

When 'Eed And Jumu'ah Coincide On The Same Day

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Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

Aboo Dawood (no. 1070), an-Nisaa'ee (3/194), Ibn Maajah (no. 1310), Ibn Khuzaymah (no. 1474) ad-Daarimee (no. 1620) Ahmad (4/372) transmit from Iyaas Ibn Abee Ramlah as-Shaamee who said: "I witnessed Mu'aawiyah Ibn Abee Sufyaan - Have you witnessed the coinciding of two 'Eeds on the same day with the Prophet (Sallallahu 'alaihi wa sallam)? He replied: 'Yes.' So he said: 'What did he do?' He replied: 'He (Sallallahu 'alaihi wa sallam) prayed 'Eed and then gave permission not to pray Jumu'ah, and said: 'He amongst you who desires to pray, let them pray.'" ¹

In this area, Aboo Hurairah and others report from the Prophet (Sallallahu 'alaihi wa sallam). The Companions also act according to this.

'Abdur-Razzaq reports in his Musannaf (3/305), and Ibn Abee Shaybah in his Musannaf (2/187) with a authentic chain of narration from 'Alee Ibn Abee Taalib that two 'Eeds coincided on the same day, so he said: "He who wishes to pray Jumu'ah then let him do so and he who wishes to sit then let him do so." And in Saheehul-Bukhaaree is a similar narration from 'Uthmaan (Radiya 'Llahu 'anhu).

In Sunan Aboo Dawood (no. 1072), and in the Musannaf of 'Abdur-Razzaq (no. 5725) with an authentic chain of narration from Ibn Zubayr that he said:

'Two 'Eeds coincided on the same day and so they were both joined together by making them one. He prayed on the day of Jumu'ah two rak'ahs in the morning and he did not add to them until he prayed the 'Asr Prayer ..."

Ash-Shawkanee said in Naylul-Awtaar (3/348) after this narration: "It is apparent that he did not pray Dhuhr Prayer.'

It also shows that if for any (permissible) reason, the Jumu'ah Prayer is cancelled it is not obligatory for the person for whom it has been cancelled to pray the Dhuhr Prayer and 'Ataa' held this opinion. Thus it is apparent that those who hold this opinion are those who say that the Jumu'ah Prayer is the origin. You are well aware of what He obligated over his servants on the day of Jumu'ah, and that is the Jumu'ah Prayer. Thus making the Dhuhr Prayer obligatory upon a person who leaves it i.e. Jumu'ah, either due to a permissible excuse or otherwise is in need of evidence and there is no evidence which is worthy of being adhered to from that which I know.

¹ This hadeeth has been declared saheeh by the scholar of hadeeth, Imaam 'Alee Ibnul-Madeenee, as is found in Talkheesul-Habeer (no. 2194)