



It is anticipated that this year's Eid ul Fitr would fall on a Friday (Day of Jum'ah). If this occurs, the question which will be asked is: "Do we still have to perform Jum'ah?" In this regard some statements have been made that Muslims do not have to perform Jum'ah Salaah. However, according to the majority of scholars, Jum'ah salaah must be performed, and this is in accordance to the Sunnah of the Prophet Muhammad (SA).

The differences of opinion held by the Imams of Islamic Jurisprudence in this regard are as follows:

- (1) Imam Ahmad (A.R) holds the view that one has the choice to perform the Jum'ah salaah.
- (2) Imam Shafie (A.R) says that only the people from the far off villages are allowed to forego the Jum'ah salaah. They can also perform it if they wish to do so.
- (3) Imam Abu Hanifa and Imam Maalik (A.R) are of the opinion that whenever Eid and Jum'ah fall on the same day, then those upon whom Jum'ah is compulsory, must perform both the Eid and the Jum'ah salaah.

These differences amongst the Imams are supported by the following proofs:

(1) Imam Ahmad (A.R) takes his proof from a Hadith mentioned by Ibn Majah and Abu Dawood, taken from Ibn Abbas (R.A) from the Prophet (SA) who said, "Two Eids have come together on your day today. Whosoever wishes, let Eid suffice for his Jum'ah (i.e. it is enough for him to perform Eid alone and to forego the Jum'ah) but we would perform the both." (سنن ابن ماجه - باب ما جاء فيما \

سنن أبي داود - إذ وافق يوم الجمعة يوم عيد اجتماع العیدان فی يوم (Ibn Majah; Sunan Abu Dawood)

The other scholars (i.e. Imam Shafie, Imam Abu Hanifa and Imam Malik) take their proof from the following Ahaadith:

1. Ibn Shihab mentions from Abu Ubaid who says, "I witnessed Eid with Uthman bin Affan. He came, performed the Salaah, gave the sermon and then said, "Certainly in your day today, two Eids have come together. Whosoever from the villagers wishes to wait for Jum'ah let him wait. If he wishes to return then I have permitted him." (موطأ مالک - الأمر بالصلاة قبل

(الخطبة فی العیدین \ صحیح البخاری - باب ما یؤکل لحم الضاحی وما یتزود منها (Muwatta Malik; Sahih Al Bukhari)

The same sanad (narration) of this Hadith has been used by Imam Bukhari in The chapter of fasting on Eid day' (which indicates that the sanad used is authentic).

2. Ibraheem bin Muhammad mentions from Ibraheem bin Uqba from Umar bin Abdul Aziz who said that two Eids came together (i.e. Jum'ah and Eid on one day) during the time of the Prophet (SA). He, the Prophet then said, "Whoever wishes to sit (and remain for Jum'ah Salaah) from amongst the villagers, let him sit (and remain) without any harm".

(السنن الکبری للبیهقی - باب اجتماع العیدین بان یوافق يوم العید) (Sunan Al Kubra-Baihaqi)

(As mentioned by Imam Shafie, the Sanad (narration) is Hassan, Mursal. Ibraheem bin Uqba is from amongst the narrators of Saheeh Muslim and is authentic. Umar bin Abdul Aziz was the Ameerul Mumineen and a righteous Tabiee, his Mursal Hadith is therefore accepted by the scholars. This Mursal Hadith is also supported by another Hadith which is Marfu' (Hadith traced back directly to the Prophet SA) and Mawsuul (Hadith with an uninterrupted narration), which

also indicates that the concession to leave was specifically for the villagers. Both Marfu' and Mawsuul Ahaadith are accepted and are very reliable according to all scholars of Hadith. This Hadith is narrated by Imam Baihaqi and taken from Sufyan bin Uyaina from Abdul Aziz bin Refai from Abu Salih from Abu Hurairah. According to the Usul of Hadith, whenever a Mursal Hadith is supported by a Mawsuul Hadith then it becomes a proof according to all scholars). After looking at these traditions, it can be clearly seen that the allowance to leave out Jum'ah Salaah was not a general one, but was specific to a certain group of people for a certain reason. As such, those people upon whom Jum'ah has become essential must not neglect their Jum'ah Salaah.

The reasons for the performance of Jum'ah Salah on the day of Eid are: –

(1) The establishment of Jum'ah is evident from the Holy Quraan, which is the strongest source of proof in the Shariah. About this, Allah says in the Holy Quran (O you who believe, when {the Adhan} is called for the prayer on the day of Jumu'ah {Friday}, then proceed to the remembrance of Allah and leave off trade. That is better for you, if you only know). A Hadith, which is termed Khabrul-Wahid, (Solitary Hadith) cannot change this law. (The Hadith which was used to allow leaving off Jum'ah is Khabrul Wahid)

(2) Establishing the Jum'ah Salah is Fardh, while Eid is Sunnah/Wajib. A Sunnah/Wajib cannot be used to remove a Fardh act.

(3) The Hadith reported by Ibn Maajah and Abu Dawood indicates to us that the addressees of the Prophet's words "Whosoever amongst you" were 'the villagers'. It is so because he further added, "But we would perform the both". Here the "we" referred to the Prophet (SA) and the people of Madina.

(4) During the time of the Prophet (SA) and also after his time, people came from far off villages, especially for the Eid Salaah. When the day of Eid coincided with Jum'ah it would have been very difficult for them to remain in the city to perform Jum'ah Salaah, since they would have to remain from the morning until midday, or travel on their animals all the way back to their villages, and upon arriving, start their journey again to return for Jum'ah. Recognizing this great difficulty upon them, the Prophet (SA) gave them the concession to leave after the Eid Salaah if they wished to do so. However, he informed them that he and the other Muslims would be performing the Jum'ah by saying, "But we would perform the both."

(5) The action of Uthman (R.A) was done in the presence of the great companions of the Prophet (SA), and he was not condemned, criticized nor considered wrong or against the Sunnah.

On this topic some scholars have mentioned three other Ahaadith, which according to them, give some allowance for Jum'ah to be neglected. These Ahaadith as well as a proper explanation of them are as follows:

(1) The first Hadith is from Zaid bin Arqam. Zaid was asked by Muawiyah, "Have you ever witnessed two Eids coming together (i.e. Eid and Jum'a) with the Messenger of Allah (SA)?" Zaid said, "Yes. He performed Eid at the beginning of the day and gave a concession for Jum'a by saying, "Whosoever wishes to join the both (i.e. perform Eid and Jum'ah) let him join."

(Ibn Majah; Sunan Abu Dawood) (سنن أبي داود - إذ وافق يوم الجمعة يوم عيد \ سنن ابن ماجه - باب ما جاء فيما اجتمع العیدان فی يوم)

Allama Shawkani writes that this has also been mentioned by Nasai and Hakim and Ali bin Al Madini has considered it Saheeh. However, in the Sanad there is Ayas bin Abi Ramla who is Majhuul (Unknown).

### **Explanation of this Hadith**

The scholars have mentioned that this Hadith cannot be used as an evidence to neglect the Jum'ah Salaah because Ayas bin Abi Ramla is unknown. Although some scholars have accepted him, others have written against him in the following manner: –

(i) The famous Muhadith Ibnul Munzir states, “This Hadith is not evident” because Ayas the narrator from Zaid bin Arqam is unknown.

(ii) Hafiz states in his book ‘Tahzeebut Tahzeeb’, “Only one person mentioned a Hadith from Ayas and he is Uthman bin Al Mughira Thaqafi.” The same is mentioned by Ibn Hiban.

(iii) Hafiz Dhahabi in his book ‘Al Meezan’ has mentioned Ayas as unknown. The same is mentioned in At Taqreeb.

(iv) No other Raawi (narrator) has narrated any Hadith from him except Uthman bin Al Mughira.

(v) Besides this hadith, no other Hadith is known from him.

Such cases as above, make a narrator, ‘unknown’. According to the Usul of the traditionists, “A narrator cannot become accepted, except that for (at least) the minimum of two authentic narrators, narrate from him. This has not been the case of the Hadith mentioned by Zaid bin Arqam. Therefore, this Hadith remains weak because of the undisputed unknown narrator. Such Hadith cannot influence a law which is established from the most authentic source (i.e. Jum'ah from the Quraan).

(2)The second Hadith is mentioned from Abu Hurairah from the Prophet (SA) who said, “Certainly, two Eids have gathered on this day of yours, whosoever wishes, let Eid suffice for him for Jum'ah, but we would be performing the both.”

(سنن أبي داود – إذ وافق يوم الجمعة يوم عيد \ سنن ابن ماجه – باب ما جاء فيما اجتمع العیدان فی يوم) (Ibn Majah; Sunan Abu Dawood)

Allama Shawkani writes that Hakim has also mentioned this Hadith. Ahmad bin Hanbal and Dar Qutni have considered its Mursal as Saheeh.

### **Explanation of this Hadith**

This Hadith is a Mursal Hadith, which is narrated by Baqiya from Shu'ba. In this Mursal Hadith, it is mentioned that Abu Hurairah has narrated it, while in the version of Ibn Majah it is mentioned that Ibn Abbas narrated it. This is doubtful.

Even if this Hadith is accepted, then it is very clear that those who were addressed by the Prophet (SA) as having a choice were the villagers. That which indicates to this understanding is the fact that the Prophet said to them “But we would perform the both”. It therefore means that “whosoever” referred to those villagers who travelled from far off villages to be present for the Eid Salaah. They were allowed to return for fear of hardship on them. As for the Prophet (S.A.W) and the Muslims in Madinah, they all performed the Jum'ah Salah. This is evident from the words of the Prophet (S.A.W) when he said, ‘but we would be performing the both’.

This is also evident in the Mursal Hadith reported by Umar bin Abdul Aziz in which he states that; “Two Eid came together (i.e. Eid and Jum'ah) on the same day during the time of the Prophet (SA). The Prophet then said, “Whoever amongst the villagers wishes to sit (and remain), let him sit and remain without any harm.”

(3)The third Hadith, which is quoted by Allama Shawkani, is from Wahab bin Kaisan. He says that Jum'ah and Eid came together on one day during the time of Ibn Zubair, and he delayed coming out for Eid until the day reached high (it was close to midday). Then he came out and delivered the Khutba, then he performed Salaah, but he did not perform Salaah for the people on Jum'ah day. Wahab says, "I mentioned this to Ibn Abbas, he (Ibn Abbas) said, "Ibn Zubair has done according to the Sunnah. (سنن أبي داود - إذ وافق يوم الجمعة يوم عيد) (Sunan Abu Dawood)

In another narration reported by Abu Dawood it states "He (Ibn Zubair) did not exceed upon the two Rakaahs until he performed Asr." (سنن أبي داود - إذ وافق يوم الجمعة يوم عيد) (Ibn Sunan Abu Dawood)

### **Explanation of this Hadith**

The scholars state that this incident cannot be used as an evidence because other companions and Tabi'ee besides Ibn Abbas did not approve of it, and as such, a matter which was not approved by the general Sahabahs cannot have consensus upon it. It should be known that both Ibn Abbas and Ibn Zubair were young children during the time of the Prophet (SA). It is quite possible that they were aware of the statement 'Whosoever wishes amongst you', and based their opinions upon it, not understanding who were the addressees of that statement.

Another important point to note, is that the above tradition in no way indicates to us that Jum'ah was neglected. The reason is that it mentions that Ibn Zubair delivered the Khutba first and then performed Salaah which is the identical practice of Jum'ah, for certainly, it is known as a practice of the Prophet (SA) that for Eid, the Salaah is performed first and then the Khutba is delivered. Therefore, what Ibn Zubair did was due to the occurrence of both Jum'ah and Eid on the same day, he intentionally delayed Eid close to Zawal and combined the both by performing Jum'ah before Zawal. The proof for this is the narration of Abu Dawood about the same incident mentioned by Ata bin Abi Ribah who says that, he (Ibn Zubair) joined the both and performed two Rakaahs.

Another proof is that according to the narration of Abu Daud, which is also mentioned by Allama Shawkani, it states 'that he (Ibn Zubair) did not exceed upon the two Rakaahs until he performed Asr'. It is very clear that when one cannot perform Jum'ah, he must perform Zuhr Salaah. If it is understood that Ibn Zubair performed only Eid of two Rakaahs and did not perform Jum'a and the narrator is saying that the only other Salaah be performed after the two Rakaah is Salaatul Asr, then the question is, 'Why didn't Ibn Zubair perform his Zuhr Salaah?' This objection would not remain if it is said that the two Rakaahs he performed was Jum'ah and the only Salaah after Jum'ah is Asr.

### **Conclusion**

From these Ahaadith and explanations, it is concluded that when Eid falls on the day of Jum'ah (Friday), then the Jum'ah Salah with its khutba must be done and cannot be neglected.

If one's objective is to follow the Sunnah or Hadith, then the correct thing to do is to perform both the Eid and Jum'ah, since the Prophet (SA) himself, performed the both.

It is also evident that there is no single clear tradition, which gives any general concession of foregoing Jum'ah Salaah. On the other hand, many traditions state that the concession was not general, instead, it was specific to the villagers who lived far from the city of Madina.

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