

Reviving a Sunnah:

Dua on Friday Shortly Before Maghrib

Among the many practices encouraged in the Qur'an and the Sunnah is that of supplication, or dua. Allah ﷻ says in the Qur'an, **"Call onto Me, I will answer you."**¹ The Prophet ﷺ said, **"Dua is worship."**² Dua is our chance to make our pleas and requests to Allah ﷻ. Throughout the year there are several times wherein duas are more readily accepted. Among these times is on the day of Jumu'ah – or specifically – shortly **before the entrance of Maghrib** on Friday.

1. The Prophet ﷺ once mentioned Jumu'ah (Friday), saying, **"In it (Friday) is such a time wherein any Muslim who happens to be standing in prayer, asking Allah for anything, Allah will give it to him,"** and then he gestured with his hand, indicating to it being a short amount of time.³

The question is: what time is this on Jumu'ah wherein duas are readily accepted? There are a number of scholarly views on this topic.⁴ Hereunder we will provide evidences that demonstrate it is the time shortly before Maghrib comes in.

2. 'Abdullah ibn Salam ؓ narrates that he once asked the Prophet ﷺ about this hour, to which he ﷺ responded, **"It is the last hour from the hours of the day (i.e. towards the end of Asr before Maghrib)."** Abdullah ibn Salam ؓ responded, **"But this is not a time wherein salah is performed,"** to which the Prophet ﷺ said, **"Rather, when the believing slave performs salah, then sits, and nothing holds him back except the salah, then (it is as if) he is in salah."**⁵

According to the previous Hadith, this is a time wherein a Muslim is engaged in prayer. However, salah is prohibited shortly before the entrance of Maghrib. Thus,

¹ 40:60

² *Sunan al-Tirmidhi* 2969; declared *Sahih* by Imam al-Tirmidhi

³ *Sahih al-Bukhari* 945

⁴ Those interested may see *Fathul Bari* 3/696-713 under Hadith # 935. The view that it is the time before Maghrib was the held by a large group of scholars such as: Imams Ahmad, Ishaq ibn Rahawayh, Ibn 'Abdul Barr, and some Shafi scholars. I have found this view to be maintained by most of my Hanafi mashaikh.

⁵ *Sunan ibn Majah* 1139, declared *Sahih* by Hafiz ibn Hajar al-'Asqalani in *Nataij al-Afkar* 2/434, as well as by Hafiz al-Busiri in his *Zawaid ibn Majah* 376 and declared *Hasan* by Imam al-Nimawi in *Athar al-Sunan* 878 as well as by Shaikh Shu'aib Arnaut in his footnotes on *Sunan ibn Majah*.

the Prophet ﷺ clarifies that one is not required to be physically praying, but his statement was regarding someone who was awaiting the prayer, as he is in the ruling of someone in prayer.

3. Abu Sa'id رضي الله عنه and Abu Hurairah رضي الله عنه narrate that the Prophet ﷺ said, **“Indeed on the day of Jumu’ah there is such a time wherein if any Muslim asks Allah for anything good, Allah will give it to him, and it is after ‘Asr.’”**⁶
4. Jabir رضي الله عنه narrates that the Messenger of Allah ﷺ said, **“The day of Jumu’ah has twelve hours. Any Muslim found therein asking Allah for anything, Allah will give it to him. Seek it (the special hour) during the final hour after ‘Asr.’”**⁷
5. Salamah ibn Abdur Rahman رضي الله عنه narrates that a group of people from the companions of the Messenger of Allah ﷺ gathered and discussed the special time (when duas are accepted) on the day of Jumu’ah. They eventually dispersed and they all agreed that it is during the final hour on the day of Jumu’ah.⁸

The above narrations demonstrate that the hour when duas are accepted is in the few minutes (approximately 5-10 minutes) before the Maghrib time enters. Thus, it is critical that we act upon these narrations by sitting shortly before the Maghrib time on Jumu’ah and engage in fervent dua, supplicating for ourselves, our families, and the Muslims at large.

⁶ *Musnad Ahmad* 7688, declared *Sahih* by Imam al-Nimawi in *Athar al-Sunan* 879. Shaikh Shuaib Arnaut says *Sahih bi Shawahidihi*.

⁷ *Sunan Abu Dawud* 1048, declared *Hasan* by Imam al-Nimawi in *Athar al-Sunan* 880 and *Qawi* (strong in terms of authenticity) by Shaikh Shu’aib Arnaut in his footnotes on *Sunan Abu Dawud*.

⁸ *Sunan Sa’eed ibn Mansur* as quoted by Hafiz ibn Hajar al-‘Asqalani in *Fath al-Bari* 3/711; declared *Sahih* by Hafiz ibn Hajar in the same reference as well as by Imam al-Nimawi in *Athar al-Sunan* 883