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The Legislative Rulings For  
**‘EĪD AL-FITR**

SECOND EDITION

Shaykh ‘AbdAl-Qādir al-Junayd



With Additional Rulings, Subsections and Narrations Annotated by the Shaykh

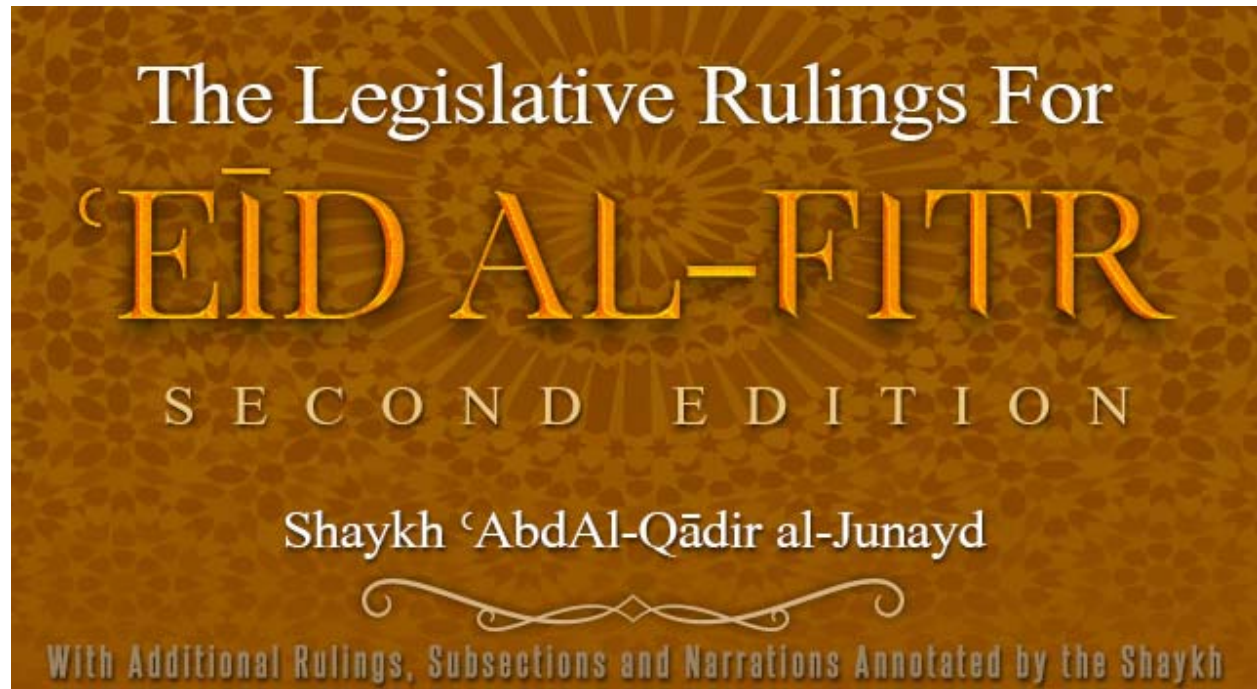


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Translated by

*Abū Afnān Muḥammad 'Abd Allāh*



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# THE LEGISLATIVE RULINGS FOR 'EID AL-FIṬR

By Shaykh 'Abd Al-Qādir ibn Muḥammad al-Junayd (حفظه الله)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of the Most Beneficent, the Most Merciful and from Him I seek assistance.

This is a treatise entitled “*Providing The Foundation Of The Rulings Pertaining To 'Eid al-Fiṭr For The One Who Takes Heed*”. Herein is a summarized portion of the legislative rulings pertaining to 'Eid al-Fiṭr (the 'Eid after Ramaḍān), its *Sunan* (recommended actions/statements) and its respective etiquettes.

I made it into *masā'il* (or subtopics) so as to facilitate it being understood, thoroughly comprehended and precisely implemented. I ask **Allāh** to make it sincerely for His Face, near to His Pleasure and to benefit both the writer, the reader and the one who spreads it amongst the people, just as I ask Him to grant them understanding through it as He is the One Who answers supplications and the One in Whom hope is placed.



## I. The First Subtopic: The 'Eid Prayer

Under this subtopic are two subsidiary issues:

### 1. The First Subsidiary Issue: The Legislative Validity of The 'Eid Prayer:

*Ibn Taymiyyah* stated about the 'Eid prayer in *Majmū' al-Fatāwā* (vol.23, pg.161): “Indeed, it is one of the greatest outward symbols of *Islām* and the people gather for it more than their gathering for *Jumu'ah*.”

Its legislative validity is confirmed in the well-known Prophetic *Sunnah*, and is widespread amongst the people as well as there being *Ijmā'* (or Scholarly Consensus) amongst the scholars regarding its validity.

The *Imām* of the two *Ḥarams* 'Abd Al-Malik al-Juwaynī al-Shafi'ī (رحمه الله) stated in his book *Nihāyah al-Maṭlab fī Dirāyatil Madhhab* (pg. 611, vol. 2, no. 1569):

“The basis for it ('Eid Prayer) is the Book, the *Sunnah*, and 'Ijmā' (Scholarly Consensus). As **Allāh** the Most High stated:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

“Thus turn in prayer to your Lord and Sacrifice (to Him only)”<sup>1</sup>

<sup>1</sup> *Sūrah al-Kawthar* 108: 2





And it is said that what is meant (by this verse) is the 'Eid Prayer. Also, the 'Eid Prayer has been narrated to the level of *mutāwatir* (with such a large number of narrators making it impossible to be fabricated) and the Scholarly Consensus of those who are sufficient for Scholarly Consensus to take place has been fulfilled.”

*Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī al-Ḥanbalī* (رحمه الله) stated in his book *Al-Mughnī*:

“The basis for the 'Eid Prayer is the Book, the *Sunnah* and Scholarly Consensus. With regards to the Book, the proof is **Allāh's** statement:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

*“Thus turn in prayer to your Lord and Sacrifice (to Him only)”<sup>1</sup>*

And what is well known in *Tafsīr* (explanation of the Quran) is that what was intended by this verse was the 'Eid Prayer. Regarding the *Sunnah*, it has been established with *mutawātir* chains of narrations that the Prophet (صلى الله عليه وسلم) use to pray the two 'Eid prayers, and there is consensus amongst the *Muslims* concerning the validity of the two 'Eid prayers.”

The Prophet (صلى الله عليه وسلم) and his Caliphs after him were consistent in performing it, as it has not been narrated that they did not pray it on any 'Eid from the previous 'Eids.

*Ibn 'Abbās* (رضي الله عنهما) stated: “I witnessed the 'Eid with the Prophet (صلى الله عليه وسلم), *Abī Bakr*, 'Umar and 'Uthmān.” [Narrated by *al-Bukhārī* (no. 92) and *Muslim* (no. 884), and this is the wording of *al-Bukhārī*]



Even the women used to observe the 'Eid Prayer during his (صلى الله عليه وسلم) time and *Umm 'Atīyyah* (رضي الله عنها) mentioned: “We used to be ordered to go out for the 'Eid prayer such that the virgin would come out from her quarters and the menstruating women would come out as well, and they would be behind the people and make *takbīr* with their *takbīr*.” [Narrated by *al-Bukhārī* (no. 971)—and this narration is his wording—and *Muslim* (no. 890)]

*Al-Imām Ishāq Ibn Rāhūyah* mentioned, as is mentioned stated in *Al-Masā'il Li Ishāq al-Kusaj* (no. 2856): “It is recommended for them to go out for the two 'Eid prayers due to what has come in the *Sunnah* regarding such. However, they are not to wear beautified/decorated garments nor are they to wear perfume.”

Thus, if they do so in this manner, they have done both an action of the *Sunnah* and avoided *fitnah*.

The 'Eid Prayer is from the stressed, recommended actions according to the vast majority of scholars, as was attributed to them by *al-Nawawī* in his book *Al-Majmū' Sharḥ al-Muhadhdhab* (pg. 6, vol. 5) and *Ibn Juzay al-Mālikī* in his book *Al-Qawānin al-Fiqhiyyah* (pg. 103).

From their proof of it being a stressed, recommended action is the *ḥadīth* narrated by *al-Bukhārī* (1891)—and this is the wording of the narration he narrated—*Muslim* (11) from *Talḥah Ibn 'Ubayd Allāh* that a desert Bedouin came to the Prophet (صلى الله عليه وسلم) with dishevelled hair and said: “O Messenger of **Allāh**, inform me of what **Allāh** has made obligatory upon me concerning the prayer?” The Prophet (صلى الله عليه وسلم) responded: “The five prayers (are what are obligatory upon you) unless you do supererogatory prayers.”

This proves that there is nothing obligatory upon the one who will be held accountable in the *Sharī'ah* concerning the prayer, except for the five compulsory prayers, which are obligatory upon the servant on a daily basis.



## The 'Eid Prayer is Prayed as Two Rak'āt in Congregation According to the Sunnah and Scholarly Consensus

The *Imām Muwaffaq al-Dīn Ibn al-Qudāmah al-Maqdisī al-Ḥanbalī* stated in his book (pg. 265, vol. 2): “There is no difference of opinion amongst the scholars that the 'Eid Prayer is two *rak'āt* with the *Imām*, due to what has been narrated with *tawātir* chains of narrations from the Prophet (صلى الله عليه وسلم) that he prayed it as two *rak'āt* and the *Imāms* after him did so as well, all the way up until our time, and we do not know of anyone who has done otherwise as there is no difference of opinion in this.”

The *Shafi'i Faqīh Imām Abū Zakariyyā al-Nawawī* stated in his book *Al-Majmū' Sharḥ al-Muhadhdhab* (pg. 24, vol. 5): “From the *Sunnah* is praying the 'Eid in congregation, and there is consensus concerning this due to the numerous related well-known, authentic *ḥadīth*.”

### **2. The Second Subsidiary Issue: The Place of The 'Eid Prayer**

It is recommended for all of the people in every locality to pray the 'Eid prayer in a prayer area outside of the vicinity of that area, except for the people of *Makkah*, as they are to pray in *Masjid al-Ḥarām*.

*Al-Imām al-Shāfi'i* mentioned in his book *Al-Umm* (pg. 398, vol. 1): “It has reached us that the Prophet used to go out for the two 'Eid prayers to the prayer area of *al-Madīnah* and those after him used to do likewise, just as the majority of the people of the city used to do, except for the people of *Makkah*. It has not reached us that anyone from the *Salaf* would pray the 'Eid with the people of *Makkah* except in their mosque (*Masjid al-Ḥarām*) and I do not know that they ever prayed 'Eid or the Rain Prayer except in the *Masjid (al-Ḥarām)*.”



*Al-Ḥāfiẓ Ibn 'Abd Al-Barr al-Nimurī al-Mālikī* stated in his book *Al-Tamhīd* (pg. 31, vol. 6): “*Mālik* and the rest of the scholars are in agreement that the two ‘*Eid* prayers are done in the open in every locality except *Makkah*, as the ‘*Eid* Prayer there is prayed in the *Masjid al-Ḥarām*.”

*Abū Saʿīd al Khudrī* stated: “The Messenger of **Allāh** would head out on the days of *al-Fiṭr* and *al-Aḍḥā* to the (‘*Eid*) prayer area, and the first thing he began with was the prayer.” [Narrated by *al-Bukhārī* (956)—and this is the wording he narrated—and *Muslim* (889)]

*Al-Ḥāfiẓ Ibn Ḥajr al-Asqalānī* stated in his book *Fath al-Bārī* (pg. 522, vol. 2) after the previous *ḥadīth* (956): “This *ḥadīth* is used as proof that it is recommended to go out of the city limits to the desert for the ‘*Eid* Prayer and that this was better than praying it in the *masjid*. This is due to the fact that the Prophet (صلى الله عليه وسلم) continually did this despite the merits of praying in the *masjid*.”

*Al-Imām Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī al-Ḥanbalī* mentioned in his book *Al-Mughni* (pg. 260, vol.2): “The *Sunnah* is that the ‘*Eid* is prayed in a prayer area (not the *masjid*). Our proof for this is that the Prophet (صلى الله عليه وسلم) used to go out to the prayer area and leave praying in the *masjid*. Likewise, (our proof is that) the Righteous Caliphs after him did so and the Prophet (صلى الله عليه وسلم) did not leave that which is better<sup>2</sup> (the *masjid*) even though it was nearby and burden himself with praying in an area that was far and void of having any inherent merit, in addition to the fact that it is not legislated for the *ummah* to leave those actions that have merit and reward. Also, (our proof is) because we are commanded to follow the Prophet (صلى الله عليه وسلم) and traverse his *Sunnah* and it is not permissible that the action that is commanded (following the Prophet) is deficient, and that which is prohibited is the most complete action.

<sup>2</sup> Better here meaning the basic principle in other circumstances is that prayer in congregation in the *masjid* is 25 to 27 times better than prayer in other than the *masjid*.



Also, (our proof is that) it has not been narrated from the Prophet (صلى الله عليه وسلم) that he prayed the 'Eid Prayer in his *masjid* except due to an excuse and also due to the fact that there is consensus amongst the *Muslims* concerning this, as the people from every time and place would go out to the prayer area and pray the 'Eid Prayer there despite having *masājid* that were both big and small. Yet, the Prophet (صلى الله عليه وسلم) would pray in the prayer area despite the nobility of praying in the *masjid*.”



## II. The Second Subtopic: Making Ghusl For The 'Eid

Under this sub-topic are three subsidiary issues:

### 1. The First Subsidiary Issue: The Legislative Validity Of Making Ghusl For the 'Eid

Making *ghusl* for the 'Eid is an action that was done by the Companions of the Prophet (صلى الله عليه وسلم) and it was authentically narrated from *Nāfi'* that he said: “*Ibn 'Umar* (رضي الله عنهما) used to make *ghusl* for the two 'Eids.” [Narrated by *al-Faryābī* in *Aḥkām al-'Eidayn* (pg. 15)]

It is authentically narrated from *al-Ja'd Ibn 'Abd Al-Raḥmān* that he said: “I saw *Sā'ib Ibn Zayd* make a *ghusl* before going out to the prayer area.” [Narrated by *al-Faryābī* in *Aḥkām al-'Eidayn* (pg. 16)]

*Ibn Rushd* mentioned in *Bidāyah al-Mujtahid* (vol. 1, pg. 505): “There is consensus amongst the 'Ulamā` regarding the *ghusl* for the 'Eid Prayer being a recommended action.”

### 2. The Second Subsidiary Issue: The Time Of Making Ghusl For the 'Eid

It is better that the *ghusl* is made after *Fajr* prayer before going to the 'Eid Prayer area and that it is performed like the *ghusl* which is performed due to major ritual impurity. The apparent meaning of the narrations from the Companions is proof of this.

It was authentically narrated from *Muḥammad Ibn Ishāq* that he said, “I asked *Nāfi'*: ‘How did *Ibn 'Umar* pray the day of 'Eid?’ He replied: ‘He used to observe the *Fajr* prayer with the *Imām*, then he would return to his house and make *ghusl* like the *ghusl* required for ritual impurity. Then,



he would wear his best clothes and use his best scents. Then, he would go out until he reached the 'Eid area.” [Narrated by *al-Hārith Ibn Abī Usāmah* as in *Al-Maṭālib al-‘Āliyah* (no. 2753)]

It was also authentically narrated from *al-Ja’d Ibn ‘Abd Al-Raḥmān* that he said: “I saw that *Sā’ib Ibn Yazīd* made *ghusl* before going to the 'Eid prayer area.” [Narrated by *al-Faryābī* in *Aḥkām al-‘Eidayn* (pg. 16)]

If the individual makes *ghusl* before *Fajr* prayer due to time restrictions so that he can make it to the prayer area early, then this is okay as several of the *Salaf al-Ṣāliḥ* did so and saw it as being good.

### 3. The Third Subsidiary Issue: Those Upon Whom It Is Recommended To Make Ghusl

The *Shafi’ī Faqīh Abū Zakariyyā al-Nawawī* in his book *Al-Majmū’ Sharḥ al-Muḥadhdhab* (pg. 233, vol. 2): “From the recommended *ghusls* is that of the two 'Eids; and it is a recommended action for everyone, and this is agreed upon, whether it be men, women or children as what is intended by it is adornment, of which they are all deserving of. This is different from *Jumu’ah*, because for *Jumu’ah* what is intended is to prevent any foul odours and the *ghusl* for *Jumu’ah* is specific for the one who attends it, according to the correct opinion.”



### III. The Third Subtopic: Adorning Oneself with the Best Clothes and Wearing Fragrance/Scents for The 'Eid

'Abd Allāh Ibn 'Umar Ibn al-Khaṭṭāb stated: “‘Umar found a silk garment being sold in the marketplace. He then went to the Prophet (صلى الله عليه وسلم) and said to him: ‘O Messenger of Allāh, buy this garment and adorn yourself with it on the day of 'Eid and when you receive delegations...” [Narrated by *al-Bukhārī* (3054) and *Muslim* (2068)]

*Al-Ḥāfiẓ Ibn Rajab* stated in *Faṭḥ al-Bārī Li Ibn Rajab* (vol. 6, pgs. 67-68): “This ḥadīth is proof for adorning oneself for the 'Eid and that it was customary amongst them. Adorning oneself for the 'Eid is done by both the one who goes out for the 'Eid prayer and the one sitting at home, even the women and children.”

He also mentioned (pg. 372, vol. 5): “There is no difference of opinion amongst the scholars—according to what we know—regarding wearing the finest garments being a recommended action on *Jumu'ah* and the two 'Eids.”

*Imām al-Shāfi'ī* stated in his book *Al-Umm* (pg. 387, vol. 1): “And the children wear the best that they have the means to, both boys and girls.”

It is also authentically narrated from *Muḥammad Ibn Ishāq* that he said, “I asked *Nāfi'*: ‘How did *Ibn 'Umar* pray the day of 'Eid?’ He replied: ‘He used to observe the *Fajr* prayer with the *Imām*, then he would return to his house and make *ghusl* like the *ghusl* required for major ritual impurity. Then, he would wear his best clothes and use his best scents. Then, he would go out





until he reached the 'Eid area.” [Narrated by *al-Ḥārith Ibn Abī Usāmah* in his *Musnad* as in *Al-Muṭālib al-Āliyah* (no. 2753) and “*Bughyah al-Bāḥith 'an Zawā'id Musnad al-Ḥārith*” (207)]

*Imām Mālik* said in *Al-Awsaṭ of Ibn al-Mundhir* (vol. 4, pg. 265): “I heard the People of Knowledge deem adorning oneself and wearing scents to be a recommended act for every 'Eid.”

*Al-Ḥāfiẓ Ibn 'Abd Al-Barr an-Nimurī al-Mālikī* mentioned in his book *Al-Istidhkār* (pg. 11, vol. 7) regarding making *ghusl* for the two 'Eids: “The Scholars of *Fiqh* are in agreement that it is a praiseworthy action for the one who does so. According to them, using fragrances suffices one regarding this and whoever combines them (making *ghusl* and using fragrances), then this is better.”

With regards to the woman, if she goes out for the 'Eid Prayer she does so without beautifying herself or using perfume and without being improperly covered or immodestly dressed as she is prohibited from doing so anytime she leaves the house, and leaving the house for worship makes the prohibition of doing so more severe.



## IV. The Fourth Subtopic: Eating Before Going to The 'Eid Prayer Area

It is a *Sunnah* action on the 'Eid al-Fiṭr for the Muslim to eat some dates after the *Fajr* prayer and before leaving one's house for the prayer area, and this is due to the statement of Anas (رضي الله عنه): “The Messenger of Allāh (صلى الله عليه وسلم) did not leave his house (after *Fajr* before 'Eid prayer) until he ate some dates.” [Narrated by *al-Bukhārī* (no. 953)]

It is also authentically narrated from Sa'īd Ibn al-Musayyib that he said: “On the day of the 'Eid al-Fiṭr, the Muslims used to eat before the prayer.” [Narrated by *al-Shāfi'ī* in *Al-Umm* (vol. 1, pg. 387)]

*Ibn Rushd* stated in *Bidāyah al-Mujtahid* (vol. 1, pg. 221): “There is consensus amongst the scholars that it is recommended to eat on the day of al-Fiṭr before going out to the prayer area.”

Whoever does not have dates, then he eats what he is able as it is authentically reported from 'Abd Al-Razzāq (no. 5734) from *Ibn Jurayj* who said: “Aṭā' informed us that he heard *Ibn 'Abbās* say: 'If you are able to eat before leaving early for the prayer area, then do so.' He said: 'So I did not leave off eating before proceeding out to the prayer area since hearing that from *Ibn 'Abbās*. Thus, I eat a piece of *surayfah*.' We asked him: 'What is *surayfah*?' He said: 'Thin bread, something to eat or I drink *laban* or *nabīdh* or water.' I said: 'How do you explain that?' He said: 'I heard him (*Ibn 'Abbās*) say from the Prophet (صلى الله عليه وسلم)—I think—that he said: 'They used to not leave until ḍuḥā time and would say: 'We will eat since we do not hasten to the prayer (on 'Eid al-Fiṭr as it is later than they prayer for 'Eid al-Aḍhā).' He (*Ibn 'Abbās*) said: 'It was likely that I left out for the prayer area without having anything except water.'”





## V. The Fifth Subtopic: The Sunnah Actions Concerning Leaving for The Prayer Area and Returning From It

Under this subtopic are two subsidiary issues:

### 1. The First Subsidiary Issue: It Is a Sunnah Action To Go To The 'Eid Prayer Area Walking

It has been authentically narrated from *Zir Ibn Ḥubaysh* that he said: “*Umar Ibn al-Khaṭṭāb* (رضي الله عنه) left on the day of 'Eid al-Fiṭr or the day of Aḍḥā covered in a cotton garment, walking.” [Narrated by *Ibn Abī Shaybah* (no. 5590)]

Also, it is authentically narrated from *Ja'far Ibn Barqān* that he said: “*Umar Ibn 'Abd Al-'Azīz* wrote encouraging them on the two 'Eids: 'Whoever can come to them walking, then do so.’” [Narrated by 'Abd Al-Razzāq (no. 5664)—and this is his wording—and *Ibn Abī Shaybah* (no. 5604)]

It is also authentically reported from *Sa'īd Ibn al-Musayyib* that he said: “The Sunnah of 'Eid al-Fiṭr is three.” And he mentioned that from them was, “Walking to the prayer area.” [Narrated by *al-Faryābī* (pg. 18)]

*Imām al-Tirmidhī* mentioned in his *Sunan* (vol. 2, pg. 264): “The majority of the People of Knowledge deem the individual walking to the 'Eid prayer to be a recommended act.”

*Al-Imām Ibn al-Mundhir* mentioned in his book *Al-Awsat* (pg. 264, vol. 4): “Walking to the 'Eid is better and nearer to humbleness, and there is nothing upon the person who rides to the 'Eid.”



## 2. The Second Subsidiary Issue: It Is a Sunnah Action That One Goes To The Prayer Area One Way and Returns By Another Route

*Jābir Ibn 'Abd Allāh* (رضي الله عنهما) stated: “If it was the 'Eid day, the Prophet (صلى الله عليه وسلم) used to go (to the prayer) one way and return by another.” [Narrated by *al-Bukhārī* (no. 986)]

*Al-Ḥāfiẓ Ibn Rajab* mentioned in *Al-Fatḥ al-Bārī* (vol. 6, pg. 166): “Many of the People of Knowledge have deemed as a recommended act that the *Imām* and others go one way to the 'Eid prayer and return via another.”

*Ibn Ruṣhd* mentioned in *Bidāyah al-Mujtahid* (vol. 1, pgs. 221-222): “There is consensus amongst the scholars that it is recommended to return using a route other than the one he walked to the 'Eid by, as this is authentically narrated from the Prophet (صلى الله عليه وسلم).”



## VI. The Sixth Subtopic: The Takbīr on The Day of 'Eid al-Fiṭr

Under this subtopic are seven subsidiary issues:

### 1. The First Subsidiary Issue: What is Intended by al-Takbīr on the 'Eid al-Fiṭr

What is intended by *al-Takbīr* on 'Eid al-Fiṭr is the statement 'Allāhu Akbar Allāhu Akbar, Lā Ilāha Illa Allāh, wa Allāhu Akbar Allāhu Akbar Wa lillāh al-Ḥamd' and similar phrases from those that have been narrated.

### 2. The Second Subsidiary Issue: Its Legislative Validity

Allāh the Most High states in *Sūrah al-Baqarah*:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

“(He wants that you) must complete the same number (of days), and that you must magnify Allāh”<sup>3</sup>

*Al-Ḥāfiẓ Ibn Kathīr* mentioned in his *Tafsīr* (vol. 1, pg. 307): “Many of the scholars derived the validity of the *takbīr* on the 'Eid al-Fiṭr from this verse.”

Doing this action has been the custom since the time of the *Salaf al-Ṣāliḥ*, from the Companions and *Tābi'īn* and those after them. It was authentically narrated from *Nāfi'* that *Ibn 'Umar* used to leave the *masjid* (after *Fajr*) for the two 'Eids and make *takbīr*.” [Narrated by *al-Faryābī* (pgs. 43-46)]

It is also authentically reported from *Abī 'Abd Al-Raḥmān al-Salmī* that he said: “They used to be in (the act of) *takbīr* on *al-Fiṭr* more so than how they would be on the ('Eid) *al-Aḍḥā*.” [Narrated by *al-Dāraquṭnī* (vol. 2, pg. 44) and *al-Faryābī* (pg. 64)]

<sup>3</sup> *Sūrah al-Baqarah* 2: 185



Also, *Umm 'Aṭiyyah* mentioned: “We used to be commanded to go out for the 'Eid. Such that the virgin would come out of her quarters and even the menstruating woman and they would be behind the people and would make *takbīr* with the other people's *takbīr* and would supplicate with their supplications, seeking the blessings of that day and its pureness.” [*Al-Bukhārī* (971) and this is the wording he narrated and *Muslim* (890)]

The *Shafi'i Faqīh Abū Zakariyyā al-Nawawī* stated in his *Sharḥ Ṣaḥīḥ Muslim* (pg. 429, vol.6, no. 890): “Her statement, ‘They would make *takbīr* with the people’ is proof of the *takbīr* being a recommended action for both of the 'Eids, and this agreed upon.”

### 3. The Third Subsidiary Issue: The Time the Takbīr Begins

The *takbīr* begins on the 'Eid al-Fiṭr once one leaves for the 'Eid prayer area, according to the majority of the People of Knowledge from the *Salaf al-Ṣāliḥ* and those after them.

*Al-Hāfiẓ Ibn al-Mundhir* attributed this to them in his book *Al-Ishrāf* (pg. 159-160, vol. 3).

It has been authentically narrated from *Ibn 'Umar* (رضي الله عنه) that he used to make *takbīr* when he left for the prayer area on the day of 'Eid. [Narrated by *al-Faryābī* (pg. 39)]

It is also authentically reported from *al-Imām al-Zuhrī* that he said: “The people used to make *takbīr* once they left their houses.” [Narrated by *al-Faryābī* (pg. 59)]

*Al-Hāfiẓ Ibn al-Mundhir* stated in *Al-Awsaṭ* (vol. 4, pg. 249): “The vast number of narrations from the first generations prove that they used to make *takbīr* on the day of *al-Fiṭr* if they left out for the prayer.”

*Al-Nawawī* stated in *Al-Majmū'* (vol. 5, pg. 48): “The majority of the scholars do not make *takbīr* on the night of the 'Eid; rather they make the *takbīr* upon leaving out for the 'Eid Prayer.”



*Al-Imām Ibn Jarīr al-Ṭabarī* stated in his *Tafsīr* (pg. 479, vol. 3, no. 2903): “*Yūnus* said that *Ibn Wahb* said that ‘*Abd Al-Raḥmān Ibn Zayd* stated: “The group of scholars with us are of the position that the person makes *takbīr* whilst leaving for the ‘Eid prayer area.” This narration is authentic.

#### 4. The Fourth Subsidiary Issue: The Time in Which Making the *Takbīr* Ends

It is authentically reported from *Ibn ‘Umar* (رضي الله عنهما) that he used to make the *takbīr* on the day of the ‘Eid until he arrived at the ‘Eid prayer area and would continue to make *takbīr* until the *Imām* arrived.” [Narrated by *al-Faryābī* (pgs. 43, 46, 48)]

It is also authentically narrated from *al-Imām al-Zuhrī* that he said: “The people used to make *takbīr*...until they arrived at the ‘Eid prayer area and (continued) until the *Imām* came out; and once he came out, they became silent.” [Narrated by *al-Faryābī* (pg. 59)]

#### 5. The Fifth Subsidiary Issue: Pronouncing the *Takbīr* Audibly

It has been authentically reported from *Ibn ‘Umar* (رضي الله عنهما) that if he went for the ‘Eid *al-Aḍḥā* and ‘Eid *al-Fiṭr*, he would audibly pronounce the *takbīr* until he arrived at the prayer area and continued until the *Imām* came.” [Narrated by *al-Dāraquṭnī* (vol. 2, pg. 45) and similarly by *al-Faryābī* (pgs. 43-53)]

*Ibn Taymiyyah* stated in *Majmū’ al-Fatāwā* (vol. 24, pg. 220): “And it is legislated for each individual to audibly pronounce the *takbīr* as he heads out for the ‘Eid, and this is in agreement with the four *Imāms*.”

Also, *al-Imām Ibn Rajab* mentioned in *Fatḥ al-Bārī* (vol. 6, pg. 133): “And due to this, it is legislated to engage in the *takbīr* as he sets out for the two ‘Eids in the respective lands, and this is according to the consensus of the scholars as it is not known that a difference of opinion exists concerning the ‘Eid *al-Naḥr* (*al-Aḍḥā*).”



## 6. The Sixth Subsidiary Issue: Women Making the Takbīr

*Umm 'Aṭiyyah* (رضي الله عنها) stated with regards to the women going out to the 'Eid Prayer area: “We would be commanded to go out on the Day of the 'Eid to the extent that the virgin would leave her quarters as well as the menstruating woman and they would be behind the people and make *takbīr* with the people's *takbīr* and supplicate with their supplications, seeking the blessing of that day and its pureness.” [Al-Bukhārī (971)—and this is his wording—and Muslim (890)]

The point of proof in this is her statement with regards to the women: “They would make *takbīr* with the people's *takbīr*.”

*Al-Hāfiẓ Ibn Rajab* stated in *Fatḥ al-Bārī* (vol. 6, pg. 130): “There is no difference of opinion that the women make *takbīr*. However, the woman is to lower her voice whilst making *takbīr*.”

The *Shafi'ī Faqīh Abū Zakariyyā al-Nawawī* stated in his book *Al Majmū' Sharḥ al-Muhadhdhab* (pg. 429, vol. 6): “Her statement, ‘they would make *takbīr* with the people’ is proof that it is recommended for everyone to make *takbīr* on the two 'Eids, and there is Scholarly Consensus concerning this.”

## 7. The Seventh Subsidiary Issue: The Wording of the Takbīr

There are several wordings/phrasings of the *takbīr*, which have all been authentically narrated from the Companions of the Prophet (صلى الله عليه وسلم).

The first phrasing is '*Allāhu Akbar Kathīrā, Allāhu Akbar Kabīrā, Allāhu Akbar wa Ajal, Allāhu Akbar wa Lillāhi al-Ḥamd*', which was authentically narrated from *Ibn 'Abbās* (رضي الله عنه) by *Ibn Abī Shaybah* in his *Al-Muṣannaf* (vol.1, pgs. 489-490, nos. 5645 & 5654).





The second phrasing is 'Allāhu Akbar Allāhu Akbar, Lā Ilāha illa Allāh, wa Allāhu Akbar, Allāhu Akbar, wa Lillāhi al-Ḥamd', which was narrated from Ibn Mas'ūd (رضي الله عنه) by Ibn Abī Shaybah in his *Al-Muṣannaf* (vol.1, pgs.488-490, nos.5632, 5633, 5652-5650) and others. It was deemed authentic by al-'Allāmah al-Albānī and others.

It is also authentically narrated from him (Ibn Abī Shaybah in his *Al-Muṣannaf* (pg. 490, vol. 1, no.5649) from the *Tābi'ī Ibrāhīm al-Nakha'ī* that he said: "They used to make *takbīr*...Allāhu Akbar Allāhu Akbar, Lā Ilāha illa Allāh, wa Allāhu Akbar Allāhu Akbar wa Lillāhi al-Ḥamd."

The third phrasing, which is authentically narrated by 'Abd Al-Razzāq in his *Al-Muṣannaf* (no. 20581) and from his chain of narrations by al-Bayhaqī in his *Sunan* (pg. 316, vol. 3, no. 6282)—and this is his wording—from Abū 'Uthmān al-Nahdī: "Salmān used to teach us the *takbīr* and say: 'Make *takbīr*: Allāhu Akbar, Allāhu Akbar Kabīrā—or he said *Takbīrā*—Allāhumma Anta 'Āla wa Ajal min an Takun Laka Ṣāhibah aw Yakun Laka Walad aw Yakun Laka Sharīk fī al-Mulk aw Yakun Laka Walī min al-Dhil, wa Kabīrhu *Takbīrā*, Allāhumma Ighfir Lanā, Allāhumma Irḥamnā.'"

Al-Ḥafīz Ibn Ḥajar al-Asqalānī mentioned concerning this narration in his book *Fatḥ al-Bārī* (pg. 462, vol.2): "This is the most authentic of what has been narrated."



## VII. The Seventh Subtopic: Praying Supererogatory Prayers in the 'Eid Prayer Area

There are three subsidiary issues under this subtopic:

### 1. The First Subsidiary Issue: The Imām Praying Supererogatory Prayers in the 'Eid Prayer Area Before and After the 'Eid Prayer

*Al-Bukhari* (989) and *Muslim* (884) both narrated from *Ibn 'Abbās* that: “The Prophet (صلى الله عليه وسلم) would head out for 'Eid al-Aḍḥā or *al-Fiṭr* and pray two *rak'āt* (i.e. the 'Eid Prayer) and would not pray before or after it.”

*Al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī* stated in his *Fatḥ al-Bārī* (pg. 186, vol. 6): “However, as it relates to the *Imām*, we do not know of any difference of opinion existing regarding his praying before or after the 'Eid being disliked. And this pertains to him praying in the actual 'Eid prayer area.”

### 2. The Second Subsidiary Issue: The Person Who is Not the Imām Praying in the 'Eid Prayer Area Before or After the 'Eid Prayer

*Imām Mālik* mentioned in his *Al-Muwattā* (pg. 14, no. 422) from *Nāfi*: “That 'Abd Allāh Ibn 'Umar would not pray on the Day of 'Eid before the 'Eid Prayer or after it.” This narration is authentic.

*Abū Mu'allā* stated: “I heard *Sa'īd* from *Ibn 'Abbās* say that prayer before the 'Eid was disliked.” [Narrated by *al-Bukhārī* without a chain of narration but with wording indicating surety of its authenticity (no.989)]

It is also authentically narrated from *Yazīd Ibn Abī 'Ubayd* that he said: “I prayed *Fajr* prayer with *Salamah Ibn al-Akwa'* in the Prophet's *Masjid*, then he left and I left with him until we reached the 'Eid prayer area. He then sat down and I sat down as well until the *Imām* came and



prayed. He did not pray before or after and then he left.” [Narrated by *al-Faryābī* in *Aḥkām al-‘Eidayn* (pg. 175)]

*Al-Imām al-Zuhrī* mentioned: “I have not heard anyone of our scholars mention from anyone from the *Salaf* of this *Ummah* that they used to pray before or after the ‘Eid Prayer (in the actual ‘Eid prayer area).”

*Ibn Rushd al-Ḥafīd al-Mālikī* attributed leaving supererogatory [prayers] before and after the ‘Eid Prayer to the vast majority of scholars in his book *Bidāyah al-Mujtahid* (pgs. 511-512, vol. 1).

### 3. The Third Subsidiary Issue: Praying Taḥḥiyat al-Masjid if the ‘Eid Prayer is in the Masjid

If the individual prays the ‘Eid Prayer outside of the locality in a prayer area prepared or arranged as such, then he does not pray two *rak’āt* for entering the prayer area because the two *rak’āt* for entering the *masjid* is specific to *masjids*. The *ḥadīth* of *Abī Qatādah* is proof of this, and it is that the Prophet (صلى الله عليه وسلم) said: “If any of you enters a *masjid*, then pray two *rak’āt* before you sit down.” [Narrated by *al-Bukhārī* (no. 444) and *Muslim* (no.417)]

Thus, the Prophet (صلى الله عليه وسلم) specified these two *rak’āt* for greeting the *masjid*, and the prayer area is not a *masjid*. However, if the individual prays ‘Eid Prayer in a *masjid*, in the majority of cases he comes to the *masjid* during the time of prohibition and the scholars are of two well-known opinions with regards to praying the two *rak’āt* for entering the *masjid* at this time.

**The first opinion** is that it is not prayed, and the majority of scholars are of this opinion due to the numerous *aḥādīth* that have been narrated concerning the prohibition of praying during the times of prohibition.



From these *ḥadīth* is the *ḥadīth* narrated by *Muslim* (831) from *‘Uqbah Ibn ‘Āmir al-Juhanī*: “There are three times the Prophet (صلى الله عليه وسلم) used to prohibit us from praying or burying our dead during them: When the sun is rising until it has risen, when the sun reaches its zenith until it begins to decline, and when the sun has begun to set until it sets.”

**The second opinion** is that the two *ra’kāt* for entering the *masjid* are to be prayed. This was the opinion of *al-Imām al-Shāfi’ī* because the Prophet (صلى الله عليه وسلم) connected praying these two *ra’kāt* to entering the *masjid*, and when this happens, they are to be prayed.

This proof was countered with two answers: The first one is that the *ḥadīth* concerning praying upon entering the *masjid* is general with regards to all times and the *ḥadīth* that prohibits praying is specific as it relates to those times. Thus, the specific *ḥadīth*, which specifies those times, is given precedence over the general *ḥadīth*.

The second answer is that the prohibition which has come necessitates that that action is *ḥarām* (prohibited) and the two *ra’kāt* for entering the *masjid* are *Sunnah*, and more than one scholar has cited Scholarly Consensus (*Ijmā’*) that they are *Sunnah* and not obligatory; thus leaving that which is prohibited (praying during the times of prohibition) is given precedence over doing a recommended action (praying due to entering the *masjid*).



## VIII. The Eighth Subtopic: The Additional Takbīrs During the 'Eid Prayer

There are five subsidiary issues under this subtopic:

### 1. The First Subsidiary Issue: What is Intended by the Additional Takbīrs

What is intended by the additional *takbīrs* are those *takbīrs* that are after the initial *takbīr* of the prayer in the first *rak'ah* and the successive *takbīrs* after the *takbīr* of rising from the second *rak'ah*.

### 2. The Second Subsidiary Issue: The Legislative Validity of the Additional Takbīrs

*Al-Imam Abū Ja'far al-Ṭaḥāwī al-Ḥanafī* mentioned in his book *Sharḥ Ma'ānī al-Āthār* (pg. 350, vol. 4, no. 6779): “We have seen the two 'Eid Prayers and there is Scholarly Consensus that there are additional *takbīrs*, which are additional to the *takbīrs* in the other prayers.”

*Al-Imām Ibn Taymiyyah* stated in his *Majmū' al-Fatāwā* (pg. 224, vol. 24): “The *ummah* is in agreement that the 'Eid Prayer is distinguished with additional *takbīrs*.”

### 3. The Third Subsidiary Issue: The Number of Additional Takbīrs in Each Rak'ah

*Al-Imām Mālik* mentioned in his *Al-Muwattā* (pg. 144, no. 421): “*Nāfi*, the servant of 'Abd Allāh Ibn 'Umar narrated to us: “I witnessed both 'Eid al-Aḍḥā and 'Eid al-Fiṭr with *Abū Hurayrah* and he made seven *takbīrs* before reciting (i.e. the first *rak'ah*) and five in the last *rak'ah* before reciting.” This narration is authentic.

The same has been authentically narrated from 'Abd Allāh Ibn 'Abbās as well.



The *Faqīh al-Khaṭṭābī al-Shāfi'ī* mentioned in his book *Ma'ālim al-Sunan* (pg. 271, vol. 1, no. 319): “And this is the statement of the majority of scholars.”

The *Shāfi'ī Faqīh al-Nawawī* mentioned in *Al-Majmū'* (pg. 24, vol. 5): “The author of *Al-Hāwī* mentioned this from the majority of Companions and *Tābi'īn*.”

*Ibn Taymiyyah* also mentioned in *Majmū' al-Fatāwā* (pg. 220, vol. 24): “Regarding the *takbīr* in the 'Eid Prayer, the person behind the *Imām* does so as well following him, and the majority of the Companions and the *Imāms* make seven *takbīrs* in the first *rak'ah* and five in the second.”

The *Hāfiẓ Ibn Rajab al-Ḥanbalī* mentioned in his *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (pg. 177, vol. 6): “Regarding the *takbīr* in the first *rak'ah*, it is seven and in the second *rak'ah* [it is] five; and this is the position of the majority of scholars. This has been narrated by 'Umar, 'Uthmān, 'Alī, Ibn 'Umar, Ibn 'Abbās, Abū Hurayrah, 'Umar Ibn 'Abd Al-'Azīz, Sa'īd Ibn Jubayr, Mujāhid and al-Zuhrī, and he said: ‘...and the *Sunnah* has continued as such.’”

*Ibn Abī al-Zinād* mentioned the same thing from the seven jurists of *al-Madīnah*.

Just as it is the position of *Makhūl*, *Rabī'ah*, *al-Layth*, *al-Awzā'ī*, *Mālik*, *al-Shāfi'ī*, *Aḥmad*, *Ishāq* and *Dāwud*.

The majority of the People of *Ḥadīth* are of the same position and from them include *Ibn al-Madīnī*, *Ibn Abī Shaybah*, *Abū Khuthaymah*, *Salmān Ibn Dāwud al-Hāshimī* and others.

#### **4. The Fourth Subsidiary Issue: The Imām or the One Praying Behind the Imām Forgetting the Additional Takbīrs or Some of Them**

*Al-Imām Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī al-Ḥanbalī* mentioned in his book *Al-Muhgnī* (pg. 275, vol. 3): “The *takbīrs* and the *dhikr* between them are *Sunnah* and not compulsory. Leaving them intentionally or forgetting them does not invalidate the prayer, and I know of no difference of opinion concerning this.”



## 5. The Fifth Subsidiary Issue: Raising the Hands Parallel to the Shoulders or Parallel to the Ear Lobes During the Additional Takbīrs

It is authentically reported from *Ibn Jurayj* that he said: “I asked ‘Aṭā, meaning *Ibn Abī Rabāḥ* the *Tābi‘ī*: ‘The *Imām* raises his hands every time he makes these extra *takbīrs* in the ‘*Eid al-Fiṭr* prayer?’ He replied: ‘Yes and the people raise their hands as well.’” [Narrated by ‘*Abd Al-Razzāq* (no. 5699)]

*Al-Imām al-Baghawī* mentioned in *Sharḥ al-Sunnah* (pg. 310, vol. 4): “And raising the hands during the *takbīrs* of the ‘*Eid* Prayer is a *Sunnah*, according to the majority of the scholars.”

*Ibn Qayyim al-Jawziyyah*, *Ibn Bāz* and *Ibn al-‘Uthaymīn* all considered raising the hands during the *takbīrs* of the ‘*Eid* to be a recommended action.



## IX. The Ninth Subtopic: The Initial Supplication During the 'Eid Prayer

The supplication said before reciting the *Fātiḥah* is a recommended action of the 'Eid Prayer due to analogous deduction (*Qiyās*) made by the scholars with the other prayers (i.e. since it is a *Sunnah* in the other prayers, it is a *Sunnah* in the 'Eid Prayer). This was the position of the majority of scholars who were of the opinion that the opening supplication is legislated in the other prayers, except that they differed regarding when it is said. There are two positions regarding this:

**The first opinion** is that the individual says it after the initial *takbīr* commencing the prayer, then says the opening supplication and then after the supplication, he makes the additional *takbīrs*.

**The second opinion** is that the individual says the opening supplication after he finishes the additional *takbīrs*.





## X. The Tenth Subtopic: Making Up The 'Eid Prayer

Whoever has missed a *rak'ah* of the 'Eid Prayer or joined it during the *Tashahud* or missed it entirely, is it permissible for him to make it up, and if he makes it up, how is it to be made up (like the other prayers or like the 'Eid Prayer)?

The Permanent Committee for Scientific Research and *Fatwā* of the Kingdom of Saudi Arabia headed by *Ibn Bāz* as stated in *Al-Fatāwā* (vol. 8, pgs. 306-307, nos. 2328 & 4517):

“The individual who misses the 'Eid Prayer and wants to make it up, then it is recommended for him to do so and he is to pray it according to its normal manner without being followed by a *khuṭbah*, and this is what was stated by *Mālik*, *al-Shāfi'ī*, *Aḥmad*, *al-Nakha'ī* and other scholars. The foundation for this is the statement of the Prophet (صلى الله عليه وسلم): ‘If you come to the prayer, then approach it with tranquillity and composure. Whatever you have caught from the prayer, then pray it and what has preceded you, then complete it.’

Also, what was narrated about *Anas* (رضي الله عنه) that: ‘If he missed the 'Eid Prayer with the *Imām*, he would gather his family and servants, then 'Abd Allāh Ibn Abī 'Utbah, his servant, would lead them in prayer of two *rak'āt* which he would make the *takbīr* in.’

And regarding the individual who arrives at the 'Eid Prayer while the *Imām* is giving the *khuṭbah*, he is to listen to the *khuṭbah* then make up the prayer after. This is so that he gets the benefit of both (listening to the *khuṭbah* and making up the prayer, as opposed to making up the prayer first and missing the *khuṭbah*.)”

The Permanent Committee also stated: “Whoever reaches the prayer and catches only the *Tashahud* with the *Imām* of the two 'Eid Prayers, then he is to pray two *rak'āt* after the *Imām* gives the *salām* and he does exactly what the *Imām* does regarding the *takbīr*, recitation, *rukū'* and *sujūd*.”



## XI. The Eleventh Subtopic: Attending the Khuṭbah of the 'Eid Prayer

There are two subsidiary issues under this subtopic.

### 1.The First Subsidiary Issue: Sitting to Listen to the Khuṭbah of the 'Eid

Whoever prays the 'Eid Prayer with the *Imām*, then the *Sunnah* and what is most complete regarding him is that he does not leave until he has listened to the entire 'Eid *Khuṭbah*.

*Al-Ḥāfiẓ Ibn 'Abd al-Barr* stated in *Al-Istidhkār* (vol. 7, pg. 61): “The majority of the Scholars of *Fiqh* are of this opinion.”

This was the practice during the time of the Prophet (صلى الله عليه وسلم) as mentioned by *Abū Sa'īd al-Khudrī* (رضي الله عنه): “The Prophet (صلى الله عليه وسلم) used to come out on the days of 'Eid *al-Fiṭr* and *al-Adḥā* and he would begin with the prayer, then he would turn and stand facing the people as they would remain sitting in their rows.”

In the narration of *Muslim*: “...they would remain in the prayer area and he would exalt **Allāh** and advise and command them.” [Narrated by *al-Bukhārī* (no. 956), and this is his wording. Also narrated by *Muslim* (no. 889)]

Regarding the *ḥadīth*: “Indeed, we will give the *khuṭbah*; thus whoever wishes to stay for the *khuṭbah* is to sit and stay and whoever wishes to leave may leave.”



The majority of the People of Knowledge are of the opinion that this *ḥadīth* is *mursal*<sup>4</sup> and from those scholars who were of this opinion include *Ibn Maʿīn*, *Abū Zur'ah al-Rāzī*, *al-Nasāʾī*, *Abū Dāwūd*, *al-Bayhaqī* and *al-Wādiʿī*. And *mursal* is from the categories of weak *ḥadīth*.

## 2. The Second Subsidiary Issue: The People Talking During the 'Eid Khuṭbah

It is disliked for whoever has attended the 'Eid *Khuṭbah* to talk to someone else from the congregation during the *khuṭbah* or to speak on one's mobile phone as this prevents the person from benefitting from the *khuṭbah* and bothers those who are listening, in addition to not being from the manners of sitting in a knowledge-based gathering.

*Al-Ḥāfiẓ Ibn Baṭṭāl* mentioned in *Sharḥ Ṣaḥīḥ al-Bukhārī* (vol. 2, pg. 572): “The scholars considered the people talking as the *Imām* gives the *khuṭbah* as being *makrūh* (disliked).”



<sup>4</sup> *Mursal* is a *ḥadīth* wherein a *Tābiʿī* attributes a statement or action to the Prophet (صلى الله عليه وسلم) directly e.g. the Prophet (صلى الله عليه وسلم) said such and such. Consequently, due to the fact that between the *Tābiʿī* and the Prophet (صلى الله عليه وسلم) is an unknown narrator who may or may not be an acceptable narrator, the *ḥadīth* is deemed weak.



## XII. The Twelvth Subtopic: Beginning the Khuṭbah with Takbīr

Beginning the *khuṭbah* with *takbīr* is a practice that was done by the *Salaf al-Ṣāliḥ*, as it has been authentically narrated from *Sa'īd Ibn Manṣūr* in his *Sunan* as is mentioned in *Al-Mughnī* (pg. 239, vol. 2) from 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah that he said: “The *Imām* makes *takbīr* upon the *minbar* on the Day of 'Eid before he begins the *khuṭbah* with nine *takbīrs*. He then delivers the *khuṭbah*, and before the second *khuṭbah* he makes *takbīr* seven times.” [This narration is authentic]

*Ibn 'Abd Al-Barr* said about 'Ubayd Allāh: “He is one of the ten scholars of *Fiqh* and one of the seven whom *fatwā* revolve around.”

*Al-Imām Ibn Ḥibbān* mentioned: “He was one of the prominent *Tābi'īn*.”

*Ismā'īl Ibn Umayyah* who is from the *Tābi' at-Tābi'īn* stated: “I heard that he (the *Imām*) makes *takbīr* during the 'Eid nine times and seven times.” Meaning, during the *khuṭbah*. [Narrated by 'Abd Al-Razzāq (vol. 3, pg. 290) with an authentic, sound chain of narration]

The scholars from *Ahl al-Ḥadīth* and *Fiqh* have specifically mentioned the validity of this *takbīr*, stating it is from the *Sunnah*, and it is the position of *Abū Ḥanīfah*, *Mālik*, *al-Shāfi'ī*, *Aḥmad Ibn Ḥanbal*, *Ibn Abī Dhi'b*, *Ibn al-Mundhir* and others.

It has been mentioned in each of the four *madhhabs* that it is a *Sunnah*.

*Ibn Muflīḥ* mentioned in his *Al-Furū'* (vol. 2, pgs. 141-142): “It is from the *Sunnah* that he begins the first *khuṭbah* with seven *takbīrs* and the second as well. *Imām Aḥmad* stated that 'Ubayd Allāh Ibn 'Utbah stated that it was from the *Sunnah*.” He also mentioned that this was in agreement with the position of the *Ḥanafī*, *Mālikī*, *Shāfi'ī* and *Ḥanbalī* *madhhabs* regarding this issue.



*Jamāl al-Dīn Yūsuf Ibn 'Abd Al-Hādī* also confirmed the fact that the four *madhhabs* were in agreement concerning this in his book *Mughnī Dhawī al-Afhām* (pg. 350, vol. 7) with *Ghāyah al-Murām*, as well as *'Abd Al-Rahmān Ibn Qāsim* in his *Ḥāshiyah al-Rawḍ al-Murbi'* (pg. 551, vol. 2).

In addition, after extensively studying this issue and discussing it with scholars and students of knowledge, I have not come across anything from any of the Righteous Predecessors or the earliest *Imāms* of *Fiqh* indicative of any difference concerning this, and **Allāh** knows best.

It is well known that leaving their path is problematic and acting in opposition to them is not upright as according to all, they are those who best understand the texts and they are the keenest in acting upon them, and that the *ḥadīth* and narrations are not understood except in light of their understanding. Leaving their path brings about mistakes and faults and the *khuṭbah* of the 'Eid is a visible affair, and they (the Pious Predecessors and *Imāms*) heard and witnessed how it began, with *takbīr* or with *ḥamd*.

Yet, there is no conflict between beginning with *takbīr* or *al-Ḥamd* as both of them are glorification of **Allāh**, the Most High and said in praise of Him. Thus, whoever begins his *khuṭbah* with *takbīr* has begun by exalting **Allāh**, the Most Perfect.

\*I have written a treatise concerning this issue entitled, *Reminding the Later Generations That Beginning Khuṭbah of 'Eid with Takbīr is What Has Been Narrated From the Salaf*. Therefore, whoever would like to read about this issue comprehensively and in depth can do so.



### **XIII. The Thirteenth Subtopic: The Khuṭbah is Two Khuṭbahs and Not One**

There is no difference between the scholars that the 'Eid is two *khuṭbahs* divided by the *Imām* sitting down briefly between them.

The *Faqīh of the Zāhirīyah Ibn Ḥazm al-Andalusī* mentioned in his book *Al-Muḥallā* (pg. 543, vol. 3, point 543): “If the *Imām* gives *salāms* from the prayer, he then stands and gives two *khuṭbahs* to the people and sits between them briefly. Once he finishes them, the people disperse. And if he gives the *khuṭbah* before the prayer, this is not a *khuṭbah* and therefore it is not obligatory to listen to it. There is no difference concerning these aforementioned issues except concerning certain aspects which we will mention later.”

Then later in his book he mentioned the differences and none of them were concerning the two *khuṭbahs*. Thus, if there is no difference amongst the scholars who have preceded us regarding the two *khuṭbahs* and they have cited consensus concerning this, then differences concerning this should not occur between us, as it is safest to follow those who preceded us and make them our example.

*Al-Imām 'Abd Al-Azīz Ibn Bāz* mentioned in his book *Masā'il al-Imām Ibn Bāz* (pg. 82, compiled by 'Abd Allāh Ibn Mānī): “The scholars coupled the 'Eid *Khuṭbah* with that of *Jumu'ah* regarding the two *khuṭbahs*, and it is not befitting to divert from that.”

He also mentioned in *Fatāwā Nūr 'Alā Darb* (pg. 364, vol. 13): “The *khuṭbah* of the 'Eid is two *khuṭbahs*. The *Imām* gives two *khuṭbahs* like that of *Jumu'ah*, and the scholars have mentioned this as such.”

The 'Allāmah *Aḥmad Ibn Yaḥyā al-Najmī* mentioned in his *Fatḥ Al-Rabb Al-Wadūd fī al-Fatāwā wa al-Rasā'il wa al-Radūd* (pg. 117, vol. 3): “Knowing that what is prevalent and acted upon by the



majority of people today and the majority of the Scholars of *Fiqh* is that two *khuṭbahs* are given in addition to the fact that giving one *khuṭbah* would cause confusion and an increase in disputing and questioning. If the *Imām* does what the Scholars of *Fiqh* are upon, then this is better in my opinion and is analogous to the *khuṭbah* of *Jumu'ah*.”

\*I have written a treatise concerning this issue entitled *Is'ād al-Suḥbah Bi`ann al-Salaf al-Ṣāliḥ 'Alā An Lil 'Eid Khutbatān Lā Khutbah*.



## XIV. The Fourteenth Subtopic: Extending 'Eid Greetings

Extending 'Eid greetings was from the practice of the Righteous Predecessors from the first three generations, with the Companions being at the head of those who practiced this.

The 'Allāmah Abū 'Abd Allāh Ibn Muflīḥ al-Ḥanbalī mentioned extending 'Eid greetings with the phrase 'Taḡabbal **Allāh** minā wa minkum' (May **Allāh** accept from us and you) in his book *Al-Furū'* (pg. 15, vol. 2): "And in the book *Naṣīḥah* it is mentioned that this was the practice of the Companions, and this is the position of the scholars."

The author of the book *Al-Naṣīḥah* is the *Imām Abū Bakr al-Ājurī*.

*Ibn Ḥibbān* narrated in his book *Al-Thiqāt* (pg. 90, vol. 9, no. 15348) from 'Alī Ibn Thābit that he said: "I asked *Mālik Ibn Anas* about the people saying 'Taḡabbal **Allāh** minā wa minkum' and he replied: "This is still the practice amongst the people here with us and I do not see any harm in such."

*Al-Imam Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī al-Ḥanbalī* mentioned in his book *Al-Muhgni* (pg. 295, vol. 2), "'Alī Ibn Thābit said: 'I asked *Mālik Ibn Anas* thirty five years ago and he said: 'This practice is still known amongst the people of *Madīnah*.'"

*Al-Ḥāfiẓ Ibn Ḥajar* mentioned in *Fatḥ al-Bārī* (vol. 2, pg. 446, no. 951): "And it has been narrated to us in *Muhāmiliyāt* with a good chain of narration from *Jubayr Ibn Nufayr* that he said: 'The Companions of the Prophet (صلى الله عليه وسلم) would say to one another, 'May **Allāh** accept from us and you' if they met on the Day of the 'Eid.'"

*Al-Suyūṭī* deemed this narration to be *ḥasan* in his *Al-Ḥāwī lil Fatāwā* (pg. 81, vol. 1).

Also, *al-Ḥāfiẓ Ibn Ḥajar al-Asqalānī* mentioned in *Juz al-Tahni'ah fī al-A'yād* (pg. 34): "And it has been narrated to us in the book *Tuḥfah* with a good chain of narration until *Muḥammad Ibn*





Ziyād al-Alhānī that he said: ‘I saw Abā Umāmah al-Bāhilī (رضي الله عنه)—the Companion of the Messenger of **Allāh**—say to his companions on the Day of the ‘Eid, ‘May **Allāh** accept from us and you.’”

*Al-Imām Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī al-Ḥanbalī* mentioned in his *Al-Mughnī* (pg. 295, vol. 2): “*Imām Aḥmad Ibn Ḥanbal* stated: “The chain of narration of the ḥadīth of Abī Umāmah is a decent chain.””

*Al-Turkmanī* also declared it a good chain in his book *Al-Jawhar al-Naqī* (pg. 319, vol. 3) in the footnotes of *Sunan al-Bayhaqī*.

Exchanging ‘Eid greetings amongst the Companions has been deemed authentic by *al-‘Allāmah al-Albānī* in his book *Tamām al-Minnah Ta’līq ‘Alā Fiqh al-Sunnah* (pg. 355). Likewise, in his book *Silsilah al-Aḥādīth al-Ḍa’īfah wal-Mawḍū’ah wa Atharhā al-Say’ah fī al-Ummah* (pg. 387, vol. 12, no. 5666) where he mentions: “This has been authentically narrated with another chain of narration that the Companions would say to each other ‘*Taqabbal Allāh minā wa minkum*’ if they met on the Day of the ‘Eid.”

Some people—May **Allāh** grant them rightness—extend the ‘Eid greetings a day or more before, or on the night of the ‘Eid. However, what has been narrated from the Righteous Predecessors is that they would extend ‘Eid greetings on the day of the ‘Eid, and there is no doubt that their practice is that which is most beloved to all.



## XV. The Fifteenth Subtopic: The Legislative Ruling on Fasting the Day of the 'Eid

Abū Sa'īd al-Khudrī stated: “The Prophet (صلى الله عليه وسلم) forbade fasting on the days of 'Eid al-Fiṭr and al-Naḥr.” [Al-Bukhārī (1991)—and this is the wording he narrated—and Muslim (827)]

Al-Bukhārī (1990) and Muslim (1137) also narrated from 'Umar Ibn al-Khaṭṭāb that he said during the 'Eid Khuṭbah: “The Prophet (صلى الله عليه وسلم) forbade fasting on these two days: The day of breaking your fast (al-Fiṭr) and the day you eat from your sacrifices (al-Aḍḥā).”

Al-Ḥafīẓ Ibn 'Abd Al-Barr al-Nimurī mentioned in his *Al-Tamhīd* (pg. 26, vol. 13): “There is no difference of opinion amongst the scholars that fasting on these two days is not permissible in any circumstance. Not for the person who fasts a voluntary fast, or a fast due to an oath or making up an obligatory fast, or the person making Ḥajj al-Tamattu' and does not have the sacrificial animal. It is not permissible for anyone from the people to fast these two days, and there is Scholarly Consensus regarding this, in which there is no dispute.”

From those scholars who stated that there is Scholarly Consensus (*Ijmā'*) concerning this include *Muwaffaq al-Dīn Ibn Qudāmah*, *Abū Zakariyyā al-Nawawī*, *Ibn Ḥajar al Asqalānī* and 'Abd Al-'Azīz Ibn Bāz.



## XVI. The Sixteenth Subtopic: There Are No 'Eids for the Muslims Except the Two 'Eids

The 'Allāmah Muḥammad Ibn Ibrāhīm Āl Shaykh mentioned in *Majmū' Fatāwā wa Rasā'il* (pg. 111, vol. 3): “The general category of the 'Eid is that it is a form of worship and a means of getting closer to **Allāh**, the Most High.”

It has been authentically narrated from *Anas Ibn Mālik* that he said: “The Messenger of **Allāh** (صلى الله عليه وسلم) came to *al-Madīnah* and the people there had two days which they would celebrate therein. The Prophet (صلى الله عليه وسلم) asked: ‘What are these two days?’ To which they replied: ‘They are two days from the Period of Ignorance in which we would play and celebrate.’ The Prophet (صلى الله عليه وسلم) then said: ‘Indeed, **Allāh** has replaced these two days with two days that are better: the Day of *al-Aḍḥā* and the day of *al-Fiṭr*.’” [Narrated by *Aḥmad* (13622), *Abū Dāwud* (1134) and *al-Nasā'ī* (1556)]

The 'Allāmah Muḥammad Ibn Ṣāliḥ al-Uthaymīn mentioned in his *Al-Sharḥ al-Mumtī' 'Ala Zād al-Mustaqnī* (pg. 113, vol. 5) after mentioning the previous *ḥadīth*: “And this is proof that the Prophet (صلى الله عليه وسلم) did not like that any holidays/days of celebration be introduced amongst his *ummah* except the *Shari'ah* legislated 'Eid, legislated by **Allāh**, the Most Exalted.

