



Fatwa from Darul Ifta Madrassah In'aamiyyah as regards to Eid being on a Friday

Question

Assalamu Alaikum. Here in we celebrated Eid ul Fitr on Friday. Regarding Jumma prayer some of our country people were saying that we should had perform Zuhr instead of Jumma prayer according to the local fukaha. In support of this they provided me the following documents. As I'm not with Arabic background, i could not get all the adequate learnings from here. I need English translation and the Hanafi fatwa regarding this.

a 1420/11/8 21160

: ..

a a :

a :

a :

a)) : -1

a)) : () : : : : ((

)) : () a .((a

)) : ((

)): a a a -2 a

)): ((a

() : (()) : -3 :

)): :

)): a

a)) : -4

)): ((

)): -5

- - :

. ((



)):-6
)((a :)):

: a : -7
)((a))

)): ((): ((-8

a : a

. -1

. a -2

a a . -3

. -4

. a -5

a -6

. .

. : •

. : •

. : •

. : •



Answer

In the name of Allah , Most Gracious, Most Merciful:

According to the Hanafi, Shaaf'ee and Maaliki Madhab, if Eid falls on a Friday, then the Eid Salaat and Khutbah will not suffice for Jummu'ah. The jurists have ruled that these are two different commandments and cannot be combined under any circumstance. (I'laaus Sunan vol.8 pg.92)

According to the Hambali Madhab, we have managed to trace a view of Imaam Ahmad ibn Hambal (RA) who says that the Eid Salaat will suffice for the Jummu'ah, hence, after the Eid Salaat, the next Salaat that a person will have to perform is the Asr Salaat on that Friday. (Tahtaawi pg.288). The Ahaadith that were mentioned by the Imaam are the very same ones which the Hambalis use to support their Madhab. Before answering these Ahaadith, we need to understand a few things which are of vital importance.

There are four authentic sources in Deen from which any Mas-ala (rule) must be established. These are Qur'aan, Hadith, Ijmaa (consensus) and Qiyaas (analogy). As long as a Mas-ala is established by anyone of these four sources, it will be considered to be part of our Deen. It is not necessary for a Mas-ala to be established only by Qur'aan and/or Hadith. The Qur'aan and Hadith mention guidelines and fundamental laws from which the expert jurists extract and derive various Masaail. It is not the work of any ordinary person to 'glance' at verses of the Qur'aan or Hadith and then draw up his own conclusions. This is the work of the experts. The four great Imaams had sound knowledge of every branch of Deen which made them qualify to extract different Masaail after deep study and research into the Qur'aan and Hadith. It is, therefore, Waajib and compulsory for us to follow them in understanding our Deen. Similarly, a person is not allowed to follow his own desires by sometimes following one Imaam and at times another. It is Waajib to follow one Imaam in all his verdicts.

Now that we have understood the above, our subject matter is 'will Eid Salaat suffice for Jummu'ah?' We must understand that the obligation of Jummu'ah is explicitly mentioned and established by the Qur'aan, the strongest of all proofs is Qur'aan. One who denies any verse of the Qur'aan will become a Kaafir. On the other hand, the obligation of Eid Salaat is established through Hadith. Undoubtedly, the Hadith is a very strong proof, but of a lower degree than Qur'aan. One who denies something that is established through Hadith will not become a Kaafir. Keeping this in mind, even a person of little understanding will be able to come up to this simple conclusion that how can something that is proven from Hadith have so much of power and strength that it totally cancels something that is clearly and explicitly proven from the Qur'aan? How can the Eid Salaat abrogate the obligation of Jummu'ah?

Furthermore, there are a few Ahaadith (as mentioned by the Imaam) which outwardly show the permissibility of missing Jummu'ah when Eid falls on a Friday. These Ahaadith have slight variations but the gist of all is similar. As an example, to understand this Mas-ala properly we will look at one narration: Hadhrat Abu Hurayra (Radhiallaahu Anhu) reports that (on Friday, the day of Eid), Nabi (Sallallaahu Alayhi Wasallam) addressed all his companions saying, 'Today, two Eids have gathered together (Eid and Jummu'ah). Whosoever from you wishes, then this Salaat (Eid) will suffice him for Jummu'ah. We will soon gather again if Allah wills.' (Ibn Maajah pg.93)

Firstly, the Muhadditheen who are the esperts in the field of Hadith have mentioned that the authenticity of these narrations is disputed. However, even if we have to accept the authenticity of these narrations, then another answer is that during the time of Nabi (Sallallaahu Alayhi Wasallam), people from outside the city of Madinah living in the farmlands and villages, used to come to Madinah and gather for the Eid Salaat. At this



point, we have to remember that just as how Eid Salat is not Waajib on those living out of the city, on farms, villages, etc. similarly, Jummu'ah is also not Waajib on them. (Tahtaawi pg.288)

These bedouins and villagers who come to Madina came on their own will out of joy and happiness, being the day of Eid. The Eid Salaat, as we know, is performed a little after sunrise in the morning. It was, therefore, difficult for these villagers to stay behind in the city after performing the Eid Salaat and wait for Jummu'ah. This is what is being referred to in these narrations. Looking at all these narrations, with slight variations, one narrations says that Nabi (Sallallaahu Alayhi Wasallam) said, 'Whomsoever wishes he may perform Jummu'ah Salaat and whosoever wishes he may return.' Nabi (Sallallaahu Alayhi Wasallam) was addressing the bedouins and villagers here because, for them to stay behind till Jummu'ah was a long wait and would be difficult for them. Since Jummu'ah was not Waajib on them, Nabi (Sallallaahu Alayhi Wasallam) said to them that if they wished to return to their farmlands, they are at will to do so. The proof to say that this law was said only for the bedouins is that in the first narration of Abu Hurayra (Radhiallaahu Anhu), Nabi (Sallallaahu Alayhi Wasallam) said, 'We will soon gather again if Allah wills', i.e. here Nabi (Sallallaahu Alayhi Wasallam) addressing the people of the city says to them that very soon we will be gathering for Jummu'ah. Therefore, the standard answer to all these narrations is that Nabi (Sallallaahu Alayhi Wasallam) did give permission to miss Jummu'ah if Eid falls on a Friday but this permission was only for the bedouins because Jummu'ah was not Waajib on them at all in the first place. In order to substantiate this even more further, we will look at another narration. Hadhrat Uthmaan (Radhiallaahu Anhu) in his time, once addressed the congregation after the Eid Salaat which also fell on a Friday. He said to them, '**Whomsoever from amongst the villagers** wishes to wait for Jummu'ah, then he may do so and whomsoever wishes to return then I have granted him permission.' (Muwatta pg.165)

Look at this narration. **It is clearer than broad daylight that this permission was only for the villagers.** Furthermore, in this narration, Hadhrat Uthmaan made this statement in front of a large gathering of great Sahaaba (Radhiallaahu Anhum). **If this permission was general and included the people of the city also, then the Sahaaba would have opposed and raised objections immediately against Hadhrat Uthmaan (Radhiallaahu Anhu) as to why was he granting special permission only for the Bedouins and not for the people of the city.**

In view of the above, and in brief, we will say that if we do accept these narrations to be authentic then too the permission to skip Jummu'ah and suffice on Eid Salaat was only for the villagers simply because Jummu'ah was not Waajib upon them.

Moulana Asad Haffejee – Student Darul Ifta

Checked and approved by : Mufti Ibrahim Desai (Head Darul Ifta) Mufti Muhammad Kadwa (Darul Ifta)

Moulana Muhammad Haroon Abbassommar (Faculty of Specialty in Hadith)

Darul Iftaa, Madrassah In'aamiyyah

Fatwa # 15869 from Saudi Arabia. Date: Sunday, November 18th 2007