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Permissibility of the terms  
*al-Juma'aa or Eid al-Mubarak*

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن اهتدى بهداه

We beseech *Allah* to open our hearts and rectify us from blameworthy traits and seek the pleasure of *Allah* in all our actions and states.

Our Lady Aa'isha رضي الله عنها relates from the Prophet صلى الله عليه وسلم that 'Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected' (al-Bukhari). Imam Ibn Rajab رحمته الله mentions in his commentary to this *hadith* that :

'The textual meaning of this *hadith* is that any affair which is not from our religion is rejected. However the understood purport of this *hadith* is that 'any matter which is from our faith is not rejected' (Ibn Rajab al-Hanbali رحمته الله Jami' Uloom al-Hikam – p77).

This is an established fact in the classical understanding of our faith that new matters can be introduced under the condition that they fall within the general parameters of the faith. Many other narrations of the Prophet صلى الله عليه وسلم also point to this such as, 'he who introduces a good practice (*sunnah hasnah*) has the reward of all who practice it and no reward is lost from his ...'(Muslim). For this reason that many 'new practices' took place throughout Islamic history with no reproach recorded from the thousands of scholars present. These include but are not restricted to salutations upon the Prophet صلى الله عليه وسلم loudly following the *aa'zan* – during the rule of Salah al-Deen رحمته الله building of hospices for the travellers, the establishment of institutions of learning, announcement of general creed from the minarets and many others. In fact as we are aware during the period of the Companions many 'new practices' took place such as uniting the Companions upon the *Taraweeh* prayer under one imam, the introduction of the second *aa'zan* in the *khilaafah* of our master Uthmaan, our master Umar رضي الله عنه levying *zakat* upon horses, distributing the *kharaj* lands to the inhabitants, six more steps being placed to the *mimbar* of the Prophet صلى الله عليه وسلم and others. It is for this reason why the great *mujtahid* Imam al-Izz ibn Abd al-Salam رحمته الله mentions in his *al-Qawaid al-Kubra* (The Great Maxims) :

'Innovations are divided in to imperative (*waajib*), prohibited (*muharramah*), recommended (*manduub*), disliked (*makruhah*) and allowed (*mubahah*)...From the imperative acts, is the study of grammar to understand the intent of *Allah's* book. Prohibited innovations are those of the school of the fatalists...from the allowed is the practice of people, upon completion of their prayer, to greet each other especially after the *al-Fajr* and *al-Asr* prayers' (*al-Qawaid al-Kubra* ; V2 p337). This is quoted by Imam Ibn Aabideen رحمته الله in the *Hashiyah (al-Shaami* : V1 : p 376).

Upon this one has to understand that all actions and objects are allowed, unless a conclusive text or proof (or analogical reasoning based upon it) proves otherwise. Imam al-Qarafi رحمته الله mentions : 'Indeed the companions performed matters for the general benefit as they, upon whom be peace, saw fit, not due to an expressed text'(al-Furuq p.38). Abdullah ibn Masuud رضي الله عنه mentions, 'that which the Muslims view

as good that is in fact good with *Allah*'. He who performs an action which in essence is legally allowed for gaining proximity to *Allah*, the scholars are unanimous in their praiseworthy nature of the action. We should also keep in mind that according to the principles of '*usool al-fiqh*' (principles of jurisprudence) the Prophet ﷺ 'omitting' (*tark*) a good action does not prove that it is prohibited, or not praiseworthy – since there were many actions which the Prophet ﷺ did not perform. Imam al-Shatibi رحمه الله mentions in *al-Muwafaqaat* :

'As for the Prophet ﷺ not performing an action it is considered from many perspectives : the Prophet ﷺ left that which is allowed due to his natural disposition, such as not eating lizards even though it was allowed, he left performing *Taraweeh* prayer in congregation in the mosque for fear of it being rendered compulsory,...' (al-Muwafaqaat ; V4 , p59 -61, with slight changes). In our times it would be, for example, lines placed within the mosque to straighten the rows or the many forms of litanies authored by the various scholars of various paths or even the '*Khatmaha Kharijna*'. For further details return to *al-Abkaam* of (al-Aamidee V1 ; p89) who clearly states that the Prophet ﷺ leaving something, or not performing it does not prove it to be an innovation or unlawful – rather the rules of the five legal classifications are applied, as mentioned previously. The allegation that – whatever the Prophet ﷺ did not perform is also from the *Sunnah* (ie. non-performance of an action is a *Sunnah*) and hence anything in contradiction to that (ie. non performance) is necessarily an innovation is baseless and deceptive. None of the *Imams* have concurred with this. Some recent writers have mentioned this such as Mohammed Ahmed al-Adawi in his pamphlet '*Tareeq al-Wusool ila Ibtal al-Bida' bi Ilm al-Usool*' ('The path to negating innovations via the principles of jurisprudence') .

In the *Hanafi* school to which the majority of the *ummah* adhere it is mentioned in *Durrar al-Abkaam* commentary of *Ghurur al-Abkam* :

Said '*Taj al-Shariah* the term two *Eids* has been used un-restrictively upon the two *Eids* and also *al-Juma'aa* for the similarity between the *Eids* and *al-Juma'aa* in respect to the attendance of great numbers.' This is similar [which is peculiar to Arabic] to when we mention one name when in fact we are referring to two – the more pronounced takes precedence – such as the two *Umar*s or the two moons. From another aspect the fact that *Eid* and *al-Juma'aa* share similar properties before the term *Eid* became predominantly associated with *al-Fitr* and *al-Adhaa*. Indeed *al-Juma'aa* has been mentioned as *Eid* - the Prophet said : 'For every believer in every month there are four *Eids* or five.' ( *Durrar al-Abkaam*; V2. p146).

It is mentioned in the marginal notes of Ibn Abideen رحمه الله (al-Hashiyat): According to Imam Abu Yusuf رحمه الله, 'the correct and relied upon position is that it [*al-Juma'aa*] is the best of the days of the week and it is a day of *Eid*, within it, is contained the hour of acceptance of supplications, souls unite during it, the graves are visited, the deceased are spared punishment on that day. He who dies on this day or its night is safe from the tribulation and punishment of the grave. On this day the hellfire is not flamed, on this day *Adam* رحمه الله was created and departed from paradise. This day the people of paradise visit their Lord, exulted is He.' (al-Hashiyat ; V2 p178)

Mentioned in the same source also : (It is not renounced)...this was mentioned since regarding the greeting nothing has been recorded from Abu Hanifah رضي الله عنه or his companions. It is mentioned in *al-Qunyah* indeed that it is not narrated from our companions that it is disliked...The erudite verifier Ibn Ameer Haaj رحمته الله states : ‘Rather, the correct position is that in short it is permissible and praise-worthy,’ he thereafter narrates *hadiths* and narrations with rigorously authenticated chains of narration returning back to the Companions. He thereafter mentions : ‘the practice in the lands of *al-Sham* and Egypt is *Eid Mubarak* upon you’ and similar phrases. It is possible to consider the legality and praiseworthy nature of such sayings due to the existence of similarity...for he, whom his pious acts have been accepted in any time, that time becomes blessed (*mubarak*) and indeed many supplications have been narrated seeking blessings (*barakah*) in many affairs so we take the judgement of making supplications to be praiseworthy here also [ie time of *Eid*]. V2 : p183.

Hence a person simply congratulating another on a specific day (not of course from the religious festivals of the disbelievers, for which we have been prohibited) would fall under the general legal category of allowed (*mubaha*) or praiseworthy (*mustahab*) as long as one did not think this to be a *sunnah* practice. If one had the intention to remind other Muslims of this day – in order that they may increase their worship - it would be transformed to a praiseworthy act. In particular if that day has been demarcated by the Prophet ﷺ to be a day of virtue (a day of ‘*barakah*’ hence the term ‘*mubarak*’ in Arabic) and in fact been referred to be an ‘*Eid*’ for the Muslims there would be no harm in using terms which represent this in English such as ‘the blessed day of *al-Juma’aa* is here...’ or simply in Arabic ‘*al-Juma’aa*’ *mubarakab*’. Certain people make take offence to referring to *al-Juma’aa* as an *Eid*, it has however been referred to this by none other than the Prophet ﷺ. Some of the narrations include :Narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ (upon whom be peace) said : ‘Best day upon which the sun has risen is the day of *al-Juma’aa*. *Adaam* عليه السلام was created on this day, he was entered in paradise and dejected from it on this day.’ (Muslim)

Narrated from Aws ibn Aws رضي الله عنه that the Prophet ﷺ said : ‘Indeed from the best of your days is the day of *al-Juma’aa*, in this day *Aadam* عليه السلام was created and on this day was his demise’ (*Abu Dawood*).

*RasulAllah* ﷺ once said: ‘Friday is the most blessed and the greatest of days to *Allah*, for it precedes the Day of *Adha* and the Day of *Fitr* in supremacy for five momentous events :

1. The creation of *Aadam* عليه السلام took place on this day
2. His descending to the world took place on this day
3. *Aadam* عليه السلام died on this day
4. In this day is an hour upon which everything a servant [of *Allah*] asks for is granted so long as his request is not prohibited
5. On this day the Day of Judgment will occur

And there is not a single close angel and no sky, earth, wind, mountain or sea except that it desires the coming of the Day of Friday’ 3: 385 – # 1074 (*Ibn Majah*).

It is related by Abu-Hurayrah رضي الله عنه: The Prophet of *Allah* ﷺ said that, ‘*Allah* obliterates all the sins that were committed between two Fridays except major sins’ # 1076 Ibn Majah. On the authority of *Al-Maseeb* that *RasulAllah* ﷺ once said: ‘The best of days is the day of Friday’. (*Musannaf*: V2 P57)

Abu Hurayrah رضي الله عنه relates: “ ‘ I heard the Prophet of *Allah* ﷺ saying that Friday is a day of celebration so do not make your day of celebration a day of fasting except that you fast the preceding day or the proceeding day’.” (*Abmed* V16 P223)

Hamaad bin Khalid رضي الله عنه related that on the authority of *Mu’awiyah* that Abi Bashr-the *mu’atkin* of Damascus that Aamir bi Ludayn Al ‘Ash’ari asked *RasulAllah* ﷺ about fasting on Friday and was replied: ‘ Do not make your day of celebration a day of fasting except that you fast the preceding day or the proceeding day’ Ahmed ; # 10470. Ibni Sabiq رضي الله عنه relates that he heard the Prophet ﷺ say on one Friday: ‘This is a day of celebration so bathe and whoever of you posses perfume than it would not harm him to use a small amount, and upon you is ‘*Siwak*’. (*Musannaf* V2 p6).

The author of the *Musannaf* thereafter said : ‘Offensive nature of fasting the day of Friday in isolation because it is the *Eid* of the Muslims.’ (*Musannaf* V1 p116). Abu Hurayrah رضي الله عنه said: “I heard the Prophet of *Allah* ﷺ say: ‘Friday is a celebration, so do not make a day of celebration a day of fasting except that you fast the preceding day and the proceeding day’.”

This is a *hadith* with an authentic chain of narration which has not been reported by the two *Imams* but is upon their conditions. However there are *hadiths* with variant wordings in al-Bukhari and Muslim.

Ibn ‘Abbas رضي الله عنه states that *RasulAllah* ﷺ: ‘This [Friday] is a day of *Eid* from *Allah* to the Muslims, so to whomsoever comes this day, *al-Juma’aa*, should bathe, and if he is in the possession of perfume he should apply it and upon thee is *Siwak*’. (*al-Tabarani* ; *al-Mu’jam al-Ansat* V16 – P 142)

On Amir bin Ladeen al ‘Ash’ari that he asked Abu Hurayrah رضي الله عنه about the fasting of Friday, he received the reply: ‘You have asked one who has knowledge in this affair ! I heard the Prophet of *Allah* ﷺ say that *al-Juma’aa* is a day of celebration and remembrance , so do not make a day of celebration a day of fasting but make it a day of remembrance except that you mix it with other days’.

Al-Baihaqqi, *Shu’ab al-Iman* V8 p387. Abu Awbar رضي الله عنه said: ‘I was sitting with Abu Hurayrah رضي الله عنه when a man came to me and said;

‘ You have prevented the people from fasting on Friday’, Abu Hurayrah رضي الله عنه replied:

‘ I have not prevented them but I heard the Messenger of *Allah* ﷺ :

“ Do not fast on Friday, for it is a day of celebration except that you join to it [another day of fast]’ (*Ibn Hibban* ; *Sahih* V 15 p 219.)

Ibn Hibban رضي الله عنه mentions in his *Sahib* : ‘The chapter of evidences that the day of al-Juma’aa is a day of *Eid* and the prohibition regarding fasting on it is because it is an *Eid*. The difference between al-Juma’aa and the *Eids* of al-Fitr and al-Adhaa is that we have been prohibited from fasting of those two days individually. However we have been allowed to fast al-Juma’aa if a fast before it is offered or after it.’ (Ibn Hibban ; *Sahib* V 8 p 54).

I Heard Abu Hurayrah رضي الله عنه say : “ I heard the Prophet of Allah صلى الله عليه وسلم say: al-Juma’aa is a day of *Eid*, so do not make it a day of fasting unless that a fast is offered before or after it’. (Ibn Khuzaymah ; *Sahib* V 8 : P62).

Finally it must be stated that the various other schools of law also allow the practice of greeting with the word ‘*mubarak*’. It is stated in ‘*Bushra al-Kaleem fi Sharah Masail al-Ta’leem*’ and the ‘*Tuhfat al-Mubtaaj fi Sharah ak-Minbaaj*’ both major works of the ‘*Shafi*’ school that allow the practice that al-Juma’aa can be referred to as an *Eid* and as such to use the word of ‘*mubarak*’ would not be incorrect. In Summary that the best of days according to us is the day of *A’arafat*, then al-Juma’aa, then the *Eid* of al-Adhaa, then the *Eid* of al-Fitr and the best of nights is the night of the noble birth [of the Prophet صلى الله عليه وسلم] then the night of power [ al-Qadr ] then the night of al-Juma’aa then the night of the ascension [al-Israa]’ (Ibn al-Hajr al-Haitamy, *Tuhfat al-Mubtaaj fi Sharah ak-Minbaaj* : V 9 : p92).

If it is said al-Juma’aa is a day of *Eid* the difference is only from perspectives. The *Eid* of al-Adhaa and al-Fitra is considered to be an *Eid* because of the return of tangible happiness on this day. As for *Eid* of al-Juma’aa the happiness of that day is happiness because of the rewards the *Shari’ah* has bestowed upon people due to the plenitude of religious observances which are specified on that day, the presence of the hour of supplications being accepted and other virtues...I have mentioned many virtues concerning al-Juma’aa in my book ‘*The Radiant Light Concerning Unique Day of al-Juma’aa*’ . This supports that one can unrestrictedly say *Eid* concerning the day of al-Juma’aa’ (Ibn al-Hajr al-Haitamy, *Tuhfat al-Mubtaaj fi Sharah ak-Minbaaj* : V 9 : p251).

What has preceded is an exposition of the legal-ruling concerning the permissibility of saying ‘*Eid mubarak*’ on the day of *Eid* or ‘*Juma’aa mubarakah*’ on the day of *Juma’aa*. Having mentioned the position of *Imams* from the *Hanafi* and *Shafi*’ schools and the various narrations from the Prophet صلى الله عليه وسلم it should be clear that it is not only permissible but praiseworthy. If however one prefers not to utter these phrases that remains his prerogative. However, one must not criticise let alone prohibit others for doing so. A universally accepted maxim of the principles of jurisprudence mentions : ‘there is no reproach in issues of which there is a rightful scholarly difference’. (Ibn Muflih ; al-Furu’ V2 p453). To Allah is our return, there is no strength or power except through Allah.