

# Shaikh ul-Islām ibn Taymiyyah regarding ‘Eid if it falls on a Friday

Translation: Abū Mu’ādh Taqweem

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Shaikh ul-Islām ibn Taymiyyah was asked about two men who disputed regarding ‘Eid if it falls on a Friday, so one of them said: “It is obligatory for him to pray ‘Eid, but **not** obligatory to pray Jumu’ah”, and the other said: “He **must** pray it (Jumu’ah).”

So what is correct in regards to that?

So he answered:

“All praise is for Allāh. If ‘Eid and Jumu’ah fall upon one day then the Scholars have three statements regarding that:

**The First:** Jumu’ah (is still) obligatory upon the one who witnessed the ‘Eid prayer, just like Jumu’ah is obligatory generally (every week), and that is due to the generality of the evidences indicating the obligation of Jumu’ah.

**The Second:** The obligation is removed from residents of outlying areas (at a distance and far away), such as those living in the suburbs and remote areas, because ‘Uthmān bin ‘Affān رضي الله عنه allowed them an exemption to leave the Jumu’ah when he led them in ‘Eid<sup>1</sup>.

**The Third:** And it is the correct one, that the one who witnesses the ‘Eid prayer, **is exempt from the Jumu’ah prayer**. However, the Imām must establish the Jumu’ah so that **those who wish to attend can still attend<sup>2</sup>**, and for those who did not witness the ‘Eid prayer (who **must** therefore attend).

This is what is conveyed from the Prophet صلى الله عليه وسلم and his companions, such as ‘Umar (bin al-Khattāb), ‘Uthmān (bin ‘Affān), (‘Abdullāh) ibn Mas’ūd, (‘Abdullāh) ibn ‘Abbās, (‘Abdullāh) ibn az-Zubayr, and other than them, and it is not known that any differing existed between the companions in that.

The Sunnah of the Prophet صلى الله عليه وسلم did not reach those who took the stance of the first and second statement. When ‘Eid fell on a Friday at his time he prayed the ‘Eid and then made an exemption for the Jumu’ah, and in one wording he said, “O People! You have accomplished goodness, so

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<sup>1</sup> Sahih al-Bukhāri no.5572

<sup>2</sup> Shaikh bin Bāz رحمه الله تعالى said: “As for anyone from the general people who attends the Eid prayer, it is allowed for him to leave the Jumu’ah and pray Dhuhr in his home instead, or with some of his brothers (in congregation); however, if he does pray Jumu’ah too then that is better and of greater perfection”. Audio file here: [حكم إقامة الجمعة يوم العيد \(binbaz.org.sa\)](http://www.binbaz.org.sa/حکم_إقامة_الجمعة_يوم_العید)

whosoever wishes to witness Jumu'ah then he may do so, we will be congregating.”<sup>3</sup>

Also by witnessing (attending) the 'Eid prayer, the purpose of congregating has been fulfilled, and so he prays Dhuhr if he does not attend Jumu'ah, and Dhuhr is in its time, and in the 'Eid prayer the (usual act of) congregation on Friday's has been fulfilled.

In obligating it (Jumu'ah along with 'Eid) is a restriction upon the people, and an interruption to the purpose of their 'Eid, and what has been legislated from happiness within it, and delight.

And so if they are held back from that (from their plans, gatherings, visitations one to another and the like), then the purpose of 'Eid is annulled.

And the day of Friday is an 'Eid, likewise the days of al-Fitr & al-Ad-hā are 'Eids, and from the way of the Legislator is that if two worships of the same type come together, one of the two enters into the other (so only one of the two is required), just as wudū enters within ghusl, and one ghusl within another (if two were required for differing purposes).”

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[@AbuMuadhTaqweem]  
28<sup>th</sup> Ramadān, 1444  
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<sup>3</sup> Collected in Sunan Abi Dawud no.1070, and others.