way to recognise them is that when the Bid'ah is examined under the laws of Shari'ah then whatever ruling it comes under is how it will be treated. So an example of a Wajib Bid'ah would be teaching the science of Nahw (Arabic grammar) with which The Quran and Ahadith can be understood. A Haram Bid'ah would be the misguided beliefs of the Qadriya (قدريه) sect. A preferred Bid'ah would be opening schools and congregating for the Taraweeh Prayer. A permissible Bid'ah would be shaking hands after praying. (Fatawa Hadithiyya, Pg 150, Karachi)

If someone, despite all of these proofs, insists that saying 'Jum'ah Mubarak' is impermissible and considers it forbidden, that person must bring clear citations of Sharai texts because it is necessary to have proof before calling something disliked, impermissible or forbidden.

The scholars have said that it is necessary to have clear proof before labeling something Makruh. 'Allama Ibn 'Abideen Shami has stated:

ثبوت الكراهة اذ لا بد لها من دليل خاص

Translation: To label something Makruh, there must be proof that specifically proves it to be Makruh. (Radul Muhtar, Vol 1, Pg 267, Peshawar)

Note: For more detail regarding the felicitations that have been common amongst Muslims, please refer to the book of Imam Jalal al-Din Suyuti titled: وصول الامانى باصول التهاني

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ knows best.)

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