

أحكام و سنن العيدين

Rulings and the Sunnahs of
the Two Eids

Ash Shaykh Abdul Hameed
Al Hajooree May Allah
Preserve him

الحمد لله و الصلاة و السلام على رسول الله و أشهد أن لا اله الا الله و أشهد أن
محمدا عبده و رسوله أما بعد

It comes in Sunan Abu Dawood from the narration of Anas Ibn Maalik May Allah be pleased with him that he said:

When the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.

These two Eids have rulings which are befitting for a Muslim to learn, the first of these rulings is:

1. There is only these two Eids (Festivals) in our religion, other than these two are considered innovations and newly invented matters in the religion of Allah, whether that be the birthday of the prophet ﷺ, new years, celebrating the night of ascension, or the celebration of Sha'aban (15th of it).

The prophet ﷺ said: "He who invents in this matter of ours that which is not from it, will be rejected". [Reported by Bukhari and Muslim

Similarly, from those newly invented festivals are such as revolution day, Mother's Day, earth day, labour day, and other than that from the different celebrations which Allah has sent down no authority.

2. It is recommended for the Muslim that once Ramadan finishes, and that is by the setting of the sun on the last day of it that he magnifies Allah for Allah says:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.

From the complete thanks of Allah is magnifying him and exonerating him after the month has ended. The month ending occurs in two ways:

1. With the appearance of the new moon
2. Completing thirty days due to the statement of the prophet ﷺ “Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty)” [Reported by Bukhari and Muslim]

As for the wording used to magnify Allah then nothing has been affirmed from the prophet ﷺ, except that the best of that which has come in this chapter is that which has come from Ibn Abbas and Ibn Masoud may Allah be pleased with them.

As for that which has come from Abdullah ibn Masoud May Allah be pleased with him is the following wording:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

As for that which has come from Ibn Abbas May Allah be pleased with them is that he would Say:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، وَلِلَّهِ الْحَمْدُ ، اللَّهُ أَكْبَرُ وَأَجَلُ ، اللَّهُ أَكْبَرُ عَلَى مَا
هَدَانَا

There are wordings other than this that have come from the Salaf (Pious predecessors), thus the affair is spacious, the one who does the Takbeer (Saying Allahu Akbar) alone is sufficient, and the one who adds Tahleel (saying La Ilaha Illallah) and Tahmeed (saying Alhamdulillah), then this is what is apparent from the Quran due to the statement of Allah;

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.

The Takbeer on Eid Al Fitr continues until the Imam comes out to the prayer, once he comes out it stops.

3. On the morning of this day (on Eid Al Fitr) it is recommended that one rushes to give his Zakatul Fitr, the best time to give it is between the time of true dawn and the Imam coming out to the prayer, the permissible time of it is before Eid by two days for Ibn Umar May Allah be pleased with them that they used to give it a day or two before Eid. Either he intends by this that the companions May Allah be pleased with them would do so, or that the narration is raised to the prophet ﷺ. This is also the act of Ibn Umar himself because he used to entrust one with it and then give it out. If he gives Zakatul Fitr after the prayer, then it is a form of voluntary charity and not considered Zakatul Fitr.
4. It is recommend on the morning of Eid Al Fitr that he breaks his

fast by eating an odd number of dates as has been affirmed from the prophet ﷺ for it comes from Anas Ibn Maalik may Allah be pleased with him that he said: "The prophet ﷺ would not go out on the day of the breaking of the fast till he ate some dates, which he used to eat in odd numbers"[Reported by Bukhari]

He would do so before he went out the Musaallah (place of prayer), so that there is no confusion and the fast is broken and not continued. If he eats other than dates then that is permissible except that this is the Sunnah of the prophet ﷺ which is evidence of not being concerned with food at that time.

5. From the Sunnah is that one prays Eid in the Musallah, this is what the prophet ﷺ and companions may Allah be pleased with them and those who followed them in good would do. It is not prayed in the Masjid except if there is a need such as rain or other than it. The origin is that the people go out to the Musallah to pray the Eid prayer, it comes from Abu Saaed Al Khudri may Allah be pleased with him,

"The messenger of Allah ﷺ would go out on the day of Eid al Fitr and Eid Al Adha to the Musallah" [Reported by Al Bukhari and Muslim]

6. It is recommended that he takes different routes when going out to the prayer and returning, due to that which is affirmed from Jaabir Ibn Abdillah May Allah be pleased with him he said: "On an 'Eid day, Allah's Messenger (ﷺ) would return by a different road from the one he had taken when going out (for the 'Eid prayer.)" [reported by Al Bukhari]

The scholars have discussed this affair and was said this is done either to increase the number, to upset the polytheists, to make apparent the rituals, and other than that was said.

7. One does not pray (voluntary prayers), before Eid or after it, except if the Eid prayer is in the Masjid then he prays Tahiyatul Masjid. There is no voluntary prayer before or after it as it has not

been affirmed, rather the opposite of it has been affirmed from Ibn Abbas, Jaabir ibn Abdillah and many of the companions May Allah be pleased with them. The narration of Ibn Abbas May Allah be pleased with him is reported in Bukhari and Muslim that the messenger of Allah ﷺ came out on the day of Eid Al Adha or Al Fitr, he prayed two Raka'ats, did not pray before it or after it."

It has come from Ibn Umar May Allah be pleased with him that he would not pray before or after Eid prayer anything, and in a report that he would not pray until the daytime changed. [reported by Abdurrazaq in his Musannaf]

It comes from Abu Saaid Al Khudri May Allah be pleased with him and some of the scholars have deemed it authentic that when the messenger ﷺ would return from the Musallah he would pray two Raka'ats. [reported by Ibnul Munthir, Al Haakim, and Al Bayqahi]

This narration is by way of Abdullah Ibn Muhamad ibn Aqeel and he is weak based upon the correct statement of the scholars (thus the narration is weak).

8. The Eid prayer is obligatory upon the men and women except that it is not obligatory upon the women to go out to the Musallah but rather recommend for them to do so. Shaykhul Islaam (Ibn Taymiyah) used as evidence to show the obligation of the Eid prayer that it is a ritual from the rituals of Islam and the prophet ﷺ commanded the menstruation women, and virgin girls staying in seclusion that they go out to the Musallah and witness the good and supplication of the Muslims.
9. The time for the prayer is after the disliked time (around fifteen minutes after the sunrise) until the sun passing the zenith. If the people are not aware of Eid except after the sun has passed the zenith then they pray the next day. It comes from Anas May Allah be pleased with him that he "reported on the authority of some of his paternal uncles who were Companions of the Prophet (ﷺ):

Some men came riding to the Prophet (ﷺ) and testified that they had sighted the new moon the previous day. He (the Holy Prophet), therefore, commanded the people to break the fast and to go out to their place of prayer in the morning." [reported by Ahmad]

The scholars differed regarding praying the prayer for Eid Al Adha a bit before the prayer of Eid al Fitr and they said the latter should be delayed a bit:

Yes, it is said that the Eid al Fitr prayer should be delayed a bit as the people are in need of giving their Zakatul Fitr, as for Al Adha then it should be done earlier because the people delay eating until they eat from that which they have slaughtered. But we have not seen any evidence for this distinction for it comes from Abdullah Ibn Busr May Allah be pleased with him that he rejected the delaying of the prayer, Yazid ibn Khumayr ar-Rahbi said: Abdullah ibn Busr, the Companion of the Messenger of Allah (ﷺ) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon. [reported by Abu Dawood]

10. As for taking a shower on Eid, nothing has been affirmed regarding it from the prophet ﷺ, but it has been affirmed from three of the companions, Ibn Umar, As Saaeb, and Ali Ibn Abi Taalib May Allah be pleased with all of them. Al Firyaabi reported from Saeed Ibn Al Musayib that he said "The Sunnah of Eid al Fitr is three, walking to the Musallah, eating before leaving ones home, and taking a shower" its chain is authentic, and perhaps he intends the Sunnah of the companions may Allah be pleased with them. Thus, he who takes a shower and follows in it those companions it is not rejected upon him, and the one who does not take a shower it is not rejected upon him. The Ghusl for the Eid

prayer is not obligatory rather done for cleanliness.

11. It is recommended on that day that a person wears new clothing or the best of that which he has for Umar bought a silk cloak from the market, took it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take it and adorn yourself with it during the `Id and when the delegations visit you." Allah's Messenger (ﷺ) replied, "This dress is for those who have no share (in the Hereafter)." After a long period, Allah's Messenger (ﷺ) sent to `Umar a cloak of silk brocade. `Umar came to Allah's Messenger (ﷺ) with the cloak and said, "O Allah's Messenger (ﷺ)! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Messenger (ﷺ) said to him, "Sell it and fulfill your needs by it." [reported by Al Bukhari] Thus it is recommended on that day that one wears the best clothing he has, and he comes out in the best of forms, showing the bounties of Allah upon him outwardly and inwardly.
12. As for Eid Al Fitr then its rulings end with the imam ending the prayer.
13. How is Eid prayed:
It is prayed as two Rakats (two sets), in the first Rakat (set) he does Takbeer (says Allahu Akbar) seven times counting with it Takbeeratul Ihram according to the correct stance, and in the second Rakat he does five Takbeers (additional after standing) not counting the Takbeer of moving from one position to another. It comes from Amr Ibn Shuayb from his father from his grandfather that he said: "The prophet ﷺ did Takbeer twelve (additional) times in the Eid prayer, seven times in the first set and five in the second, he did not pray before it or after it." Abdullah Ibn Ahmad said my father (Imam Ahmad) said "I go towards praying this way" [reported by Imam Ahmad and others]
In the first Rakat he reads Fatiha and Surah Al A'laa, and in the

second he reads Al Faatihah and Surah Al Ghaashiyah as comes in the narration of An Nu'aman ibn Bashir May Allah be pleased with him he said: "the Messenger of Allah (ﷺ) used to recite on two 'Ids and in Friday prayer:

" Glorify The name of Thy Lord, the Most High" and:" Has there come to thee the news of the overwhelming event" And when the 'Id and Jumu'a combined on a day he recited these two (surah) in both the prayers. [reported by Muslim]

It has also come that he would recite in the first Surah Qaaf, and in the second Surah Al Qamar, Narrated Abu Waqid al-Laithi May Allah be pleased with him:

The Prophet (ﷺ) used to recite on ('Eid) al-Adha and ('Eid) al-Fitr, Surat Qaf (Chapter 50) and Surat Al-Qamar (Chapter 54).

[Reported by Muslim].

Between the additional Takbeers there is no remembrance which has been reported, the stance we have taken in regards to the additional Takbeers is that which majority of the scholars are upon, due to the narrations which have come regarding it even if some are not free from speech, except by way of combining the different narrations and reports in this chapter, it is closer than other than it to be acted upon.

Whilst it has come from Ibn Masooud May Allah be pleased with him and other than him that they would do three additional Takbeers, he said "He used to do in the Eid prayers nine and nine (Takbeers in each set), Four before reading, then would do Takbeer and go in to Rukuu, and in the second he would read and once he finished he would do four Takbeers and make Ruku", some of them may not even do additional Takbeers, but what is correct is that the Eid prayer is different from other than it due to their being additional Takbeerat before reciting. The one who does the Takbeer after reciting has not done well, and the one who prays without any additional Takbeerat then his prayer is

correct if he forgot, or ignorant then there is nothing upon him. If he did so on purpose, then he has not done well and has left off the guidance of the prophet ﷺ.

14. The Women go out to the place of prayer as a recommendation not an obligation, I have not seen one whose statement is considered say it is obligatory for them to go out, in the chapter there are narrations from Abu Bakr, and Umar may Allah be pleased with them. Abu Bakr said "It is the right of everyone in an area to go out to the Eid prayer" but it is not authentic. Also, the statement "The right of" could intend by it that which is obligatory or that which is recommend. If she goes out to the place of prayer she should go out covered due to the statement of the prophet ﷺ, "A woman asked, "O Allah's Messenger (ﷺ) ' What about one who does not have a veil?" He said, "Let her share the veil of her companion." [reported by Bukhari and Muslim]
15. The woman who is menstruating should stay away from the place of prayer and just listen to the sermon, she can magnify, praise Allah, and other than that which occurs on that day.
16. The Eid Khutbah is one sermon (not two like Jumuah) based upon the correct stance of the people of knowledge, as I have clarified in my book "Fathul Hameed Al Majeed Fi Bayaan Ar Raajih Fi Khutbatil Eid", The imam does it after the prayer. None opposed this and did it before the prayer except some of Bani Ummayah, they used to attack the house hold of the prophet ﷺ so the people would not listen to the Khutbah so due to that they performed it before the Khutbah so that the people be forced to witness the prayer with them.
Narrated Abu Sa`id Al-Khudri May Allah be pleased with him:
The Prophet (ﷺ) used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the

people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give and order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes, but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa'id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer." [reported by Al Bukhari] From Ibn Abbas May Allah be pleased with him: "Allah's Messenger (ﷺ) Abu Bakr and 'Umar, and Uthman used to offer the 'Eid prayer before the Khutbah"

As for two sermons then that is only affirmed from the messenger of Allah (ﷺ) regarding the Jum'ah prayer, Narrated Ibn 'Umar May Allah be pleased with them:

"The Prophet (ﷺ) used to deliver the Khutba while standing and then he would sit, then stand again as you do now-a-days."

Jabir b. Samurah said May Allah be pleased with him:

"The Messenger of Allah (ﷺ) used to deliver the sermon standing, then he would sit down, then stand and preach standing. If anyone tells you he preached sitting, he is lying. I swear by Allah that I offered along with more than two thousand prayers."

As for Eid there is no sitting in the sermon, nor is a Minbar placed. As for placing a Minbar and using it on Eid then it is considered an innovation as comes in the narration of Abu Saeed May Allah be pleased with him.

17. Eid is prayed without an Athan (call to prayer) or Iqaamah, nor does one say “Salatul Jaami’ah”, no “Qoomu Ila Salatikum”, none of that. When the Imam comes out, he straightens the rows and prays two Rakats which have been mentioned, reciting out loud.

Jabir b. Samurah said:

I prayed the 'Id prayer with the Prophet (ﷺ) not once or twice (but many times) without the adhan and the iqamah.

18. The which the people customarily do from shaking hands after Eid, then specifying it on that day is not affirmed but shaking hands without restricting it is permissible.

19. From the newly invented, innovated affairs is specifying that day for visiting the graves or like that for it has not been affirmed from the prophet (ﷺ)

20. It is permissible for the kids to play on that day with that which is legislated, for the Abyssinians played in front of the prophet (ﷺ) in the Masjid on that day, and two young girls went to Aisha May Allah be pleased with her singing in her presence. It comes in Bukhari and Muslim 'A'isha reported that Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (ﷺ) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace be upon him) uncovered (his face) and said: Abu Bakr, leave them alone for these are the days of 'Id. And 'A'isha said: I recapitulate to my mind the fact that once the Messenger of Allah (ﷺ) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport.”

It is not the music which is known now as some of them do with musical instruments, drums and other than that, this is prohibited in Eid and other than it, but the women beating the tambourine or

without it then the prophet ﷺ said “Abu Bakr, leave them alone for these are the days of 'Id”

21. If Eid and Jumuah occur on the same day it is permissible to pray Jumuah, rather for the Imam it is recommended to pray it. It was narrated that An-Nu'man bin Bashir said:

"The Messenger of Allah (ﷺ) used to recite: 'Glorify the Name of your Lord, the Most High' and "Has there come to you the narration of The Overwhelming?', on Friday and on 'Eid, and when Friday and 'Eid converged, he would recite them in both."

The scholars took from this that the Imam of the Masjid should gather for Jumuah.

Due to the statement of the prophet ﷺ “In this day of yours two Eids have gathered, he who wills is sufficed from Jumuah but we will gather”

As for other than the Imam it is permissible for him not to attend Jumuah. There is an affair that one must understand because some of the people of knowledge went towards that he does not pray Thuhr on that day, and this statement is rejected intellectually and by way of the legislation. The concession is only not to attend Jumauh, as for The Thurh prayer then it is obligatory and not dropped, either he prays Jumuah with the people or he prays Thuhr.

They differed though should he pray Thuhr in his house or Masjid? We say if there is a masjid that is not praying Jumuah then there is no problem in praying Thuhr in congregation, if not he prays in his house and that is permissible, for Abdullah Ibn Az Zubayr prayed Eid with the people then did not leave his house until the Asr prayer, Allah knows best.

I have a book with the title “Al Qawlus Sadeed Fi Taqreeb Ahkaam Al Eid” in which I have gathered more than what is mentioned here, we ask Allah to accept.

With Allah lies all success.

All the praises and thanks be to Allah, the Lord of the 'Alamin
(mankind, jinns and all that exists).