



ليتفقها (٦)

When Friday Prayer Coincides with Eid Prayer



Prepared by
The General Iftaa' Department
In The Hashemite Kingdom of Jordan

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In The Name Of ALLAH, The Entirely Merciful, The Especially Merciful
All perfect praise be to Allah the Lord of The Worlds. May His peace and blessings be upon our Prophet Mohammad and upon all his family and companions.

This is a pamphlet addressing the most important jurisprudential questions commonly raised regarding the occurrence of Jumu`ah (Friday) prayer and Eid prayer on the same day. Its content is derived from authoritative legal rulings (fatāwā) issued by the General Iftaa` Department, drawing upon the established juristic principles documented in the texts of the Shāfi`ī school in particular, and the recognized texts of the four major Sunni schools of thought in general. According to the religion of Islam, one of the matters known by necessity (darūra) is that the Friday (Jumu`ah) prayer is an individual obligation (Fard `Ayn), incumbent upon every adult, sane, free, resident, and healthy Muslim. The proof of this is that Allah the Almighty says {what means}: « O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew! ». [Al-Jumu`ah/9].

As for the Eid prayer, it is a confirmed Sunnah (Sunnah Mu`akkadah), based on the hadith of Umm `Atiyyah (may Allah be pleased with her) who said: « He (the Messenger of Allah) commanded us that we should take out unmarried women and the screened away ladies for Eid prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims ». (Narrated by Muslim). The imperative in the command is interpreted as recommendation (Nadb) and not obligation, due to the hadith of the Bedouin who asked the Prophet (peace and blessings of Allah be upon him) about Islam. The Messenger of Allah (peace and blessings of Allah be upon him) said: «You have to offer five compulsory prayers in a day and a night (24 hours) ». The man asked, «Is there any more compulsory prayers for me?» Allah`s Messenger (PBUH) said, «No, unless you like to offer Nawafil (i.e. optional prayers) ». (Narrated by Bukhari & Muslim). This hadith indicates that nothing beyond the five obligatory prayers is compulsory.

The general rule is that a Muslim combines both obligations and

supererogatory acts. However, if combining an obligation and a supererogatory act becomes impossible, the obligation takes precedence over the supererogatory act. This is evidenced by what Al-Bukhari (No. 46) reported from the hadith of Talhah ibn `Ubaydullah (may Allah be pleased with him): «A man from the people of Najd with dishevelled hair came to the Messenger of Allah (peace and blessings of Allah be upon him); the sound of his voice was heard but what he was saying was not understood until he came close. He was asking about Islam. The Messenger of Allah (peace and blessings of Allah be upon him) said: «Five prayers in a day and a night». He said: «Is there anything more upon me?» He said: «No, unless you do so voluntarily». The Messenger of Allah (peace and blessings of Allah be upon him) mentioned to him the fasting of Ramadan. He said: «Is there anything more upon me?» He said: «No, unless you do so voluntarily». The Messenger of Allah (peace and blessings of Allah be upon him) mentioned Zakat to him. He said: «Is there anything more upon me?» He said: «No, unless you do so voluntarily». The man then left saying, «By Allah, I will not do more than this nor will I do less». The Messenger of Allah (peace and blessings of Allah be upon him) said: «He will be successful if he is truthful».

The Ruling on Friday Prayer When it Coincides with Eid Day

The Friday prayer remains obligatory if it coincides with Eid day, and its obligation is not waived by performing the Eid prayer, as performing a Sunnah does not substitute for fulfilling an obligation.

The Positions of the Four Schools of Islamic Thought on the Coincidence of Friday Prayer and Eid Day:

The majority of jurists from the Hanafi, Maliki, and Shafi'i schools, and one narration from the Hanbali school, hold that the Friday prayer is obligatory when it coincides with Eid.

Imam Al-Nawawi al-Shafii stated: «If a Friday coincides with an Eid day, and the villagers for whom the Friday prayer is obligatory due to hearing the call (Azan) of the town are present and pray the Eid, the Friday prayer is not waived for the townspeople without disagreement (within the school). Regarding the villagers, there are two opinions; the correct one, which is the explicit text by Al-Shafi'i in Al-Umm and

his old opinion, is that it is waived for them» (Al-Majmu` Sharh al-Muhadhdhab, Vol.4/P.491).

It is important to note that «villagers» in Imam Al-Nawawi`s statement refers to those who did not have Friday prayer established in their area and were not originally obligated by it. This does not apply to villagers today who pray in their own mosques.

Imam Al-Babarti al-Hanafi said: «The intended meaning of the convergence of the two Eids here is the occurrence of either Eid al-Fitr or Eid al-Adha on a Friday... Neither of them—meaning neither the Eid nor the Friday prayer—is to be abandoned. As for Friday, because it is an obligation (Fard), and as for Eid, because abandoning it is an innovation and misguidance... His statement: «And indeed we will gather [for Friday]» is evidence that abandoning it is not permissible. The Messenger of Allah (peace and blessings of Allah be upon him) only gave them a concession and `Uthman (may Allah be pleased with him) left them the choice because they were from the distant villages of Medina. If the villagers return before the Friday prayer, there is no harm in that» (Al-Binayah Sharh al-Hidayah, 97/3).

Imam Al-Qarafi al-Maliki said: «The Friday prayer is not waived by the Eid prayer if they occur on the same day, contrary to the view of Ibn Hanbal, who argued with what is in Abu Dawud that the Prophet (peace and blessings of Allah be upon him) said: «Two Eids have converged on your day; so whoever wishes, it suffices him from the Friday prayer, and indeed we will gather [for it]». Our evidence is the verse obligating the response [to the call], and because it was the practice of the Ansar in all other regions. As for those outside the city, the book [of Malik] states they should not stay behind, but it is also reported that they may stay behind based on the permission of `Uthman (may Allah be pleased with him) for the people of Al-`Awali, and due to the hardship in their waiting for their return» (Al-Dhakheerah by Al-Qarafi, Vol.2/P.356).

The Hanbali jurists held that whoever prays the Eid prayer is not required to pray the Friday prayer at all; rather, they should pray Dhuhr. However, it is obligatory for the Imam to establish the Friday prayer. (See: Al-Mubdi` Sharh al-Muqni` by Ibn Muflih al-Hanbali, Vol.2/P.180). According to the Hanbali school: If a Muslim prays the Friday prayer, it

is permissible, as not requiring them to perform Friday prayer doesn't mean that abandoning it is permissible.

The Ruling on Adopting the Hanbali View Regarding the Waiver of Friday and the Obligation of Dhuhr for those Who Attended the Eid Prayer

The safer stance is to maintain both prayers on that day, adhering to the majority opinion and acting upon the evidence that obligates the Friday prayer. The hadith concerning the convergence is interpreted by the majority as pertaining to those who came from outside Medina, from the people of Al-`Awali.

As for the position of the Hanbali jurists—that one who prays the Eid is not required to pray the Friday prayer at all—it is undoubtedly a considered opinion within Ahlus Sunnah wal Jamaah. However, it contradicts the safer stance that better absolves one's religious responsibility.

Evidence That the Friday Prayer Is Not Waived When It Coincides with Eid Day:

The evidence for this is the word of Allah the Almighty {which means}: «O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew!». [Al-Jumu`ah/9], and the hadiths indicating the obligation of the Friday prayer. It occurred during the time of the Messenger of Allah (peace and blessings of Allah be upon him) that Eid day fell on a Friday. The guidance of the Prophet (peace and blessings of Allah be upon him) on that day was that he prayed both prayers and delivered both sermons (Khutbahs). He did not abandon either the Friday or the Eid prayer. The Messenger of Allah (peace and blessings of Allah be upon him) gave a concession to the people of Al-`Awali, whose dwellings were far from the Prophet's Mosque and for whom travelling back and forth twice for the two prayers would have been burdensome, allowing them to pray Dhuhr in their localities. This is based on his statement (peace and blessings of Allah be upon him): «Two Eids have converged on this day of yours; so whoever wishes, it suffices him from the Friday prayer, and indeed we will gather [for it]» (Narrated by Abu Dawud). There are

discussions concerning its chain of transmission; for an examination of its chain, see *Al-Talkhees al-Habeer* by Ibn Hajar (Vol.2/P.210).

The majority of scholars from the Hanafi, Maliki, and Shafi'i schools interpreted this hadith as being specific to those who came for the Eid prayer from outside Medina, being residents outside cities and urban areas. For these people, waiting to pray the Friday prayer would have been a hardship, as would returning to their families and then coming back for the Friday prayer. Therefore, they were given a concession to omit the Friday prayer.

The View that Dhuhr is Waived for those Who Attended the Eid Prayer isn't considered Valid in Islamic Law:

The view that the Dhuhr prayer is waived is considered anomalous (Shadh). No school of thought within Ahl al-Sunnah Wal Jama'ah has held this position. It contradicts the texts that obligate the five daily prayers. It is not permissible to act upon it, issue fatwas based on it, or give credence to some narrations attributed to certain Companions that ostensibly suggest the waiver of Dhuhr if the two Eids converge. These reports are not established in their chains of transmission, and their texts do not indicate this strange opinion. Even if they were established, they would be contradicted by definitive evidence accompanied by the consensus of Muslims on the obligation of five prayers per day and night, and thus would be superseded according to the people of knowledge.

Al-Hafiz Ibn 'Abd al-Barr said: «In this chapter, a rejected opinion—regarding the waiver of Dhuhr—has been reported from Ibn al-Zubayr and 'Ata', which was rejected by the jurists of the major centers of learning, and none of them held it» (*Al-Istidhkar*, Vol.2/P.385).

The Ruling on Promoting and Generalizing Anomalous Opinions among Muslims

There is no room for polemics and disagreement that divide the ranks of Muslims as they welcome the blessed days of Eid. Rather, it is obligatory to act upon the unequivocally established principles, leave the ambiguous matters, and submit to what the followed schools of thought of the Muslims have settled upon.



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