

# When Eid Falls on a Friday

In the Name of Allāh, all praise is due to Allāh and may peace and blessings be upon the Messenger of Allāh.

This essay will discuss the fiqh rulings related to one of the two blessed days of ʿĪd coinciding with the Day of Jumuʿah. The primary focus of the discussion will revolve around whether a person is obliged to pray Jumuʿah on the day or not. I will be examining the disparate views of the jurists by presenting their arguments and evaluating their positions. I will attempt to demonstrate the soundest view concerning the issue and highlight any ensuing implications that may arise.

## The Opinions

The views of the jurists concerning whether a person is obliged to pray Jumuʿah on an ʿĪd day can be grouped into three overarching opinions:

### First Opinion – ʿĪd Prayer Does Not Suffice for Jumuʿah Prayer

The first opinion is that a person is obliged to pray the Jumuʿah prayer as the ʿĪd prayer alone does not suffice for it. The proponents of this view are of two types: those, such as Imām Mālik and Imām Abū Ḥanīfah, who contest that one must pray both the ʿĪd prayer, which they hold to be obligatory, and the Jumuʿah prayer.<sup>1</sup> The second group, represented by the prominent Zāhirī jurist Ibn Ḥazm,<sup>2</sup> adopt the view that the ʿĪd prayer is a highly recommended deed but not obligatory but they agree with their counterparts that Jumuʿah must be prayed.

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<sup>1</sup> Ibn Rushd, Muḥammad b. Aḥmad. *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, ed. Muḥammad Ṣubḥī al-Ḥallāq, 4 vols. Riyāḍ: Dār al-Mughnī, 1432/2011, vol. 1, p. 549; Ibn Anas, Mālik. *Al-Mudawwanah al-Kubrā*, 4 vols. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1415/1994, vol. 1, pp. 233-4; al-Nawawī, Abū Zakariyyā Muḥī al-Dīn b. Sharaf. *Kitāb al-Majmūʿ Sharḥ Muḥadhdhab li al-Shīrāzī*, Muḥammad Najīb al-Muṭṭī, 11 vols. Jeddah: Maktabat al-Irshād, [n.d.], vol. 2, p. 359.

<sup>2</sup> Ibn Ḥazm, Abū Muḥammad ʿAlī b. Aḥmad b. Saʿīd. *Al-Muḥallā Sharḥ al-Mujallā*, Aḥmad Muḥammad Shākir (ed.), 2<sup>nd</sup> Edition, 8 vols. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1422/2001, vol. 5, p. 63.

The evidences stated to support the opinion that one is obliged to perform the Jumu‘ah prayer on an ‘Īd day includes the verse from Sūrat al-Jumu‘ah which establishes the general obligation for the performance of the service:

“Believers! When the call to prayer is made on the day of Jumu‘ah, hurry towards the reminder of Allāh and leave off trading – that is better for you if you but knew.” [62:9]

The Qur’ānic text, they argue, takes precedence over the Sunnah in instances where there appears to be a clash since the Sunnah cannot abrogate any passage in the Qur’ān. Ibn Ḥazm further questions the strength of two of the narrators of the reports which indicate one is not required to pray Jumu‘ah<sup>3</sup> – we shall look at these later inshā’Allāh. One final point the eminent Ḥanbalī jurist Ibn Qudāmah mentions when citing the evidences and arguments used to support the first opinion is that both prayers are independently obligatory thus one cannot be dropped for the other<sup>4</sup> i.e. two independent obligations have to be performed independently and cannot be fused together.

### **Second Opinion - ‘Īd Prayer Suffices for Jumu‘ah Prayer Unless One Lives Locally**

The second opinion is that one must attend the Jumu‘ah prayer if he lives locally otherwise, those living on the outskirts of a town or city are excused from attending the Jumu‘ah prayer. The evidences cited in support of this opinion include a report mentioned in al-Bukhārī’s *Ṣaḥīḥ*:

Abū ‘Ubayd the client of Ibn Azhar stated, “I witnessed ‘Īd with ‘Uthmān b. ‘Affān رضي الله عنه and that day was Jumu‘ah so he prayed before the sermon and then addressed the people, “O people, today is a day in which two ‘Īds have gathered. So whoever from Ahl al-‘Awālī would like to wait for Jumu‘ah then let him do so and whoever wishes to return then I permit him to do that.”<sup>5</sup>

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<sup>3</sup> Ibid.

<sup>4</sup> Ibn Qudāmah, al-Muwaffaq al-Dīn Abū Muḥammad ‘Abd Allāh b. Aḥmad al-Maqdisī. *Al-Mughnī*, 5<sup>th</sup> Edition, eds. ‘Abd Allāh b. ‘Abd al-Muḥsin al-Turkī and ‘Abd al-Fattāḥ Muḥammad al-Ḥalw, 15 vols. Riyāḍ: Dār ‘Ālam al-Kutub, 1419/1999, vol. 3, p. 242.

<sup>5</sup> al-Bukhārī, Muḥammad b. Ismā‘īl. *Ṣaḥīḥ al-Bukhārī*. Riyāḍ: Dār al-Salām, 1419/1999, p. 990, no. 5572.

An additional evidence cited is a report attributed to ‘Umar b. ‘Abd al-‘Azīz in which he said, “Two ‘Īds combined during the time of the Prophet ﷺ so he said,

“Whoever wishes to sit from Ahl al-‘Awālīyah then let him sit without pressure.”<sup>6</sup>

In discussing the narration of ‘Uthmān رضي الله عنه, al-Nawawī states that it is used to allow Ahl al-‘Awālī to miss Jumu‘ah on an ‘Īd day<sup>7</sup>. The term al-‘Āliyah refers to a village in Madīnah in the eastern direction and Ahl al-Sawād refers to the people of the villages who can hear the call to prayer and upon whom attendance of Jumu‘ah is obligatory in the city on non-‘Īd days.<sup>8</sup> Al-Shīrāzī states in the text al-Nawawī is explaining that ‘Uthmān رضي الله عنه was not censured by anyone at all for his actions<sup>9</sup> thereby indicating the approval of the Companions رضي الله عنهم who would have otherwise spoken out against him if his actions were incongruent with the Sunnah.

Al-Shīrāzī further opines that the reason for their concession was that that if they had stayed around for the Jumu‘ah they would not have been able to enjoy ‘Īd and going back home and returning for Jumu‘ah would have been difficult for them thus the omission of Jumu‘ah obviates that difficulty.<sup>10</sup> He also states, that some of the Shāfi‘iyyah though say Jumu‘ah is obligatory upon whomever it is normally obligatory upon on any other day and he must pray it along with the city dwellers. The first position, however, is what is stated in *al-Umm* to which we now turn.<sup>11</sup>

After mentioning both of these reports, al-Shāfi‘ī mentions in *al-Umm* that if the Day of al-Fiṭr coincides with a Friday then the Imām should pray the ‘Īd prayer at the time it is permitted to do so and then announce to the congregation - other than the residents of the city - that they may return to their families and not return for Jumu‘ah.<sup>12</sup> Thus they had a

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<sup>6</sup> al-Shāfi‘ī, Muḥammad b. Idrīs. *al-Umm*, 2<sup>nd</sup> Edition, Dr. Rif‘at Fawzī ‘Abd al-Muṭṭalib (ed.), 11 vols. al-Manṣūrah: Dār al-Wafā’, 1425/2004, vol. 2, p. 515-6.

<sup>7</sup> Al-Nawawī, Majmū‘, vol. 2, p. 359.

<sup>8</sup> Ibid, p. 358.

<sup>9</sup> Ibid, p. 358.

<sup>10</sup> Ibid, p. 358.

<sup>11</sup> Ibid, p. 358.

<sup>12</sup> Al-Shāfi‘ī, *al-Umm*, vol. 2, p. 516.

choice to remain until they performed Jumu‘ah or to come back again for Jumu‘ah in order to pray it if they wished. If they were unable to do that then there would be no harm. Al-Shāfi‘ī then explicitly states that even if it is the day of ‘Īd it is still impermissible for local residents to miss the Jumu‘ah service except for those who had a legally valid excuse. He concludes by stating that this also applies if it is ‘Īd al-Aḍḥā.<sup>13</sup>

Thus the position of the Shāfi‘ī school of law, as described by al-Nawawī and of course the eponym of the school itself, al-Shāfi‘ī, is that it is obligatory to pray Jumu‘ah for the city dwellers but not for those living on the outskirts.

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<sup>13</sup> Ibid.

### Third Opinion - ʿĪd Prayer Suffices for Jumu‘ah Prayer

The third opinion is that one can choose to or not to attend the Jumu‘ah prayer. Ibn Qudāmah states that this view is held by ‘Umar, ‘Uthmān, ‘Alī, Sa‘īd, Ibn ‘Umar, Ibn ‘Abbās and Ibn al-Zubayr amongst the Companions رضي الله عنهم. Al-Sha‘bī, al-Nakha‘ī and al-Awzā‘ī also support this view.<sup>14</sup> However, the concession, in their opinion is contingent upon whether or not the person attended the ʿĪd prayer. Thus if one attended the ʿĪd prayer he is excused from attending the Jumu‘ah prayer. There are two strands within this opinion however. One group holds the view that the exception to miss the Jumu‘ah prayer applies to everyone including the Imām. The second group however claim that the Imām must hold the Jumu‘ah prayer with as many people needed to fulfil a Jumu‘ah prayer. Before moving onto those strands I will present the evidences for the overarching view.

The evidences used to support the view that the ʿĪd prayer suffices for the Jumu‘ah prayer can be found in a number of books of ḥadīth. One such ḥadīth is from Iyās b. Abī Ramlah al-Shāmī who reports witnessing a conversation which took place between the Companions Mu‘āwiyah b. Abī Sufyān and Zayd b. Arqam رضي الله عنه regarding ʿĪd coinciding with a Friday. He stated:

“I witnessed Mu‘āwiyah b. Abī Sufyān while he was asking Zayd b. Arqam, “Did you witness two ʿĪds coinciding in one day with the Messenger of Allāh صلى الله عليه وسلم?”

He replied:

“Yes”.

He asked:

“What did he do?”

He said:

“He prayed ʿĪd and then gave concession for Jumu‘ah and said:

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<sup>14</sup> Ibn Qudāmah, *al-Mughnī*, vol. 3, pp. 242.

“Whoever wishes to pray then let him pray.”<sup>15</sup>

Abū Hurayrah and Ibn ‘Abbās رضي الله عنهما also mention the same from the Prophet ﷺ but add that the Prophet ﷺ declared he would still be holding the Jumu‘ah prayers. Abū Hurayrah رضي الله عنه for instance reported from the Messenger of Allāh ﷺ that he said:

“Two ‘Īds have coincided on this day of yours; so whoever wishes, it will suffice him for Jumu‘ah and we will be praying Jumu‘ah.”<sup>16</sup>

Ibn ‘Abbās رضي الله عنهما reports similarly from the Messenger of Allāh ﷺ who said:

“Two ‘Īds have coincided on this day of yours, so whoever wants, it will suffice him for Jumu‘ah; we will however pray Jumu‘ah if Allāh wills.”<sup>17</sup>

Ibn ‘Umar reports similarly to both Abū Hurayrah and Ibn ‘Abbās رضي الله عنهما. He stated:

“Two ‘Īds coincided during the time of the Messenger of Allāh ﷺ so he prayed with the people and then said, ‘Whoever wishes to come to Jumu‘ah then let him come and whoever wants to stay away then let him stay away.’”<sup>18</sup>

### Ibn al-Zubayr رضي الله عنه

In addition to the above mentioned reports which explicitly state the Prophet ﷺ gave those who attended the ‘Īd prayer concession for missing the Jumu‘ah prayer we also have the reports of ‘Aṭā’ b. Abī Rabāḥ and Wahb b. Kaysān regarding what the Companion Ibn al-Zubayr رضي الله عنه did in Makkah when he was the Amīr during the time when the ‘Īds coincided.

‘Aṭā’ b. Abī Rabāḥ said:

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<sup>15</sup> Abū Dāwūd, Sulaymā b. Al-Ash‘ath al-Sijistānī. *Sunan Abī Dāwūd*, Abū‘Ubaydah Mashhūr b. Ḥasan Āl Salmān (ed.). al-Riyāḍ: Maktabat al-Ma‘ārif, [n.d.], no. 1310.

<sup>16</sup> Ibid, no. 1073.

<sup>17</sup> Ibn Mājah, Abū ‘Abd Allāh Muḥammad b. Yazīd al-Qazwīnī. *Sunan Ibn Mājah*, Abū‘Ubaydah Mashhūr b. Ḥasan Āl Salmān (ed.). al-Riyāḍ: Maktabat al-Ma‘ārif, [n.d.], no. 1311.

<sup>18</sup> Ibid, no. 1312.

“Ibn al-Zubayr prayed during the first part of the morning with us on Īd day on Friday. We then set out for Jumu‘ah but he did not come out to us so we prayed individually. Ibn ‘Abbās was at Ṭā’if at the time so when he arrived we mentioned that to him and he said:

“He has implemented the Sunnah”.<sup>19</sup>

In another report he mentions the specific Īd:

‘Āṭā’ said,

“Friday and Īd al-Fiṭr coincided during the time of Ibn al-Zubayr so he said that two Īds have gathered on one day and prayed them together thus he prayed two units early morning without adding anything to them until he prayed ‘Aṣr.”<sup>20</sup>

As for Wahb b. Kaysan, in one report he stated that,

“Two Īds coincided during the time of Ibn al-Zubayr so he delayed coming out until the day had heightened. He then came out, delivered the sermon, made the sermon long, descended, prayed and the people did not pray Jumu‘ah on that day. This was mentioned to Ibn ‘Abbās who said:

“He has implemented the Sunnah.”<sup>21</sup>

In the *Ṣaḥīḥ* of Ibn Khuzaymah, Wahb’s report contains further details to the incident. He provides the reason why the matter of Ibn al-Zubayr رضي الله عنه missing Jumu‘ah was referred to Ibn ‘Abbās رضي الله عنه upon his return from Ṭā’if. He also narrates an important and critical addition in which Ibn al-Zubayr رضي الله عنه supports his action by referring to the fact that ‘Umar b. Al-Khaṭṭāb رضي الله عنه had done the same. Wahb’s report is as follows:

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<sup>19</sup> Abū Dāwūd, no. 1071.

<sup>20</sup> Ibid, no. 1072.

<sup>21</sup> al-Nasā’ī, Abū ‘Abd al-Raḥmān Aḥmad b. Shu‘ayb b. ‘Alī. *Sunan al-Nasā’ī*, Abū‘Ubaydah Mashhūr b. Ḥasan Āl Salmān (ed.). al-Riyād: Maktabat al-Ma‘ārif, [n.d.], no: 1592.

“I witnessed Ibn al-Zubayr in Makkah while he was the Amīr when ʿĪd Fiṭr or Aḍḥā coincided with Friday, so he delayed his coming out until day time had risen. He came out, ascended the pulpit, sermonised and prolonged it and then prayed two units and did not pray Jumu‘ah. The people from Banī Umayyah b. ‘Abd Shams criticised him for that. This reached Ibn ‘Abbās who said: “He implemented the Sunnah.” This reached Ibn al-Zubayr who said, “I saw ‘Umar b. Al-Khaṭṭāb رضي الله عنه do the same thing when two ʿĪds coincided.”<sup>22</sup>

So, now that we have mentioned the evidences for each view, we will now turn our attention to evaluating them and seeking to establish the strongest view.

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<sup>22</sup> Ibn Khuzaymah, Muḥammad b. Ishāq. *Ṣaḥīḥ Ibn Khuzaymah*, Muḥammad Muṣṭafā al-A‘zamī (ed.), 4 vols. Beirut: al-Maktab al-Islāmī, 1400/1980, vol. 2, pp. 359-360, no: 1465 and Ibn Khuzaymah, Muḥammad b. Ishāq. *Ṣaḥīḥ Ibn Khuzaymah*, Muḥammad Muṣṭafā al-A‘zamī. Riyāḍ: Maktabah al-A‘zamī, 1430/2009, p.338, no:1465.

# Evaluating the Arguments

## The First Opinion – Jumu‘ah is Obligatory

In relation to the first opinion which states that one is obliged to attend the Jumu‘ah prayer due to the Qur’ānic text taking precedence over Sunnic texts it has to be noted that there is no contradiction or clash between the texts since the Sunnah is merely providing an exception to the rule as is part of the role of the Sunnah which in essences is to explicate the general precepts of the Qur’ān. Since the Sunnah is merely explaining the general precepts of the Qur’ān in this instance, there is little ground for arguing that the Sunnah cannot abrogate the Qur’ānic passage concerning the absolute obligation of Jumu‘ah. The issue is one of specification and exception and not abrogation.

Those who adopt the first view based on the evidences mentioned above are in fact neglecting and failing to implement the evidences holistically. This opposes the principle:

الجمع مقدم على الترجيح

Or in English: “Harmonization is given precedence over partiality” i.e. giving preference to one set of evidences at the expense of the other when they may be of equal strength.

Those who adopt the aḥādīth that provide an exception for ‘Īd day are in fact implementing both the Qur’ān and Sunnah in harmony thereby applying the principle used when dealing with alleged cases of textual conflicts and contradictions that:

الإعمال أولى من الإهمال

Or in English: “To implement is more deserving than to ignore” i.e. acting upon a synthesis of evidences is more deserving than ignoring some and only acting by others.

Ibn Ḥazm’s doubts regarding the authenticity of the reports is banished by the fact that there are numerous supporting and corroborating reports which strengthen each other to

leave no doubt in the minds of the leading ḥadīth experts that they are in fact sound. References to such experts will be made later inshā'Allāh.

As for the argument that Jumu'ah cannot be dropped for 'Īd prayer because they are two independent obligatory acts thus they cannot be fused and must be performed separately then the reply is as follows: it is true that two independent obligatory acts cannot be fused, however in this instance the obligation of Jumu'ah is turned into one of choice if one prays the 'Īd prayer thus one obligation (the 'Īd prayer) is being fused with an optional act (the Jumu'ah prayer) which is permissible.

Due to the above reasons and the arguments that follow, the first opinion is fatally untenable.

### **The Second Opinion – Exemption for Non-locals**

This view is decidedly stronger than the first. The report of 'Umar b. 'Abd al-'Azīz mentioned by al-Shāfi'ī in *al-Umm* however is inadmissible as evidence due to the fact that it is disconnected in its chain of narration (*isnād*) since he did not meet the Prophet ﷺ. This is termed *mursal* in ḥadīth parlance. The missing link between him and the Prophet ﷺ is unknown hence disallowing the possibility of evaluating the qualifications and moral probity of the omitted narrator thus rendering it unsound.

The authenticity of the report of 'Uthmān ؓ however is beyond reproach largely due to the fact that it is reported in none other than the *ṣaḥīḥ* of al-Bukhārī as we have noted before. Utilising this report to deduce the view that the excuse to miss Jumu'ah on an 'Īd day only applies to those living on the outskirts of the city however is untenable due to the fact that doing so would mean one is ignoring other sound evidence which indicate that the concession is not so limited in its coverage of people. These evidences have all been mentioned above.

## The Third Opinion – ʿĪd Suffices for Jumuʿah

This view is undoubtedly the strongest. The reports of the Companions Abū Hurayrah, Ibn ʿUmar and ʿAbd Allāh b. ʿAbbās رضي الله عنه as well as those of later reporters such as the notable ʿAṭāʾ and the relatively unknown Iyās b. Abī Ramlah along with similar corroborating reports from Wahb b. Kaysān all indicate that one who has prayed the ʿĪd prayer is not required to attend Jumuʿah on an ʿĪd day<sup>23</sup> whether one lives locally or on the outskirts of the city or town.

The doubt over Iyās' identity is mitigated by the fact there are numerous corroborating reports which have been mentioned above. Those who have declared the report of Iyās to be sound include al-Albānī, Shuʿayb al-Arnāʿūṭ et al in their edition of Imām Aḥmad's Musnad<sup>24</sup>, al-Bayhaqī who reports Iyās' narration in his collection of reports but does not criticise it at all although he points out the criticisms of opposing traditions<sup>25</sup> and Abū Dāwūd whose silence is supposed to be an indication of his view that the ḥadīth is sound etc.

The argument of those who concede the Prophet صلى الله عليه وسلم did give concession to people to miss Jumuʿah on ʿĪd day but that it only refers to Ahl al-ʿAwālī specifically and does not exempt the locals due to the narration of ʿUthmān رضي الله عنه is untenable. Firstly, the ḥadīth is absolutely general in its import and does not state that the exception was only for those living on the outskirts. Secondly, ʿUthmān's report does not specify the general import of the words of the Prophet<sup>26</sup> صلى الله عليه وسلم especially since the report of Iyās and Wahb b. Kaysān clearly indicate that Ibn al-Zubayr did not conduct the Jumuʿah service on an ʿĪd day and Ibn ʿAbbās referred to that as the Sunnah thereby refuting any doubts that Ibn al-Zubayr acted

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<sup>23</sup> al-Ṣanʿānī, Muḥammad b. Ismāʿīl al-Amīr. *Subul al-Salām al-Muṣīlah Ilā Bulūgh al-Marām*, 5<sup>th</sup> Edition, Muḥammad Ṣubḥī al-Ḥallāq (ed.). Al-Dammām: Dār Ibn al-Jawzī, 1425, vol. 3, p. 144

<sup>24</sup> Ibn Ḥanbal, Aḥmad. *Musnad al-Imām Aḥmad b. Ḥanbal*, eds. Shuʿayb al-Arnāʿūṭ and ʿĀdil Murshid, 50 vols. Beirut: Muʿassat al-Risālah, 1416/1995, vol. 32, pp. 68ff. It contains an extensive *takhrīj* of the relevant aḥādīth.

<sup>25</sup> al-Bayhaqī, Abū Bakr Aḥmad b. Al-Ḥusayn b. ʿAlī al-Bayhaqī. *Maʿrifat al-Sunan wa al-Āthār*, Dr. ʿAbd al-Muṭī Amīn Qalʿajī, 15 vols. Cairo/Ḥalab: Dār al-Waʿy, 1412/1991, vol. 5, p. 116, no. 7023.

<sup>26</sup> al-Shawkānī, Muḥammad b. ʿAlī. *Nayl al-Awtār min Asrār Muntaqā al-Akḥbār*, Muḥammad Ṣubḥī al-Ḥallāq (ed.), 16 vols. Al-Dammām: Dār Ibn al-Jawzī, 1427, vol. 6, p. 427.

according to his own *ijtihād* (personal juridical judgement). According to the principles of Uṣūl al-Fiqh, when a Companion states that such and such is the Sunnah they are referring to the Sunnah of the Prophet ﷺ, unless there is evidence to indicate otherwise, in which case the issue is raised to the Prophet ﷺ and takes the status of *marfūʿ*. Such is the case with Ibn al-Zubayr's incident. Furthermore, the fact that 'Umar رضي الله عنه is reported to have done the same is a clear indication that it is not necessary to pray or for the Imām to lead Jumu'ah on the day of ʿĪd otherwise 'Umar رضي الله عنه would have conducted the service and the other Companions رضي الله عنهم would not have remained silent if he had done something contrary to the Sunnah.

# Implications of the Strongest View

Although we have reached a conclusion as to the strongest view of the three opinions, there are still a number of issues which need to be addressed in relation to some differences of opinion that have occurred two of which we shall presently discuss: firstly whether one has to pray *Ẓuhr* if one decides not to attend the *Jumu‘ah* service and secondly whether the *Imām* is exempted from the general concession of missing the *Jumu‘ah*.

## To Pray or not to Pray?

The first issue relates to whether one who chooses not to pray the *Jumu‘ah* prayer is required to pray *Ẓuhr* prayer or not. The difference of opinion revolves around the issue of which prayer is the *aṣl* (original or default) prayer on a Friday – is it the *Jumu‘ah* prayer or *Ẓuhr* prayer?

*Al-Shawkānī* for instance argues that one is not required to pray anything until ‘*Aṣr* – not even *Ẓuhr*. He bases his opinion on what he believes to be the apparent meaning of ‘*Aṭā*’s words regarding *Ibn al-Zubayr*’s actions during a Friday on which *Īd al-Fiṭr* occurred that “...he prayed two units early morning without adding anything to them until he prayed ‘*Aṣr*.” Due to this, ‘*Aṭā*’ is often cited in the books of *fiqh* as holding the opinion that one is not required to pray anything until ‘*Aṣr*’ prayer as long as one has prayed the *Īd* prayer if it happens to fall on a Friday. However, this is incorrect as *al-Ṣan‘ānī* convincingly argues. Firstly, ‘*Aṭā*’ states explicitly in another report that the day this happened they returned for the *Jumu‘ah* prayer and that *Ibn al-Zubayr* ‘...did not come out to us so we prayed individually.’ It is obvious they must have prayed *Ẓuhr* since *Jumu‘ah* prayer cannot be prayed individually.<sup>27</sup> Secondly, there is no explicit mention of the claim that *Ibn al-Zubayr* did not pray *Ẓuhr* since ‘*Aṭā*’ only mentions the fact that *Ibn al-Zubayr* did not come out to them which does not necessitate that he did not pray *Ẓuhr* for he could have prayed *Ẓuhr* inside his house.<sup>28</sup>

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<sup>27</sup> *Subul*, vol. 3, p. 146.

<sup>28</sup> *Ibid*.

Al-Albānī, contrary to al-Shawkānī argues that one is obliged to pray Ṣalāt al-Ḥaḍrat if one chooses not to pray Jumū‘ah. The evidence to support this view is found the statement of the erudite Companion Ibn Mas‘ūd رضي الله عنه who stated regarding the Jumū‘ah prayer “...whoever misses the two units then let him pray four.”<sup>29</sup> Ibn ‘Umar also stated, “If you reach a unit of Jumū‘ah then add another to it but if you reach them while they are sitting then pray four.” These reports support the view that the *aṣl* prayer on Friday is the Ṣalāt al-Ḥaḍrat prayer; otherwise there would be no need to pray four units if one had missed the Jumū‘ah prayer because if the *aṣl* is dropped then the *far‘* (substitute in this case) is dropped as well. Another evidence to support the view is the fact that travellers are obligated to pray Ṣalāt al-Ḥaḍrat when travelling on the day of Jumū‘ah. Thus if the *aṣl* on Friday was the Jumū‘ah prayer then they would have prayed Jumū‘ah or nothing at all. Furthermore, in relation to ‘Aṭā’s statement that Ibn al-Zubayr did not come out for Jumū‘ah on Friday until the ‘Aṣr prayer, we have already seen that it does not explicitly state Ibn al-Zubayr did not pray Ṣalāt al-Ḥaḍrat instead.

Accordingly, since there is no definitive evidence to indicate he did not pray Ṣalāt al-Ḥaḍrat it is not permissible to use ambiguous evidence to nullify something which is established by definitive and unambiguous evidence i.e. the fact that Ṣalāt al-Ḥaḍrat must be prayed.

### The Imām – Excused or Not?

Another issue which arises out of the third opinion is whether or not the Imām is included within the concession of not having to pray the ‘Īd prayer. One group of scholars, especially the Ḥanbalīs, argue that the Imām and as many people needed to fulfil a Jumū‘ah must hold the service although everyone else is excused. The evidence used to support this position as stated by Ibn Qudāmah is firstly due to the Prophet ﷺ stating that, “...we will be praying Jumū‘ah”<sup>30</sup> which indicates that the Prophet ﷺ and some of his noble Companions nevertheless still held the Jumū‘ah service. Secondly, it is argued that there will be some people inevitably who will want to or even need to attend the Jumū‘ah service

<sup>29</sup> al-Albānī, Muḥammad Nāṣir al-Dīn. *Irwā’ al-Ghalīl fī Takhrīj Ahādīth Manār al-Sabīl*, 2<sup>nd</sup> Edition, 9 vols. Beirut: al-Maktab al-Islāmī, 1405/1985, vol. 3, pp. 81ff and pp. 83ff for Ibn ‘Umar’s report.

<sup>30</sup> Ibn Qudāmah, *al-Mughnī*, vol. 3, p. 243.

for whatever reason thus the Imām must be available to hold a service for them. Some of these people may have missed the ʿĪd prayer for whatever reason and will feel obliged to attend the Jumuʿah service at least.

Another group of scholars argue that the concession of the Prophet ﷺ applies to the Imām as well even though the Prophet himself conducted the service and did not miss it. The evidence used to support this point of view includes the reports of ʿAṭāʿ and Wahb b. Kaysān regarding the actions of Ibn al-Zubayr. They argue the fact that Ibn al-Zubayr did not hold the Jumuʿah service despite being the Amīr coupled with the acknowledgement of Ibn ʿAbbās that his actions were in congruence with the Sunnah and tripled with the fact that ʿUmar b. Al-Khaṭṭāb ؓ did the same thing provides incontrovertible evidence that the concession also applies to the Imām thus the import of the ḥadīth of the Prophet ﷺ is general. Thus the scholars say:

يجب العمل بالعموم حتى يوجد دليل على التخصيص

Or in English: “It is obligatory to act by the generality until/unless evidence is found indicating specificity.”

Furthermore, it is inconceivable the Companions ؓ would have remained silent if Ibn al-Zubayr and ʿUmar before him had acted contrary to the Sunnah in this regard. The fact that no criticism exists of Ibn al-Zubayr’s actions clearly indicates there was an agreement amongst the Companions that it was in accordance with the Sunnah. With regards to the Prophet ﷺ stating, “We will perform Jumuʿah”, al-Shawkānī argues this report alone is insufficient to deduce the conclusion that it is obligatory for the Imām to hold the service.<sup>31</sup>

Additionally, the fact that some people will want to attend the Jumuʿah service does not necessitate the Imām being obligated to hold the service. Firstly because of the actions of Ibn al-Zubayr which proves otherwise and secondly because if one was to argue that some people may be obliged to attend the Jumuʿah service because they failed to attend the ʿĪd

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<sup>31</sup> *Nayl*, vol. 6, p. 426.

prayer thus the Imām must accommodate for those people, it can be argued back that if the Imām chooses not to hold the Jumu‘ah service then the obligation of Jumu‘ah drops from the person and instead he must pray Zuh̄r because he is not allowed to pray Jumu‘ah on his own and the scholars say:

لا واجب مع عجز

Or in English: “There is no obligation with incapability.”

Al-Shawkānī also adds a further argument that if it was obligatory on some then it would become a communal obligation (*farḍ kifāyah*) which contradicts the meaning of concessions (*rukḥṣah*)<sup>32</sup>.

Accordingly, the strongest view appears to be that the Imām is included in the general concession the Prophet ﷺ gave to his Ummah and thus is not obligated to hold the Jumu‘ah service if ʿĪd happens to fall on a Friday. I would add however that it is perhaps better for the Imām to hold the Jumu‘ah simply because of the fact that the Prophet ﷺ held the service despite the concession.

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<sup>32</sup> Ibid, p. 427.

## Wisdom behind the Concession

As with any acts of worship Allāh has legislated upon His slaves there is always a Divine wisdom behind it – that includes concessions. The scholars who adopt the view that one who has attended the ʿĪd prayer is not obligated to attend the subsequent Jumu‘ah prayer mention a number of wisdoms behind this concession. Firstly, the fact that the Prophet ﷺ stated one is excused from attending the Jumu‘ah service is wisdom in and of itself. Secondly, they state that concessions themselves are there to facilitate ease for us as Allāh says:

“Allāh wants ease for you, not hardship.” [2: 185]

Thirdly, the ʿĪd is a day of celebration, joy and relaxation and this purpose would be defeated if one is required to attend two similar services throughout the day which would crowd the day with congregational acts of worship. This leads to the fourth point which is that the ʿĪd service contains the same elements of the Jumu‘ah service thus one suffices the other. One of the objectives is the congregation of all people in one place. This is achieved in the ʿĪd prayer. Thus, Ibn Taymiyyah states:

إذا اجتمع عبادتان من جنس واحد أدخل إحداهما في الأخرى

Or in English: “When two acts of worship of the same kind come together; one of them enters the other”<sup>33</sup>

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<sup>33</sup> Ibn Taymiyyah, Taqī al-Dīn Aḥmad al-Ḥarrānī. *Majmū‘at al-Fatāwā*, 3<sup>rd</sup> Edition, eds. ‘Āmir al-Jazzār and Anwar al-Bāz, 37 vols. Al-Manṣūrah: Dār al-Wafā’, 1426/2005, vol. 24, p. 114.

## Conclusion

To summarise, in this essay I discussed the issue of ʿĪd occurring on a Friday and the fiqh rulings arising therefrom. I examined the differing views which I found to be of three groups and I presented their evidences. I then discussed and evaluated these evidences and demonstrated their strengths and limitations. It was shown that the strongest opinion was the third one which asserts that the one who is usually obligated to attend Jumuʿah prayer is exempted from attending the Jumuʿah service if ʿĪd happens to fall on a Friday and the person has attended the ʿĪd service, however if the person chooses to miss the Jumuʿah prayer then he must pray Ṣuḥr instead because of the fact that Ṣuḥr is the *aṣl* prayer on a Friday. I came to the conclusion that this is the strongest view due to the authenticity of the explicit reports which state the Prophet gave such a concession and Companions such as Ibn al-Zubayr who was imitating ʿUmar b. al-Khaṭṭāb رضي الله عنه would take up the concession for themselves despite being the leaders of their people thereby demonstrating that the exception applies absolutely to all levels of people whether local or not; layman or Imām.

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