

JUMU'AH SALAAH ON THE DAY OF EID

Question

Is it true that if the Day of Eid falls on a Friday, the Jumu'ah salaah for that particular day becomes optional and could therefore be omitted?

Answer

The above is the opinion of the Hambali madhab. The Hanafi, Maaliki and Shaafi'i madhabs disagree. (In the rest of our answer these three madhabs will be referred to as the jamhoor i.e. the majority.)

The Hambali Proof

The Hambali opinion is based on a hadith recorded in the Sunan of Ibn Maajah that Rasulullah sallallahu alaihi wasallam said on an occasion like this, "You have two eids today. Hence, whoever desires, the eid salaah will suffice him for the jumu'ah salaah. However, Allah willing, we will perform the jumu'ah salaah."¹

The meaning of this hadith is that the Day of Jumu'ah is itself a (weekly) eid. Hence, there would be two eids on one day if the Day of Eid falls on the Day of Jumu'ah. So if anybody performs the Eid salaah, he does not have to perform the jumu'ah salaah.

¹ Sunan Ibn Maajah Pg.203

Response on Behalf of the Jamhoor

1. This hadith is weak. One of its narrators, Baqiyyah, is guilty of a blameworthy phenomenon termed tadlees by the experts of hadith.²
2. According to some versions of this hadith, the chain of transmission is broken between the Taabi'i and Rasulullah sallallahu alaihi wasallam (i.e. the Sahaabi between the Taabi'i and Rasulullah sallallahu alaihi wasallam is not mentioned). This type of hadith is called mursal. Daaraqutni (a great authority in hadith) and even Imaam Ahmad regard this version as more correct.³

Although many fuqahaa including Imaam Abu Haneefah and Imaam Maalik (ra) regard the mursal hadith as sufficient evidence for the deduction of shar'i laws, it cannot oppose the proofs that indicate the general compulsion of jumu'ah salaah on every Friday even if it be the Day of Eid.

3. Due to the nature of its chain of transmission, this hadith is classified as khabr-ul-waahid and dhanni (non-categorical). On the contrary, the compulsion of jumu'ah on every Friday including the Day of Eid is established from the 'umoom (general implication) of the aayah, "When the call is made to salaah on the Day of Jumu'ah, then hasten to the

² I'laa-us-Sunan V.8 Pg.93

³ I'laa-us-Sunan V.8 Pg.93

remembrance of Allah”.⁴ This aayah is qat’i (categorical) and cannot be opposed by the hadith cited above.⁵

4. Even if this hadith is free of the defects referred to above, we understand from another version recorded in the Sunan of Abu Da’ud that this concession was not meant for everybody. It was only meant for people who would come from outside Madeenah to perform the eid and jumu’ah salaats. In this version of the hadith Rasulullah sallallahu alaihi wasallam said, “You have two eids today. So whoever among the residents of the ‘aaliyah wishes to wait for jumu’ah should do so and whoever wishes to return, then I grant him permission.”

‘Aaliyah refers to villages outside Madeenah. The closest was four miles from Madeenah. Being outside Madeenah, jumu’ah was not compulsory on the residents of these villages. Nevertheless, they would attend the jumu’ah and eid salaahs without fail. Now when the Day of Eid fell on a Friday, they had two options. The first option was to return to their villages and return for the jumu’ah salaah. This option was quite difficult, actually impractical. By the time they would reach home, they would have to return to Madeenah for the jumu’ah salaah. The other option was to perform the eid salaah and then wait for the jumu’ah salaah. Obviously, this too would inconvenience the villagers, especially when we consider that the eid and jumu’ah were

⁴ Surah Al-Jumu’ah Aayah 9

⁵ I’laa-us-Sunan V.8 Pg.93

not even compulsory on them. Hence, Rasulullah sallallahu alaihi wasallam permitted them to return to their villages without performing the jumu'ah salaah.

An indication that Rasulullah sallallahu alaihi wasallam was only referring to the villagers from outside Madeenah is that when he said, "However, Allah willing, we will perform the jumu'ah salaah", the "we" refers to Rasulullah sallallahu alaihi wasallam and the residents of Madeenah.⁶

The claim that the above concession was only for the villagers from outside Madeenah is also supported by narrations from Uthmaan bin Affaan (ra)⁷ and Umar bin Abdil-Azeez (ra).

5. Eid salaah is waajib according to the Hanafi madhab and sunnah according to the Maaliki, Shaafi'i and Hambali madhabs. In short, nobody regards the eid salaah as fard. On the contrary, jumu'ah salaah is fard. Can a fard action be waived due to fulfilment of an action that is not even fard?⁸

Another Hambali Proof

Another proof cited in support of the Hambali opinion is the hadith of Zaid bin Arqam (ra) in which he said, "Nabi sallallahu alaihi wasallam led the eid salaah and then granted concession for (omitting) the jumu'ah salaah. Thus, he said: whoever desires

⁶ I'laa-us-Sunan V.8 Pg.93-94

⁷ Mu'atta Imaam Maalik Pg.63

⁸ Maqaalaat-al-Kawthari (citing Ibn Hazam) Pg.130

to perform the (jumu'ah) salaah may perform it."⁹ However, this hadith is also weak. The person narrating from Zaid bin Arqam (ra), Iyaas bin Abi Ramlah, is majhool (unknown). Due to him being majhool we are unable to verify his reliability and accuracy in narration. Hence, we cannot confirm the soundness of his narration.¹⁰ Furthermore, this hadith is also khabr-ul-waahid and dhanni (non-categorical).

A Third Proof Supporting the Hambali Opinion

Hambalis also cite the narration of Wahb bin Kaysaan that the Day of Eid fell on a Friday during the time of Ibn Zubair (ra). That day, he led the salaah late in the morning. After delivering a lengthy khutbah, he led the people in two rak'aats of salaah and did not perform the jumu'ah salaah. People criticised him for doing this. However, when Ibn Abbaas (ra) was informed of what Ibn Zubair (ra) had done, he said, "He practised the sunnah". The people then informed Ibn Zubair (ra) of Ibn Abbaas (ra)'s comments. Thus, he said, "I saw Umar (ra) do this when two eids (eid and jumu'ah) coincided on the same day during his khilaafat."¹¹ Abu Da'ud recorded the narration of Ataa which states, "On the Day of Eid, which was a Friday, Ibn Zubair led us in salaah in the early morning. We then went for the jumu'ah salaah but he did not come out (to lead the salaah). So we performed our salaah individually."¹²

⁹ Sunan Abu Da'ud Hadith 1070

¹⁰ I'laa-us-Sunan V.8 Pg.94-95

¹¹ Al-Mustadrak (as quoted in I'laa-us-Sunan)

¹² Sunan Abu Da'ud Hadith 1071

Our Answers

1. The fact that the people disapproved of and criticised this action of Ibn Zubair (ra) is proof of the weakness of this argument. In fact, there were many Sahaabah living in Makkah at that time. It is apparent from the above narration that besides Ibn Abbaas (ra), none of the others agreed with this action of Ibn Zubair (ra). How can a fard action (the compulsion of which is established through Qur'aan and ijmaa'/consensus of the entire ummah) be waived due to something which most people in the time of the Sahaabah disapproved of?
2. Besides, it is common knowledge that Ibn Zubair and Ibn Abbaas (ra) were quite young during the lifetime of Rasulullah sallallahu alaihi wasallam. Hence, when their opinion differs from the opinion of other more senior Sahaabah, preference should be given to the opinion of the more senior Sahaabah. We previously alluded to a narration from Uthmaan (ra) supporting our claim that the debated concession was only for the villages from outside Madeenah. Since he was a much more senior Sahaabi, preference should be given to his opinion over the opinion of Ibn Zubair and Ibn Abbaas (ra). Likewise, when none of the Sahaabah in the time of Ibn Zubair (ra) agreed with him besides Ibn Abbaas (ra), we should give preference to the opinion of the rest of the Sahaabah (ra).
3. In eid salaah the khutbah (sermon) is delivered after the salaah whereas in jumu'ah salaah it is delivered before the salaah. In the above incident of Ibn Zubair (ra), the khutbah

was delivered before the salaah. Does this not indicate that this narration is actually discussing the jumu'ah salaah and not the eid salaah? That being the case, this hadith is not proving the waiving of the eid salaah. Instead, it is proving that on this particular occasion Ibn Zubair (ra) performed the jumu'ah salaah before zawaal.¹³ This is obviously a totally different issue which is not the purpose of the present article.

4. The Hambalis also say that when the Day of Eid falls on a Friday, the jumu'ah salaah is waived for all those who attended the eid salaah besides the Imaam, unless if there is no congregation for him to lead in the jumu'ah salaah. Now, according to the narration of Ataa, there was a congregation waiting to perform the jumu'ah salaah behind Ibn Zubair (ra). Thus, Ibn Zubair (ra)'s failure to lead the jumu'ah salaah is not consistent with *ijmaa'*. Put differently, if the non-Hambalis are not practising on this hadith of Ibn Zubair (ra), the same could be said about the Hambalis. Complete practise on this hadith would demand waiving of jumu'ah salaah for the Imaam irrespective of whether there is a jumu'ah congregation or not.

Question

Did Ibn Zubair (ra) not say that, "I saw Umar (ra) do this when two eids (eid and jumu'ah) coincided on the same day during his khilaafat? In other words, *how do the non-Hambalis explain the*

¹³ I'laa-us-Sunan V.8 Pg.97

action of Umar (ra)? Alternatively, is the action of Umar (ra) not sufficient proof of the validity of the Hambali viewpoint?

Answer

The difference between the action of Umar (ra) and Ibn Zubair (ra) is that none of the Sahaabah disapproved of the former's action whereas all of them besides Ibn Abbaas (ra) disapproved of the action of the latter. Their tacit approval of Umar (ra)'s action indicates the presence of sound and valid reasoning which was known to all of them besides Ibn Zubair (ra). Thus, when he did the same thing as Umar (ra), they disapproved. Other than that, it is far-fetched that Sahaabah (ra) would approve of an action done by one Sahaabi yet disapprove of the same action when done by another Sahaabi.¹⁴

Conclusion

In conclusion, we wish to emphasise that our intention was not to criticise Imaam Ahmad (ra) and those who follow his madhab. Instead, our intention was merely to highlight the arguments of the jamhoor, especially the Hanafi madhab.

Muhammad Karolia
23rd Dhul-Hijjah 1438
14th September 2017

¹⁴ I'laa-us-Sunan V.8 Pg.96