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The Legislative Rulings For

'EID UL FTUR

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THE LEGISLATIVE RULINGS FOR EID UL FITR

By Shaykh 'AbdulQadir ibn Muhammad al-Junayd (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

This is a summary of the legislative rulings pertaining to 'Eid al-Fitr (the 'Eid after Ramadhaan). I wrote it as a reminder to myself and my Muslim brothers. I made it into *masaa'il* (or subtopics) so as to facilitate it being understood and thoroughly comprehended. I ask **Allah** My Lord to benefit both the writer, the reader and the one who spreads it amongst the people as I ask Him that He grant them understanding through it.



I. The First Subtopic: The Legislative Validity of The 'Eid Prayer

Ibn Taymiyyah stated about the 'Eid prayer in '*Majmoo' al-Fataawa'*, vol.23, pg.161: "Indeed, it is one of the greatest signs of *Islaam* and the people gathering for it is greater 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 *Ijmaa'* (or scholarly consensus) amongst the scholars. The Prophet ﷺ and his Caliphs after him were consistent in performing it as it has not been narrated that they left it in any 'Eid from previous 'Eids.

Ibn 'Abbaas رضي الله عنهما stated: "I witnessed the 'Eid with the Prophet ﷺ, *Abi Bakr*, 'Umar and 'Uthmaan." [Narrated by *al-Bukhaaree*, no.92 and *Muslim*, no.884 and this is the wording of *al-Bukhaaree*]

Even the women used to observe the 'Eid prayer during his ﷺ time and *Umm 'Atiyyah رضي الله عنهما* 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 *takbeer* with their *takbeer*." [Narrated by *al-Bukhaaree*, no. 971 - and this narration is his wording - and *Muslim*, no. 890]

Al-Imaam Ishaq Ibn Rahuyah mentioned as in '*al-Masaa'il liIshaq 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*.



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

Under this sub-topic are two subsidiary issues:

1. The first subsidiary issue is the legislative validity for making *ghusl* for the 'Eid.

Making *ghusl* for the 'Eid is an action that was done by the Companions of the Prophet ﷺ and it was authentically narrated from *Naafi'* that he said: "*Ibn 'Umar رضي الله عنه* used to make *ghusl* for the two 'Eids." [Narrated by *al-Faryaabi* in '*Ahkaam al-'Eidayn*', pg.16]

Ibn Rushd mentioned in '*Bidaayah al-Mujtahid*', vol.1, pg. 505: "There is consensus amongst the '*Ulamaa*' regarding the *ghusl* for the 'Eid prayer being a recommended action."

2. The second subsidiary issue is 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. From these narrations is that which is authentically narrated from *Ibn 'Umar* as it was authentically narrated from *Muhammad Ibn Ishaq* that he said: "I asked *Naafi'*: 'How did *Ibn 'Umar* pray the day of 'Eid?' He replied: 'He used to observe the *Fajr* prayer with the *Imaam*, 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-Haarith Ibn Abi Usaamah* as in '*al-Mataalib al-'Aaliyah*', no. 2753]

It was also authentically narrated from *al-J'ad Ibn 'Abdur Rahmaan* that he said: "I saw that *Saa'ib Ibn Yazeed* made *ghusl* before going to the 'Eid prayer area." [Narrated by *al-Faryaabi* in '*Ahkaam 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 good/okay as several of the *Salaf as-Saalih* did so and saw it as being good.



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

Al-Haafidh Ibn Rajab stated in '*Fath al-Baaree li Ibn Rajab*', vol. 6, pg. 67-68: "This *hadeeth* is proof for adorning oneself for the 'Eid and that it was customary between 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."

Imaam ash-Shaafi'ee stated in his book, '*al-Umm*': "And the children wear the best that they have the means to, both boys and girls."

It is also authentically narrated from *Muhammad Ibn Ishaq* that he said: "I asked *Naafi*': 'How did *Ibn 'Umar* pray the day of 'Eid?' He replied: 'He used to observe the *Fajr* prayer with the *Imaam*, 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-Haarith Ibn Abi Usaamah* as in '*al-Mutaalib al-'Aaliyah*', no. 2753]

Imaam Maalik said in '*al-Awsat*' of *Ibn 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."



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

It is a *Sunnah* action on the 'Eid *al-Fitr* 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 Allah ﷺ did not leave his house (after *Fajr* before 'Eid prayer) until he ate some dates." [Narrated by *al-Bukhaaree*, no.953]

It is also authentically narrated from *Sa'eed Ibn al-Musayyib* that he said: "On the day of the 'Eid *al-Fitr*, the *Muslims* used to eat before the prayer." [Narrated by *ash-Shaafi'ee* in '*al-Umm*', vol.1, pg. 387]

Ibn Rushd stated in '*Bidaayah al-Mujtahid*', vol. 1, pg. 221: "There is consensus amongst the scholars that it is recommended to eat on the day of *al-Fitr* before leaving out to the prayer area."

Whoever does not have dates, then he eats what he is able as it is authentically reported from '*Abdur Razzaaq*, no. 5734 from *Ibn Jurayj* who said: "'*Ataa* informed us that he heard *Ibn 'Abbaas* say: 'If you are able to eat before leaving early for the prayer area, then do so.' He said: 'So I did not leave eating before leaving for the prayer area since hearing that from *Ibn 'Abbaas*. 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 *nabeedh* or water.' I said: 'How do you explain that?' he said: 'I heard him (*Ibn 'Abbaas*) say from the Prophet ﷺ - I think - that he said: 'They used to not leave until *Dhuhaa* time and would say: 'We will eat as we do not expedite to the prayer (on 'Eid *al-Fitr* as it is later than they prayer for 'Eid *al-Adhaa*).' He (*Ibn 'Abbaas*) said: 'It was likely that I left for the prayer area without having anything except water.'"



V. The Fifth Subtopic: Leaving for The Prayer Area and Returning From It

Under this subtopic are two subsidiary issues:

1. The first subsidiary issue is that it is a *Sunnah* action to go to the 'Eid prayer area walking.

It has been authentically narrated from *Zir Ibn Hubaysh* that he said: “*Umar Ibn al-Khattaab رضي الله عنه* left on the day of 'Eid al-Fitr or the day of *Adhaa* covered in a cotton garment, walking.” [Narrated by *Ibn Abi Shaybah*, no, 5590]

Also, it is authentically narrated from *Ja'far Ibn Barqaan* that he said: “*Umar Ibn 'Abdil 'Azeez* wrote encouraging them on the two 'Eids: 'Whoever can come to them walking, then do so.’” [Narrated by 'Abdur Razzaaq, no. 5664 - and this is his wording, and *Ibn Abi Shaybah*, no. 5604]

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

Imaam at-Tirmidhee 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.”

2. The second subsidiary issue is that it is a *Sunnah* action that one goes to the prayer area one way and returns by another route.

Jaabir Ibn 'Abdillah رضي الله عنهما stated: “If it was the 'Eid day, the Prophet *صلَّى اللهُ عَلَيْهِ وَسَلَّمَ* used to go (to the prayer) one way and return by another.” [Narrated by *al-Bukhaaree*, no. 986]





Al-Haafidh Ibn Rajab mentioned in '*al-Fath al-Baaree*', vol. 6, pg. 166: "Many of the People of Knowledge have deemed as a recommended act that the *Imaam* and others go one way to the 'Eid prayer and return via another."

Ibn Rushd mentioned in '*Bidaayah al-Mujtahid*', vol.1, pg. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."



VI. The Sixth Subtopic: The 'Takbeer' on The Day of 'Eid al-Fitr

Under this subtopic are six subsidiary issues:

1. The first subsidiary issue is its legislative validity.

Allah the Most High states in *Soorah al-Baqarah*:

{(He wants that you) must complete the same number (of days), and that you must magnify Allah} [Al-Baqarah: 185]

Al-Haqfidh Ibn Katheer mentioned in his '*Tafseer*', vol. 1, pg. 307: "Many of the scholars derived the validity of the *takbeer* on the '*Eid al-Fitr* from this verse."

Doing this action has been the custom since the time of the *Salaf as-Saalih* - from the Companions and *Taabi'een* and those after them. It was authentically narrated from *Naqfi'* that *Ibn 'Umar* used to leave the *masjid* (after *Fajr*) for the two '*Eids* and make *takbeer*." [Narrated by *al-Faryaabi*, pg. 43-46]

It is also authentically reported from *Abi 'Abdur Rahmaan as-Salmy* that he said: "They used to be in (the act of) *takbeer* on *al-Fitr* more so than how they would be on the ('*Eid*) *al-Adhaa*." [Narrated by *ad-Daaraqutnee*, vol.2, pg.44 and *al-Faryaabi*, pg. 64]

2. The second subsidiary issue is time the takbeer begins.

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

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



It is also authentically reported from *al-Imaam az-Zuhree* that he said: “The people used to make *takbeer* once they left their houses.” [Narrated by *al-Faryaabi*, pg.59]

Al-Haafidh Ibn Mundhir stated in ‘*Al-Awsat*’, vol. 4, pg. 249: “The vast number of narrations from the first generations prove that they used to make *takbeer* on the day of *al-Fitr* if they left out for the prayer.”

An-Nawawee stated in ‘*al-Majmoo*’, vol. 5, pg. 48: “The majority of the scholars do not make *takbeer* the night of the ‘*Eid*; rather they make the *takbeer* upon leaving out for the ‘*Eid* prayer.”

3. The third subsidiary issue is the time making the takbeer ends.

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

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

4. The fourth subsidiary issue is pronouncing the takbeer audibly.

It has been authentically reported from *Ibn ‘Umar رضي الله عنهما* that if he went for the ‘*Eid al-Adhaa* and ‘*Eid al-Fitr*, he would audibly pronounce the *takbeer* until he arrived at the prayer area and continued until the *Imaam* came.” [Narrated by *ad-Daaraqutnee*, vol.2, pg. 45 and similarly by *al-Faryaabi*, 43-53]

Ibn Taymiyyah stated in ‘*Majmoo’ al-Fataawa*’, vol. 24, pg.220: “And it is legislated for each individual to audibly pronounce the *takbeer* as he heads out for the ‘*Eid* and this is in agreement to the four *Imaams*.”



Also, *al-Imaam Ibn Rajab* mentioned in '*Fath al-Baaree*', vol. 6, pg. 133: "And due to this, it is legislated to engage in the *takbeer* 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 an-Nahr (al-Adhaa)*.'"

5. The fifth subsidiary issue is women making the takbeer.

The *hadeeth* of *Umm 'Atiyyah رَضِيَ اللهُ عَنْهَا* in *al-Bukhaaree* and *Muslim* regarding the women going out for the 'Eid prayer has preceded in the discussion surrounding the first subtopic and in the *hadeeth* is the wording: "And they would make *takbeer* with the *takbeer* of the people."

Al-Haafidh Ibn Rajab stated in '*Fath al-Baaree*', vol. 6, pg. 130: "There is no difference of opinion that the women make *takbeer*. However, the woman is to lower her voice whilst making *takbeer*."

6. The sixth subsidiary issue is concerning the wording of the takbeer.

The following wordings/phrasings are all authentically narrated from the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding how the *takbeer* is said:

The first phrasing is narrated from *Ibn 'Abbaas رَضِيَ اللهُ عَنْهُ*: "*Allahu-Akbar Katheeraa, Allahu-Akbar Kabeeraa, Allahu-Akbar wa Ajal, Allahu-Akbar wa Lillahi al-Hamd.*" [Narrated by *Ibn Abi Shaybah*, vol. 1, pg. 489]

The second phrasing is narrated from *Ibn Mas'ood رَضِيَ اللهُ عَنْهُ*: "*Allahu-Akbar Allahu-Akbar, Laa Ilaaha illa Allah, wa Allah-Akbar, Allahu-Akbar, wa Lillahi al-Hamd.*" [Narrated by *Ibn Abi Shaybah* and others, vol. 1, pg. 488-490]

It is also authentically narrated from him (*Ibn Abi Shaybah*) from *Ibraaheem an-Nakha'ee* that he said: "They used to make *takbeer*...*Allahu-Akbar Allahu-Akbar, Laa Ilaaha illa Allah, wa Allahu-Akbar Allahu-Akbar wa Lillahi al-Hamd.*"



The third phrasing which is authentically narrated from *Salmaan al-Faarisee* رَضِيَ اللهُ عَنْهُ as stated by *Abu 'Uthmaan an-Nahdee*: “*Salmaan* used to teach us the *takbeer* and say: ‘Make *takbeer*: *Allahu-Akbar*, *Allahu-Akbar Kabeeraa* - or he said *Takbeeraa* - *Allahuma Anta 'Aala wa Ajal min an Takun Laka Saahibah aw Yakun Laka Walad aw Yakun Laka Shareek fee al-Mulk aw Yakun Laka Walee min adh-Dhil, wa Kabeerhu Takbeeraa, Allahuma Ighfir Lanaa, Allahuma Irhamnaa.*’”
[Narrated by *al-Bayhaqee*, vol. 3, p. 316]



VII. The Seventh Sub-Topic: Raising The Hands Whilst Making The Initial *Takbeer* of The 'Eid Prayer and The Successive Extra *Takbeers* of The 'Eid Prayer

It is authentically reported from *Ibn Jurayj* that he said: "I asked 'Ataa, meaning *Ibn Abi Rabaah* the *Taabi'ee*: 'The *Imaam* raises his hands every time he makes these extra *takbeers* in the 'Eid *al-Fitr* prayer?' He replied: 'Yes and the people raise their hands as well.'" [Narrated by 'Abdur Razzaaq, vol. 3, pg. 297]

The vast majority of the People of Knowledge are of this opinion and from them are *Abu Haneefah*, *ash-Shaafi'ee*, *Maalik* in one opinion narrated from him, *Ahmad*, *al-Awzaa'ee*, *Ibn al-Mubaarak*, *Ishaaq*, *Ibn Mundhir*, *al-Baghawee* and it was the opinion chosen by *Ibn Qayyim al-Jawziyyah*, *Ibn Baaz* and *Ibn al-'Uthaymeen*.



VIII. The Eighth Subtopic: Reading The Opening Supplication in The 'Eid Prayer

The majority of the People of Knowledge are of the opinion that reading the opening supplication in the 'Eid prayer is a recommended act just as it is in the other prayers.

The majority of them are also of the opinion that it is better to be said after the initial *takbeer* beginning the prayer and before the extra *takbeers*.

Other scholars are of the opinion that it is said after making the extra *takbeers*.



IX. The Ninth Subtopic: If The *Imaam* Forgets The Extra *Takbeers* or Some of Them

Al-Imaam Ibn al-Quddaamah mentioned in '*Al-Mughnee*', vol. 3, pg. 275: "The *takbeers* and the *dhikr* between them is a recommended act. It is not obligatory and it does not invalidate the prayer if one leaves it initially or due to forgetting and I do not know of any difference of opinion concerning such."



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

Is it permissible for the one who misses the 'Eid prayer to make it up? And if so how is it to be made up?

The Permanent Committee for Scientific Research and *Fatwa* of the Kingdom of *Saudi Arabia* headed by *Ibn Baaz* as stated in '*Al-Fataawa*', vol. 8, pg. 306-307, nos. 2328 and 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 *khutbah* and this is what was stated by *Maalik, ash-Shaafi'ee, Ahmad, an-Nakha'ee* and other scholars. The foundation for this is the statement of the Prophet ﷺ: 'If you come to the prayer, then approach it with tranquility 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 *Imaam*, he would gather his family and servants, then '*Abdullah Ibn Abi 'Utbah*, his servant, would lead them in prayer of two *rak'ahs* which he would make the *takbeer* in.'

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

The Permanent Committee also stated: “Whoever reaches the prayer and catches only the *tashahhud* with the *Imaam* of the two 'Eid prayers, then he is to pray two *rak'ahs* after the *Imaam* gives the *salaam* and he does exactly what the *Imaam* does regarding the *takbeer*, recitation, *rukoo'* and *sujood*.”



XI. The Eleventh Subtopic: Listening to The 'Eid Khutbah

The *Sunnah* regarding the individual who prays with the *Imaam* is that he does not leave until hearing the *khutbah*.

Al-Haafidh Ibn 'Abdil Barr stated in '*Al-Istidhkaar*', vol. 7, pg. 61 that "The majority of the *Fiqh* scholars are of this opinion."

This was the practice during the time of the Prophet ﷺ as mentioned by *Abu Sa'eed al-Khudree* رضي الله عنه: "The Prophet used to come out on the days of '*Eid al-Fitr* and '*al-Adhaa* 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 **Allah** and advise and command them." [Narrated by *al-Bukhaaree*, no.956 - and this is his wording. Also narrated by *Muslim*, no.889]

Al-Haafidh Ibn Battal mentioned in '*Sharh Saheeh al-Bukhaaree*', vol.2, pg. 572: "The scholars considered the people talking as the *Imaam* gives the *khutbah* as being *makrooh* (disliked)."

Regarding the *hadeeth*: "Indeed, we will give the *khutbah*, thus whoever wishes to stay for the *khutbah* 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 *hadeeth* is *mursal*¹ and from those scholars who were of this opinion include: *Ibn Ma'een*, *Abu Zur'ah ar-Raazee*, an-

¹ *Mursal* is a *hadeeth* wherein a *Taabi'ee* attributes a statement or action to the Prophet directly e.g. the Prophet said such and such. Consequently, due to the fact that between the *Taabi'ee* and the Prophet is an unknown narrator who may or may not be an acceptable narrator, the *hadeeth* is deemed weak.





Nasaa'ee, Abu Daawood, al-Bayhaqee and al-Waadi'ee. And *mursal* is from the categories of weak *hadeeth*.



XII. The Twelfth Subtopic: Giving 'Eid Greetings

Exchanging 'Eid greetings is a practice of the *Salaf as-Saalih* from the time of the preferred generations, with the Companions being the foremost of them.

Al-Imaam al-Ajurree stated about extending 'Eid greetings: "And it is still known (to be done) in *Madeenah*."

Al-Haafidh Ibn Hajar mentioned in '*Fath al-Baaree*', vol. 2, pg. 446 and 'The Section of Greetings', 34-40: "And it has been narrated to us in '*Muhaamilyaat*' with a good chain of narration from *Jubayr Ibn Nufayr* that he said: 'The Companions of the Prophet would say to one another: 'May **Allah** accept from us and you' if they met on the day of the 'Eid.'"

He also mentioned: "And it has been narrated to us in the book '*Tuhfah*' with a good chain of narration until *Muhammad Ibn Ziyaad al-Alhaanee* that he said: 'I saw *Abi Umaamah al-Baahilee رضي الله عنه* - the Companion of the Messenger of **Allah** - say to his companions on the day of the 'Eid: 'May **Allah** accept from us and you.'"

Imaam Ahmad Ibn Hanbal stated: "The chain of narration of the *hadeeth* of *Abi Umaamah* is a decent chain."

Attention and Reminder:

Some people extend the 'Eid greetings before the arrival of 'Eid by a day or more or they extend the 'Eid greetings the night of the 'Eid. However, what has been narrated from the *Salaf as-Saalih* is that they used to extend the 'Eid greetings on the day of the 'Eid and their action is better/preferred.



XIII. The Thirteenth Subtopic: Beginning The *Khutbah* with *Takbeer* (from the *Imaam*)

Beginning the *khutbah* with *takbeer* is a practice which was done by the *Salaf as-Saalih* as it has been authentically narrated from 'Ubayd Allah Ibn 'Abdillah Ibn 'Utbah that he said: "The *Imaam* makes *takbeer* upon the *minbar* on the day of 'Eid before he begins the *khutbah* with nine *takbeers*. He then delivers the *khutbah* and before the second *khutbah*, he makes *takbeer* seven times."

Ibn 'Abdil Barr said about 'Ubayd Allah: "He is one of the ten scholars of *Fiqh* and one of the seven which *fatwa* revolve around."

Al-Imaam Ibn Hibbaan mentioned: "He was one of the prominent *Taabi'een*."

Ismaa'eel Ibn Umayyah who is from the *Taabi' at-Taabi'een* stated: "I heard that he (the *Imaam*) makes *takbeer* during the 'Eid nine times and seven times." Meaning: during the *khutbah*. [Narrated by 'Abdur Razzaaq, vol. 3, pg.290 with an authentic, sound chain of narration]

This is the opinion of the majority of the scholars and from them, the four *Imaams* to the extent that it has been conveyed in their *madhhabs* that it is *Sunnah* and *Ibn Muflih* narrated their agreement concerning this in '*Al-Furoo'*', vol.2, pg. 141-142.

Regarding the *takbeer* in the *khutbah*, numerous scholars of *hadeeth* titled chapters as such (*Takbeer During the Khutbah*) in their books and they did not mention this *takbeer* except as being from the *Salaf*, nor did they mention anyone who differed with this.



XIV. The Fourteenth Subtopic: The 'Eid is Two *Khutbahs* and Not One

There is no difference of opinion between the 'Ulamaa` that the 'Eid is two *khutbahs* divided by the *Imaam* sitting down between them. *Al-Imaam Ibn Hazm* narrated that there is no difference of opinion regarding this in his book '*Al-Muhallaa*', vol.3, pg. 543 as he mentioned: "If the *Imaam* gives the *salaam* after the prayer he then stands up and delivers the *khutbah* to the people and he sits down between the two *khutbahs*. Once he finishes the *khutbah*, the people leave. If he delivers the *khutbah* before the prayer, then this is not a *khutbah*, nor is it obligatory to listen to him. There is no difference of opinion concerning these issues except those issues which we will mention later, *In shaa` Allah*."



XV. The Fifteenth Subtopic: *Tahiyatul Masjid*

The Permanent Committee for Scientific Research and *Fatwa* of *Saudi Arabia*, under the supervision of *Shaykh Ibn Baaz* stated as in '*al-Fataawa*', no. 12,515:

“If the *Muslims* pray the two '*Eid* prayers outside of the city in open land, then it is not legislated for the person who reaches the prayer area to pray voluntary prayers; not *Tahiyatul Masjid* nor other voluntary prayers as this is in accordance to what has been narrated in the two *Saheehs* (*al-Bukhaaree* and *Muslim*) from *Ibn 'Abbaas* that the Prophet came out of the day of '*Eid al-Fitr* and prayed two *rak'ats* of which he did not pray before or after them. However, if the two '*Eid* prayers take place in one of the local mosques, then there is no problem with the person praying *Tahiyatul Masjid* when he enters the *masjid*, but he is not to pray any other voluntary prayer while he is there.”



XVI. The Sixteenth Subtopic: Fasting On The Two 'Eids

There is consensus amongst the 'Ulamaa' that fasting is not permissible on the day of 'Eid al-Fitr or 'Eid al-Adhaa - not voluntary fasting, or fasting due to a vow, or making up an obligatory fast, or for the person making *Hajj Tamattu'* and has no sacrificial animal, nor are these days fasted for the person who has to consecutively fast due to the severe *kaffaarah* (recompense) like that required for killing, or *dhihaar* or having sexual relations during the day in *Ramadhaan*.

This consensus has been narrated by several scholars, and from them are: *Ibn 'Abdil Barr*, *Ibn Quddaamah*, *an-Nawawee*, *Ibn Hajr* and *Ibn Baaz*.

Abu Sa'eed al-Khudree رضي الله عنه narrated that the Prophet صلى الله عليه وسلم prohibited fasting on the two days of 'Eid al-Fitr and al-Adhaa. [Narrated by *al-Bukhaaree*, no. 1991 and *Muslim*, no. 827]



Conclusion

Subsequently, I say as a reminder: Indeed, the 'Eid is one of the most beautiful sights which **Allah** has blessed His servants with due to the fact that the *Muslims* gather on the 'Eid day in their respective prayer areas and get closer to **Allah** by performing numerous acts of worship, they make *takbeer* and thank **Allah** for what He has bestowed upon them; the rich from amongst them comforts the poor, the individual connects family ties on this day, he also visits neighbors, the souls become purified (of any enmity to another *Muslim*), the individual excuses and pardons, people come together, generosity is demonstrated, people are happy and congratulate and greet each other.

All praise is due to **Allah** for what He has blessed us with.

Dear *Muslim* brothers and sisters, there are numerous things which happen or appear on the day of 'Eid which are not befitting for *Muslim* men and women to engage in nor is it befitting for them to be from the people who are characterized by these actions/ descriptions, or to be from the people who do such things. And from these things:

There are those brothers who become so busy that they neglect the most important expression of the 'Eid which is the 'Eid prayer due to sleep, shopping, adorning oneself, or becoming busy with customers or hosting guests.

There are those women who beautify themselves for the 'Eid in a manner which exhibits their beauty and exposes that which they are to cover and displays their attractiveness and body parts and thus leads to her becoming a *fitnah* or being affected by *fitnah*. By doing so, they incur sin and cause others to fall into sin, whether it be during visits, hosting guests or in places such as the sea front, park, or amusement areas.

There are those people who harm themselves, their families and friends on the day of the 'Eid with singing, music, dancing and gatherings or ceremonies with comprise of such to the extent that the individual may even travel to such venues and thus corrupts himself and



increases his sins in addition to wasting his money which **Allah** has blessed him with; and this is not the manner of thanking **Allah** for His blessings.

From the people is the individual whose habit on the '*Eid* is to stay up late enjoying himself and subsequently sleeps the entire day without praying the prayers in their respective times and thus ruins himself in sin and as a result angers His Lord Who has blessed him with life and all the other blessings (which he enjoys).

From the people is the individual who makes his '*Eid* an occasion for imitating the people of *Kufr* and the people of sin, corruption, and disobedience to **Allah** with regards to his clothing, hair, actions and habits.

There are those men and women who incur sin as they meet and visit with people on the day of the '*Eid* by shaking the hands of non-*mahram* male and females.

From the people are those who spend their money uselessly on fireworks for their children and consequently, their children learn from them how to waste money. Also, they may harm others or be a reason for harming others, or even harm one's own family. This is a fact which the hospitals and emergency rooms bear witness to.

From the people are those who turn their family gatherings on the '*Eid* into altercations and disputes and that which leads to cutting off relations and increasing enmity between them.

From the people are those who make the '*Eid* a time for visiting graves, sitting in graveyards and gathering together at graves despite the fact that making the '*Eid* a time for visiting them is not something the Messenger ﷺ sanctioned, nor did his Companions sanction it or the rest of the *Salaf as-Saalih*. And if we do not follow these illustrious individuals, then who do we follow?

From the people are those who designate the night of the '*Eid* for reviving forms of worship such as certain prayers or supplications etc. If there was good in doing such, the Prophet



صلى الله عليه وسلم and his Caliphs after him would have legislated this for us. Therefore, stop where the Prophet stopped and do what he did and traverse his path and the path of his Companions, as in this you have what is best for you.

From the people is the individual whom **Allah** has blessed with young daughters. Yet, you see the individual dress her on the day of the 'Eid with clothing which reminds one of the corrupted women who are clothed, yet it is as if they are not and this causes one to make *du'aa* for them that **Allah** save and protect them from *fitnah* and its people. This type of clothing also causes one to fear evil for them and fear that they will grow up wearing the same type of clothing as they have become accustomed to it.

From the people is the individual who squanders his money, harms himself and incurs sin on the day of the 'Eid by watching television shows and calling in to request music videos and watching the corruption and nudeness therein. So he watches these shows, gives (a music video) as a gift and thus becomes a reason for others hearing and watching them due to his request, and as a result incurs the sin with them.

There are young men and women who call others exchanging 'Eid greetings over their mobile phones with shameless talk, unbecoming sounds and seductive photographs. People who do such things only bring harm to themselves and those whom they engage in such activities with.

There are those women who present themselves in front of their sisters on the day of the 'Eid and other ceremonies in revealing clothing which only remind you of the women of *Kufr*, indecency, corruption and vice, which causes one to become astonished that this is from a person whom **Allah** has blessed with His religion, *Sharee'ah*, shelter, protection and other numerous bounties.

In conclusion, I ask **Allah** to grant us sincere repentance, increased good deeds, hearts which fear Him, zeal in His worship, and the avoidance of disobedience, its places and people.





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