

Islam Question & Answer

General Supervisor:
Shaykh Muhammad Saalih al-Munajjid

318438 - Adhkaar on Friday

the question

Are there any authentic hadiths/sunnahs regarding which specific surahs, supplications, phrases etc, we should recite every Friday, and how many times on a Friday we should recite them?

Detailed answer

Praise be to Allah.

Friday is one of the blessed days on which it is mustahabb (encouraged) to remember Allah, may He be exalted, a great deal in general terms.

Allah, may He be exalted, says (interpretation of the meaning):

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah , and remember Allah often that you may succeed”

[al-Jumu'ah 62:10].

Adhkaar that are mustahabb on other days are even more mustahabb on Friday, because of the virtue of this day.

An-Nawawi (may Allah have mercy on him) said:

You should understand that every dhikr that may be recited on days other than Friday may be recited on Friday too, and it is more encouraged to remember Allah a great deal on this day than on other days.

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End quote from al-Adhkaar (p. 71).

Among the most important adhkaar are the adhkaar for morning and evening. We have mentioned a number of them previously, in the answer to question no. [217496](#). For more information about the time when they are to be recited, please see the answer to question [22765](#).

With regard to specific adhkaar [on Friday]:

Firstly:

Sending a great deal of blessings upon the Prophet (blessings and peace of Allah be upon him):

It was narrated that Aws ibn Aws said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "One of the best of your days is Friday. On it Adam was created, on it he died, on it the Trumpet will be blown and it all creatures will swoon. So send a great deal of blessings upon me on that day, for your blessings will be shown to me."

They said: O Messenger of Allah, how will our blessings be shown to you when you will have disintegrated? He said, "Allah, has forbidden the earth to consume the bodies of the Prophets."

Narrated by Abu Dawood (1047), an-Nasaa'i (1374) and Ibn Maajah (1085). Classed as saheeh by al-Albaani in Saheeh Sunan Abi Dawood (4/214); he said: Its isnaad is saheeh according to the conditions of Muslim. It was also classed as saheeh by Ibn Hibbaan and an-Nawawi. End quote.

Secondly:

Reciting (or reading) Soorat al-Kahf.

It was narrated from Abu Sa'eed al-Khudri (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "Whoever recites (or reads) Soorat al-Kahf on Friday, he will be granted light from one Friday to the next." Narrated by al-Haakim in al-

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Mustadrak (2/368). He said: This is a hadith of which the isnaad is saheeh, although they [al-Bukhaari and Muslim] did not narrate it. It was classed as saheeh by al-Albaani in Irwa' al-Ghaleel (3/93).

Thirdly:

One should be keen to constantly call upon Allah [du'aa'] throughout the day on Friday.

It was narrated from Abu Hurayrah that the Messenger of Allah (blessings and peace of Allah be upon him) mentioned Friday, and said: "In it there is a time when, if a Muslim happens to be standing and praying at that time, asking Allah, may He be exalted, for something, He will give it to him" - and he gestured with his hand to indicate how short that time is. Narrated by al-Bukhaari (935) and Muslim (852).

There are many views concerning the definition of that time, the strongest of which are two views, as was explained by Ibn al-Qayyim (may Allah have mercy on him), who said: The most likely of these views to be correct are two which are referred to in the proven hadiths; one of them is more likely to be correct than the other.

The first view is that this time is from when the imam sits [on the minbar] until the prayer is over. The evidence for this view is the report narrated by Muslim in his Saheeh from Abu Burdah ibn Abi Moosa, that Ibn 'Umar said to him: Did you hear your father narrate anything from the Messenger of Allah (blessings and peace of Allah be upon him) concerning the hour (time when du'aa's are answered) on Friday? He said: Yes, I heard him say: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "It is between the time when the imam sits [on the minbar] until he finishes the prayer."

The second view is that it is after 'Asr, and this is the view which is more likely to be correct. It is the view of 'Abdullah ibn Salaam, Abu Hurayrah, Imam Ahmad, and others. The evidence for this

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view is the report narrated by Ahmad in his Musnad from Abu Sa'eed and Abu Hurayrah, that the Prophet (blessings and peace of Allah be upon him) said: "On Friday there there is a time when, if a Muslim happens to ask Allah, may He be glorified and exalted, for something good, He will give it to him. That time is after 'Asr."

Abu Dawood and an-Nasaa'i narrated from Jaabir that the Prophet (blessings and peace of Allah be upon him) said: "Friday is twelve hours, when no Muslim asks Allah, may He be glorified and exalted, for anything but Allah, may He be glorified and exalted, will give it to him. Seek it at the end of the time after 'Asr."

This is the view of most of the early generations (salaf), and it is supported by most of the hadiths.

The next strongest view is that it is the time of prayer.

The other views have no evidence to support them.

In my view, the time of prayer is also a time when there is strong hope of du'aa's being answered, for both of them are times when du'aa's are answered. Even though the time referred to in the hadith is the last hour after 'Asr, because it is a specific time of the day that cannot be brought forward or put back, as for the time of the prayer, it is connected to the prayer and may be brought forward or put back, because the gathering of the Muslims, their prayer and their humble beseeching of Allah, may He be exalted, have an impact on the supplication being answered. So the time when they gather is a time when it is hoped that supplications will be answered. Thus all the hadiths may be reconciled and we understand that the Prophet (blessings and peace of Allah be upon him) urged his ummah to call upon Allah and beseech Him at these two times.

End quote from Zaad al-Ma'aad (1/377-382).

An-Nawawi (may Allah have mercy on him) said:

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The scholars of the earlier and later generations differed concerning this time, and there are many views that are widely known among the Muslims. I have compiled all the views that mentioned it in Sharh al-Muhadhdhab, and explained who expressed these views, and that many of the Sahaabah were of the view that it is after 'Asr. What is meant by standing praying is waiting for the prayer, because the one who is waiting for the prayer is in a state of prayer.

End quote from al-Adhkaar (p. 144).

And Allah knows best.