

Rulings Concerning the Two 'Eids from the Purified Sunnah

By the noble shaykh Ali Hassan al-Halabi

AUTHOR

Shaikh 'Ali Hassan 'Ali Abdul Hameed al-Halabi is one of the foremost students of Shaikh Muhammad Naasiruddeen al-Albaani (rahimahullaah) who is the Muhaddith of this era. Shaikh 'Ali Hassan has authored many books in Arabic and has traveled throughout the world giving lectures and holding seminars. The Shaikh currently resides in Amman, Jordan.

The English translation of the Arabic book by Brother Aboo Tahir was published by: Daar ul-'ilm un-Nafie', United Kingdom

The following are excerpts from the beneficial book ::

Bathing Before The 'Eed Prayer

Naafi' reports: "That 'Abdullaah Ibn 'Umar(radhiyaAllahu anhum) used to bathe on the day of Fitr before setting out to the musallaa." 1

Imaam Sa'eed Ibnul-Musayyib said: "The Sunnah acts of 'Eedul-Fitr are three: walking to the musallaa, eating before proceeding to the musallaa and bathing." 2

I say : Perhaps he means the Sunnah of the Companions(radhiyaAllahu anhum), i.e. their way and guidance. Since no Sunnah is authentically reported from the Prophet (sallallaahu 'alayhi wa sallam) regarding this.

Imaam Ibn Qudaamah said: "It is preferred to purify oneself by bathing for 'Eed. Ibn 'Umar used to bathe on the day of Fitr. This is also reported upon 'Alee (RadhiyaAllahu 'anhu) and it is the opinion of 'Alqamah, 'Urwah, 'Ataa', an-Nakha'ee, ash-Sha'bee, Qataadah, Aboo Zinaad, Maalik, ash-Shaafi'ee and Ibnul-Mundhir..." 3

As for that which is reported from the Prophet (sallallaahu 'alayhi wa sallam) regarding this, then it is unauthentic. 4

Adornment / Beautification for 'Eid

Ibn 'Umar (radhiyaAllahu anhum) said: "'Umar (radhiyaAllaahu anhu) bought a silk outer-garment that was being sold in the market. He came to the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and said, 'Take this garment, to adorn (yourself) with on 'Eid and for meeting delegations with. Allah's Messenger replied, ' Indeed this is the garment of one who has no share of the Hereafter. 'Umar (radhiyaAllaahu anhu) remained as long as Allah willed him to remain and then left.

Then the Messenger of Allaah(sallallaahu 'alayhi wa sallam) sent to him a silk garment. So 'Umar (radhiyaAllahu anhu) came with it to the Messenger of Allaah(sallallaahu 'alayhi wa sallam) and said, 'O Messenger of Allaah! you said indeed this is the garment of one who has no share of the Hereafter but you sent this garment to me!' So the Messenger of Allaah(sallallaahu 'alayhi wa sallam) said. *'Sell it and fulfill your needs with its profit "' 5*

Imaam as-Sindee said: "From the hadeeth it is known that beautification for the day of 'Eid was an established custom amongst them (the Companions) and the Prophet (sallallaahu 'alayhi wa sallam) did not disapprove of it. Consequently it is known that the custom remained." 6

Haafidh Ibn Hajr said: "Ibn Abee Dunyah and al-Baihaqee reported, with an authentic chain of narration to Ibn 'Umar (radhiyaAllahu anhum) that he used to wear his best clothes for the 'Eids." 7

He also said: "The inference of proof is from the Prophet's (sallallaahu 'alayhi wa sallam) approving 'Umar (radhiyaAllahu anhu) on the basic principle of beautifying for the day of juma 'ah and his restricting his censure to wearing such a garment because it was made of silk." 8

Ibn Qudaamah said in al-Mughnee (2/228): "This shows that beautifying, in this circumstance was a well known fact to them. Maalik said: 'I heard the people of knowledge deeming the preferability of wearing perfume and of beautifying in the 'Eids.'"

Ibn al-Qayyim said in Zaad-ul-Ma'aad (1/441): "He (sallallaahu 'alayhi wa sallam) would wear his best clothes when proceeding to the two 'Eids and the day of jum 'ah. On one occasion he wore a green burdah (9) and on another a red Burdah (10) , but not one that was solely red as some people may think. For if that was the case it would no longer be called a Burdah. Rather it had red thread like the thread of Yemeni Burdah."

When & What to eat during the 'Eids

Reported from Anas (radhiyaAllaahu anhu) who said: *"The Messenger of Allaah (sallallaahu 'alayhi wa sallam) would not set out in the morning of 'Eid ul-Fitr until he had eaten some dates."* 11

Imaam al-Muhallab said: "The wisdom behind eating before the 'Eid prayer is so that no person with doubt in his mind thinks that the fasting remains until after the prayer. So it is as if he (sallallaahu 'alayhi wa sallam) wanted to stop this from occurring" 12

Buraidah (may Allaah be pleased with him) said: *"The Prophet (sallallaahu 'alayhi wa sallam) would not leave on the morning of 'Eid-ul-Fitr until he had eaten and on the day of 'Adhaa he would not eat until he had returned from the prayer and he would eat from his sacrifice."* 13

The renowned scholar Ibn al-Qayyim said: "...as for 'Eid-ul- 'Adhaa, then he (sallallaahu 'alayhi wa sallam) would not eat until he returned from the musallaa and he would eat from his sacrifice." 14

The renowned scholar as-Shawkanee (15) said: "The wisdom behind delaying eating on the day of 'Adhaa, is because it is a day in which slaughtering and eating from the sacrifice has been legislated. Therefore it has been prescribed that the eating be from the sacrifice. This view was held by Ibn Qudaamah." 16

Zain ibn Munayyir (17) said: "Eating by the Prophet (sallallaahu 'alayhi wa sallam) in both 'Eids occurred at the time for which it has been legislated to give the sadaqa connected to that 'Eid. Giving sadaqat-ul-fitr before going to the musallaa and giving sadaqat-ul-'Adhaa after slaughtering the sacrifice."

The Islamic ruling of the 'Eid prayer

Shaikh-ul-Islaam Ibn Taymeeyah said : "...and consequently we have deemed as being the strongest opinion that the 'Eid prayer is obligatory upon all individuals. Like the opinion of Aboo Haneefah (18) and others. This is also one of the opinions of ash-Shaafi'ee and one of the two opinions of Ahmad. The opinion of those who say 'it is not obligatory' is extremely far from the truth. For indeed the 'Eid prayer is one of the symbols of Islaam.

The gathering of people for 'Eid is greater than that on the day of Jum'ah and the saying of takbeer has been permitted in 'Eid. The opinion of those who say that it is not obligatory upon everybody (Fard-ul-Kifayah) does not hold.. " 19

The renowned scholar ash-Shawkanee said in as-Sail al-Jaraar [1/315] (20) :

"Know! that the Prophet (sallallaahu 'alayhi wa sallam) continually practiced this prayer on every 'Eid. He (sallallaahu 'alayhi wa sallam) never, in any one of the 'Eids left it. He (sallallaahu 'alayhi wa sallam) ordered the people to go to it so much so that he (sallallaahu 'alayhi wa sallam) also ordered the egression* of the mature women (21) , young girls and the menstruating women. He (sallallaahu 'alayhi wa sallam) also ordered the menstruating women to stay away from the prayer, witness the good and witness the supplications of the Muslims. He (sallallaahu 'alayhi wa sallam) ordered the egression of women for this event to such an extent that he (sallallaahu 'alayhi wa sallam) ordered the women who did not possess an outer-garment to be clothed with the outer-garments of their Companions. (22). All of this shows that the 'Eid prayer is definitely compulsory upon all individuals and not just upon some people. The order to egress to the musalla necessitates the order to pray the 'Eid prayer, for one who has no excuse; as is implied from the tone of this message. This is because "egression" is a means to the prayer. Therefore the fact that the means is obligatory necessitates that the objective (the prayer) is obligatory. Also the men are more deserving of this ruling than the women."

He then said: "And from the evidences regarding the 'Eid prayer being obligatory is that if the Friday prayer and the 'Eid coincide upon one day, then the 'Eid prayer cancels out the Friday prayer (23).

Therefore that which is not obligatory cannot cancel out that which is obligatory. Also it has been established that the Prophet (sallallaahu 'alayhi wa sallam) continually practiced the 'Eid prayer in congregation, from the time it was legislated until he died; and added to this continual practicing of the 'Eid prayer is his ordering the people to egress to the prayer." 24

Our Shaykh Al-Albaanee said in Tamaamul-Minnah (p.344) after quoting the hadeeth of Umm 'Ateeyah(radhiyaAllahu anha) : "Thus the 'command' that is mentioned indicates it being obligatory. Since, if proceeding (to the musallaa) is an obligation then by right the prayer is an obligation, and this is clear. Thus the truth is that it is obligatory and not just a Sunnah."

Proceeding to the Musallaa (Place of prayer)

Aboo Sa'eed al-Khudree(radhiyaAllahu anhu) said: *"The Messenger of Allaah (sallallaahu 'alayhi wa sallam) on the day's of 'Eid-ul-Fitr and 'Adhaa, used to go out to the musallaa and the first thing that he would begin with was the prayer..."* 25

The renowned scholar Ibn Haajee al-Maalikee said: "The past Sunnah with regards to the 'Eid prayer is that it should be performed at the musallaa. This is because the Prophet (sallallaahu 'alayhi wa sallam) said: *'Prayer in my masjid is a thousand times better than prayer anywhere else except the Masjid-al-Haram'* *26

Despite this great excellence he (sallallaahu 'alayhi wa sallam) went out (to the musallaa) and left his masjid." 27

Imaam Ibn Qudaamah al-Maqdisee 28 said: "The Sunnah is to pray the 'Eid prayer at a musallaa. 'Alee (radhiyaAllahu anhu) ordered this and al-Awzaa'ee and the people of ra'y preferred this opinion. It is also the opinion of Ibn Mundhir." 29

Thus he who is unable to proceed out to the musallaa, due to an illness or old age can pray in the mosque and there is no problem - by the will of Allaah in him doing so. 30

Here it is appropriate to note that the aim of the prayer in the musallaa is to gather the great majority of the Muslims in one place. Where as we see in this day and age in many countries the existence of several musalla's, even if there is no need. This matter, the scholar's have informed us of is disliked. 31

Indeed some musalla's have even become a platform for partisanship so as to divide the Muslims. And indeed all power and movement belong to Allaah.

Going to and Returning from the Musallaa

Jaabir bin 'Abdullaah (radhiyaAllahu anhu) said: "*When it was the day of 'Eid the Prophet (sallallaahu 'alayhi wa sallam) used to alter his route (of returning).*" 32

Imaam Ibn al-Qayyim al-Jawzeeyah said : "The Prophet (sallallaahu 'alayhi wa sallam) used to change his route on the days of 'Eid, such that he went by one route and returned by another. It is said (he did this) to give salaam upon the people of both routes. Or so that both groups get some of his blessings. Or so that anybody who has a need can take care of it. Or to make manifest the rituals of Islaam.... - and this is the most correct opinion - for all of these reasons and for other reasons of wisdom which his (sallallaahu 'alayhi wa sallam) actions contain." 33

Imaam an-Nawaawee (may Allaah have mercy on him) after quoting the previous sayings said: "Even if the reason is not known, it is still definitely preferred to make it a ruling guideline to be followed and Allaah knows best." 34

NOTE:

First: Imam al-Baghawee said in Sharh-us-Sunnah (4/302-303): "It is preferred that the people leave for the, musalla after praying the dawn prayer (Fajr) so that they can take their places and make takbeer. While the Imaam proceeds when it is time for the prayer"

Second : Tirmidhee (530), Ibn Maajah (161) transmit from 'Alee ibn Abee Taalib (radhiyaAllaahu anhu) that he said :

"From the sunnah is to proceed to the 'Eid by foot." 35

The time of the 'Eid prayer

'Abdullaah bin Busr (radhiyaAllahu anhu), the companion of the Prophet (sallallaahu 'alayhi wa sallam) proceeded along with the people to the musallaa on the day of 'Eid-ul-Fitr or 'Adhaa and rebuked the delay of the Imaam in coming to the musallaa and said :

"Verily by this time we had finished praying and that was at the time of Tasbeeh." 36

This hadeeth (37) is the most authentic on this topic. Other ahaadeeth are reported but they are weak with respect to the chains of narration.

Ibn al-Qayyim said (38) : "He (sallallaahu 'alayhi wa sallam) used to delay the 'Eid-ul-Fitr prayer and hasten the prayer of 'Eid-ul-'Adhaa. Ibn 'Umar (radhiyaAllahu anhu) despite his strong following of the Sunnah - would not come out until sunrise."

Siddeeq Hasan Khan said: "The time for 'Eid prayer is after the sun has risen a length of a spear up until zawaal (mid-day). Verily there is an ijmaa (consensus) upon what is inferred upon by the ahaadeeth - even though the like of this is not a proof - as for the final time for the prayer then it is zawaal (mid-day)." 39

Shaikh Aboo Bakr al-Jazaa'iree said: "Its time is from the sun rising a spear's length up until zawaal (midday). It is best to pray the 'Eid-ul-'Adhaa prayer at its earliest possible time, so that people will be able to go and offer their sacrifices and to delay the prayer of 'Eid-ul-Fitr, so that the people will be able to give their sadaqah." 40

NOTE: If the day of 'Eid is not known until late in the same day the 'Eid prayer is prayed the next morning. Aboo Dawood, an-Nasaa'ee and Ibn Maajah transmit with an authentic chain of narration from Abee Umayr Ibn Anas from an uncle of his from amongst the Companions(radhiyaAllahu anhum), that he testified he saw the Crescent yesterday and so they were ordered to break the fast and on the following morning to proceed out to the musallaa. 41

No Adhaan or Iqaamah for the 'Eid Prayer

Jaabir ibn Samurah (radhiyaAllahu anhu) said : *"I prayed the 'Eid prayers, with Allaah's Messenger (sallallaahu 'alayhi wa sallam) many times, without an Adhaan or an Iqaamah."* 42

Ibn 'Abbaas and Jaabir (radhiyaAllahu anhum) said: *"They did not give the Adhaan on the day of Fitr, nor on the day of 'Adhaa."* 43

Ibn al-Qayyim said: "...and when he (sallallaahu 'alayhi wa sallam) used to arrive at the musallaah he (sallallaahu 'alayhi wa sallam) would begin the prayer without an Adhaan, nor an Iqaamah, nor by saying the words 'collective prayer' The Sunnah is not to do any of these things." 44

Imaam as-Saana'nee said, when he was explaining the sayings of the scholars on this topic: "It is proof of the illegality of giving the Adhaan and the Iqaamah in the 'Eid prayers. Indeed giving the Adhaan and Iqaamah are an innovation (at 'Eid)." 45

Does one pray before or after the 'Eid Prayer?

Ibn 'Abbaas (radhiyaAllaahu anhu) reports :

"That the Prophet (sallallaahu 'alayhi wa sallam) prayed two rak'ahs on the day of Fitr and he did not pray before or after this." 46

Ibn al-Qayyim (may Allaah have mercy upon him) said: "Neither he (sallallaahu 'alayhi wa sallam) nor his Companions (radhiyaAllahu anhum) used to pray before or after the ('Eid) prayer when they reached the musallaah." 47

Haafidh Ibn Hajr ⁴⁸ said: "In conclusion, it has not been established that the 'Eid prayer has a Sunnah (prayer) before or after it; in contrast to those who make an analogous conclusion for it from the Friday prayer." 49

Takbeer in the 'Eids

Allaah, The Most High, says:

"(He wants you) to complete the same number (of days) and that must magnify Allaah (takbeer) for having guided you and so that you may be grateful to Him." 50

Indeed it is established that the Prophet (sallallaahu 'alayhi wa sallam) used to emerge on the day of 'Eid-ul-Fitr and say the takbeer up until he reached the musallaa and up until he had performed the prayer. So when he had performed the prayer he stopped saying the takbeer. 51

The scholar of hadeeth al-Albaanee said: "This hadeeth contains evidence concerning the legality of what the Muslims are acting upon, from saying the takbeer aloud on the way to the musallaa; even though many Muslims have become negligent of this Sunnah to such an extent that it has nearly become a 'thing that was'.....

From that which is appropriate to remind us of at this point, is that saying the takbeer aloud does not mean that it is permitted to say it in unison, as some people do. Likewise, all other supplications in which raising the voice has or has not been prescribed, then reciting the supplication in unison is not permissible. So be cautious of this and let us always focus our eyes upon the fact that the best guidance is the guidance of the Prophet (sallallaahu 'alayhi wa sallam)." 52

Shaikh-ul-Islam Ibn Taymeeyah was asked about the time when the takbeer should be recited during the 'Eids. So he replied: "All praise be to Allaah. The most correct opinion with regard to reciting the takbeer is that which the majority of the Salaf, the jurists from amongst the Companions(radhiyaAllahu anhumaa) and its A'immah are upon, - that is to say the takbeer after every prayer from Fajr (Dawn) on the day of 'Arafah until the last day of Tashreeq. It is permitted for everyone to say the takbeer aloud when proceeding to the 'Eid prayer and this is agreed upon by the four Imaams." 53

I say: His (may Allaah have mercy upon him) saying : After every prayer - in particular - is a matter for which there is no evidence. Rather the correct opinion is that it is at all times without particularizations.

This is inferred upon by the saying of al-Bukhaaree in the chapter on the two Eid's in his book as-Saheeh (2/461): "Chapter: Takbeer in the days of Mina and when proceeding to Arafah."

'Umar (radhiyaAllahu anhu) used to make takbeer in his tent in Mina such that the people in the masjid could hear him and so they would make takbeer and the people in the market would make takbeer such that Mina would resound with the takbeer.

Ibn Umar(radhiyaAllahu anhu) used to make takbeer in Mina on these days, after every prayer, while reclining on his couch, in his tent, in his gatherings and when walking all in these days.

Maimoonah (radhiyaAllahu anha) would make takbeer on the day of Nahr. The women used to make takbeer, alongside with Abaan Ibn Uthmaan and 'Amr Ibn Abdul-Aziz during the nights of Tashreeq with the men in the masjid.

When Ibn 'Umar (radhiyaAllahu anhum) would leave (his house) on the morning of 'Eid-ul-Fitr and 'Adhaa and he would say the takbeer aloud until he reached the musallaa and then make takbeer until the Imaam came. 54

The manner of saying takbeer has not been authentically reported in a hadeeth of the Prophet (sallallaahu 'alayhi wa sallam) from that which I know, but it has been reported from some of the Companions (radhiyaAllahu anhum).

Ibn Mas'ood (radhiyaAllaahu anhu) used to say:

Allaahu-Akbar. Allaahu-Akbar. Laa ilaaha illa Allah. Wa-Allaahu Akbar. Allaahu-Akbaar. Wa lillaahil-Hamd ⁵⁵

(Allaah is the Greatest. Allaah is the Greatest. There is none who has the right to be worshipped except Allaah. Allaah is the Greatest. Allaah is the Greatest and to Allaah belongs all praise.)

Abdur-Razzaaq transmits by the isnaad of Baihaqee in his book as Sunan al-Kubra (3/316)- with an authentic chain of narration - from Salmaan al-Khayr (radhiyaAllahu anhu):

"Make takbeer of Allaah: Say: Allaahu-Akbar Allaahu-Akbar Allaahu-Akbar kabeera"

However many of the lay Muslims have opposed this dhikr that is established upon the Salaf by innovated dhikr and additions which have no basis at all. Thus Haafidh Ibn Hajr (may Allaah have mercy on him) said in Fath ul-Baaree (2/536): "indeed additions ⁵⁶ have been invented. on this day, which have no basis."

The 'Eid Prayer Described

First : The 'Eid prayer is two rak'ahs and this is taken from the narration of 'Umar (radhiyaAllahu anhu) who said :

"The prayer of traveling is two rak'ahs, the prayer of 'Adhaa is two rak'ahs and the prayer of Fitr is two rak'ahs. They are complete, not shortened and this is taken from the word of the Prophet (sallallaahu 'alayhi wa sallam) " 57

Second: The first rak'ah begins, just like all other prayers, by the Takbeerat-ul-Ihraam*, then by making seven more takbeers, and in the second rak'ah - five takbeers are made excluding the takbeer of standing back up.

'Aaishah(radhiyaAllahu anha) said : *"The Messenger of Allaah (sallallaahu 'alayhi wa sallam) in the Fitr and 'Adhaa prayers used to make takbeer - in the first rak'ah seven takbeers and in the second rak'ah five takbeers other than the two takbeers of rukoo"* 58

Imaam al-Baghawee said: "This is the opinion of the majority of the people of knowledge from the Companions(radhiyaAllahu anhum) and those after them - that one makes takbeer in the 'Eid prayer; in the first rak'ah seven times other than the opening takbeer and in the second rak'ah five times other than the takbeer of standing back up before reciting. This is reported upon Aboo Bakr, 'Umar, 'Alee (radhiyaAllahu anhum) and.." 59

Third: It **has not** been authentically reported from the Prophet (sallallaahu 'alayhi wa sallam) that he used to raise his hands with the takbeers of 'Eid. 60

However Ibn al-Qayyim said: "Ibn 'Umar (radhiyaAllahu anhum) with his adherent following of the Sunnah used to raise his hands with each takbeer" 61

I say: The best guidance is the guidance of Muhammad (sallallaahu 'alayhi wa sallam).

Our shaykh - al-Albaanee said in Tamaamul-Minnah p.348: "That fact that it is reported from 'Umar and his son does not make it a sunnah, especially when the reports from 'Umar and his son are not authentic. As for what is reported from 'Umar (radhiyaAllahu anhu) then it is transmitted by al-Baihaqee with a weak chain of narration and as for what is reported for his son, then as of yet I have not come across it."

Our Shaykh also says: in Ahkaam-ul-Jana'iz (p.148) in a matter similar to this: "He who thinks that he - Ibn 'Umar(radhiyaAllahu anhu) - would not do this except by

permission from the prophet (sallallaahu 'alayhi wa sallam) then he should raise his hands"

Fourth: No specific supplication in between the 'Eid takbeers has been authentically reported from the Prophet (sallallaahu 'alayhi wa sallam) . However it has been established upon Ibn Mas'ood (radhiyaAllahu anhu) that he said regarding the 'Eid prayer: "In between every two takbeers, is the praising of Allaah, the Mighty and Sublime, and the sending of praise upon Allaah." 62

Ibn al-Qayyim (may Allaah have mercy upon him) said: "He (sallallaahu 'alayhi wa sallam) used to pause for a little while in between every two takbeers; but no specific supplication in between the takbeers has been preserved from him. However it is mentioned upon Ibn Mas'ood(radhiyaAllahu anhu) that he said: 'One praises Allaah, exalts Him and sends Salaah (du'aa) upon the Prophet (sallallaahu 'alayhi wa sallam). 63

I say, what I said regarding the issue of raising the hands with the takbeers, i.e. that the best guidance is the guidance of Muhammad (sallallaahu 'alayhi wa sallam).

Fifth: When he (sallallaahu 'alayhi wa sallam) completed the takbeers he would begin reciting the opening of the Book (al-Faatihah), and after it , he read: "**QAAAAF, by the Glorious Qur'aan...**" [Surah Qaaf] in one of the two rak'ahs and in the other rak'ah: "**The Hour has drawn closer, and the moon has been cleft asunder...**" [Soorah al-Qamar] 64

And he sometimes read in the two rak'ahs: "**Glorify the name of your Lord the Most High...**" [Soorah al-'Ala] and, "**Has there come to you the narration of the Overwhelming...**" [Soorah al-Ghashiyah] 65

Ibn al-Qayyim (may Allaah have mercy upon him) said: "Both have been authentically reported from the Prophet (sallallaahu 'alayhi wa sallam) and nothing other than this has been authentically reported from him." 66

Sixth: The manner of the remaining part of the 'Eid prayer is like other customary prayers - it does not differ a single bit from them. 67

Seventh: One who missed the 'Eid prayer in congregation should pray two rak'ahs. Imaam al-Bukhaaree (may Allaah have mercy upon him), said: "Chapter: If one misses the 'Eid (prayer) he should pray two rak'ahs" 68

Haafidh Ibn Hajr said in Fath-ul-Baaree (2/550) after this heading: "This heading has two rulings: a) The legality of making up the 'Eid prayer if the congregation 'Eid prayer is missed, regardless of whether one is compelled to miss it or it happens out of choice. b) That one makes up two rak'ahs." 69

and 'Ataa said: "If he misses the 'Eid prayer he prays two rak'ahs."

The renowned scholar Wali-ullaah ad-Dihlawee said: "This is the opinion of ash-Shaafi'ee, that if a man misses the 'Eid prayer with the Imaam, he should pray two rak'ahs so that he can catch some of the merits of the 'Eid prayer, even though he will miss the merits of the congregational (prayer) with the Imaam. As for the Hanafees, then their opinion is that there is no Qadaa⁽⁷⁰⁾ (making up) of the 'Eid prayer. Thus if one misses the prayer with the Imaam, one has missed it" 71

Al-Maalik said in Muwatta 72 : "All those who pray the two 'Eid prayers for themselves - man or woman - then I say that they should make seven takbeers in the first rak'ah, before recitation and five takbeers in the second before recitation."

The one late for the 'Eid prayer prays what he has missed in its manner, just as other prayers.

Eight: The takbeer is a sunnah. The prayer, without difference of opinion 73, is not nullified by intentionally leaving it or by forgetfully leaving the takbeer.

However those who leave it (the takbeer) have without doubt opposed the sunnah of the Prophet (sallallaahu 'alayhi wa sallam).

The Sermon After The Prayer

The Sunnah with respect to the 'Eid sermon is that it should be after the prayer. Al-Bukhaaree has titled a chapter in his book, Saheeh, with: "Chapter: The sermon after the 'Eid prayer." 74

Ibn 'Abbaas (radhiyaAllaahu anhum) said: *"I witnessed 'Eid with Allaah's Messenger (sallallaahu 'alayhi wa sallam) , Aboo Bakr, 'Umar and 'Uthmaan (radhiyaAllahu anhum) and they all used to pray before the sermon."* 75

Ibn 'Umar reported: *"That the Prophet (sallallaahu 'alayhi wa sallam), Aboo Bakr and 'Umar(radhiyaAllahu anhum) used to pray the 'Eid prayer before the sermon."* 76

Wali-ullaah ad-Dihlawee, when explaining the previous chapter headings of al-Bukhaaree said ⁷⁷ : "i.e. this is the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam) and that which was acted upon by the rightly guided Khulafaa. The changes that occurred - I mean bringing the sermon before the prayer, which is based on analogous deductions from the Friday prayer - is an innovation that emanated from Marwaan." 78

Imaam at-Tirmidhee ⁷⁹ said :

"The people of knowledge, from the Prophet's Companions (radhiyaAllahu anhum ajmai'n) and others, acted upon this, that the 'Eid prayer precedes sermon. It is said that the first person to give the sermon before the prayer was Marwaan bin Hakam." 80

The Sermon and Choosing To Attend It

Aboo Sa'eed al-Khudree (radhiyaAllahu anhu) said: *"The Prophet (sallallaahu 'alayhi wa sallam) used to proceed to the musallaa on the day of 'Eid ul-Fitr and 'Adhaa and the first thing that he would begin with was the prayer. After the prayer he would move and stand in front of the people - the people being seated in their rows - and he would admonish, advise and command them ..."* 81

The 'Eid sermon is just like all other sermons - opened by praising and exalting Allaah, the Mighty and Sublime.

Ibn al-Qayyim said: "He (sallallaahu 'alayhi wa sallam) used to begin all his sermons by praising Allaah. However not a single hadeeth has been preserved from him saying that he used to begin the 'Eid sermons with takbeer. Rather Ibn Maajah relates in his book as-Sunan⁸² upon the authority of S'ad al-Quradh the Prophet's mu'adhin* - that he (sallallaahu 'alayhi wa sallam) used to make the takbeer frequently in between the sermons, and he (sallallaahu 'alayhi wa sallam), also made the takbeer in the 'Eid sermons. However this does not indicate that he (sallallaahu 'alayhi wa sallam) used to begin the 'Eid sermon with it ..." 83

It has not been authentically reported in the sunnah that the sermon of 'Eid is two sermons divided by sitting down between them!

Since, that which is found regarding this is a very weak hadeeth transmitted by al-Bazzar in his Musnad [No.53 from the Musnad of S'ad] from his teacher, Abdullaah Ibn Shabeeb with his chain of narration of S'ad(radhiyaAllahu anhu). That the Prophet(sallallaahu 'alayhi wa sallam) used to give two sermons and separate them by sitting down (between them).

Al-Bukhaaree said about Abdullaah ibn Shabeeb, "He is Munkar-ul-hadeeth (makes a hadeeth Munkar(evil/rejected))"

Thus the 'Eid sermon remains on the original basis, which is as one sermon.

Attending the 'Eid sermon is not obligatory, unlike the 'Eid prayer, which is obligatory. This is due to what is established from 'Abdullaah ibn Saa'ib, who said: "I witnessed 'Eid with the Prophet (sallallaahu 'alayhi wa sallam) and when he finished praying he (sallallaahu 'alayhi wa sallam) said: 'Verily we shall give a sermon, so whoever wishes to stay for the sermon then let him stay and whoever wishes to depart then let him depart'" 84

Ibn al-Qayyim ⁸⁵ (may Allaah have mercy upon him), said: "He (sallallaahu 'alayhi wa sallam) gave permission for those who attended the 'Eid prayer to stay for the sermon or to leave." 86

The Greetings and Congratulations of 'Eid

Shaykh-ul-Islaam Ibn Taymiyyah was asked about the greetings/congratulations of 'Eid ⁽⁸⁷⁾ so he answered: "As for the greetings on the day of 'Eid, then it is by saying to one another when meeting after the prayer : ' *"taqab-balal'Laahu minnaa wa mink."* ('May Allaah accept it from us and from you.')

May Allaah accept it from you and us and may Allaah make it return to you, and other things of this nature.

Indeed it has been reported that a group of the Companions used to do this. The A'immah, like Ahmad and others permitted this.

However Imaam Ahmad (rahimahullaah) said: 'I do not initiate greeting anybody but if they begin I answer them and that is because answering a greeting is obligatory. As for initiating greetings (of 'Eid) then it is not from the requested Sunnah and neither is it from that which is prohibited. Therefore whosoever does it, has a precedent and whosoever leaves it, also has a precedent - and Allaah knows best'" 88

Haafidh Ibn Hajr said: (89) "We have related in "Mahaamiliyaat" with a chain of narration that is hasan, from Jubayr bin Nufair, who said: The Companions of Allaah's Messenger (sallallaahu 'alayhi wa sallam) used to, when they met on the day of 'Eid used to say to each other:

<< Taqabbala Allaahu minnaa wa minkum >>"

"May Allaah accept it from you and us."

Ibn Qudaamah mentioned in al-Mughnee (2/259) that Muhammad ibn Ziyaad said: "I was with Abee Umaamah al-Baahiliyee (radhiyaAllaahu anhu) and other companions of the Prophet (sallallaahu 'alayhi wa sallam) and when they returned from the 'Eid they said to each other:

<<Taqabbala Allaaha minnaa wa minkum>>

"May Allaah accept it from you and us."

Ahmad said the chain of narration of the hadeeth of Aboo Umaamah(radhiyaAllahu anhu) is hasan (good) ⁹⁰ as for the saying, by the general populous of muslims, who say to each other; "Hope you are well and you have a good year" and other similar sayings; are rejected. Rather regarding this Allaah - Mighty and Sublime says: "Do you exchange that which is better for that which is lower." 91

'Eid and Jum'ah coinciding on the same day

Aboo Dawood (1070) an-Nasaa'ee (3/194) Ibn Maajah (1310) Ibn Khuzaimah (1474) ad-Daarimee (1620) Ahmad (4/372) transmit from Iyaas ibn Abee Ramlah as-Shaamee who said :

"I witnessed Mu'aawiyah ibn Abee Sufyan (radhiyaAllahu anhum) – "Have you witnessed the coinciding of two 'Eids on the same day with the Prophet (sallallaahu 'alayhi wa sallam)? He replied: "Yes. ' So I said: What did he do? He replied: "He (sallallaahu 'alayhi wa sallam) prayed 'Eid and then gave permission not to pray Jum'u'ah, and said: 'He amongst you who desires to pray them, pray'" 92

In this area Aboo Hurairah and others report from the Prophet (sallallaahu 'alayhi wa sallam). The Companions also act according to this.

Abdur-Razzaq reports in his Musannaf (3/305), Ibn Abee Shaibah in his Musannaf (2/187) with a authentic chain of narration from 'Alee ibn Abee Taalib (radhiyaAllahu anhu) that two 'Eids coincided on the same day so he said: "He who wishes to pray Juma'h then let him do so and he who wishes to sit then let him do so". And in Saheeh al-Bukhaaree is a similar narration from Uthmaan (radhiyaAllahu anhu).

In Sunan Aboo Dawood (1072), Musannaf of Abdur-Razzaq (no.5725) with an authentic chain of narration from Ibn Zubair that he said : "Two 'Eids coincided on the same day and so they were both joined together by making them one. He prayed on the day of Juma'h two raka'hs in the morning and he did not add to them until he prayed Asr Prayer ..."

Ash-Shawkanee said in Nayl al-Awtaar (3/348) after this narration: "It is apparent that he did not pray Dhuhur prayer"

It also shows that if for any (permissible) reason, the Jum'ah prayer is cancelled it is not obligatory for the person for whom it has been cancelled to pray the dhuhur prayer and 'Ataa held this opinion.

Thus it is apparent that those who hold this opinion are those who say that the Jum'ah prayer is the origin. You are well aware of what He obligated over his servants on the day of Jum'ah, and that is the Jum 'ah Prayer. Thus making the dhuhur prayer obligatory upon a person who leaves it i.e. Jum'ah, either due to a permissible excuse or otherwise is in need of evidence and there is no evidence which is worthy of being adhered to from that which I know.

Reprehensible Acts Done at the 'Eids

Know, my Muslim brother, may Allaah give you and I understanding of the Deen, that the joy that occurs at the 'Eids has made many people forget or become negligent of matters of their Deen and the Islamic regulations. Thus you see people perpetrating sins, doing acts that are reprehensible, while they think that they are doing good deeds.

All of this has lead me to add to this treatise of mine, this beneficial chapter because it is effective in reminding the Muslims what they have forgotten and cautioning them about the things they have become negligent of. 93

From the reprehensible acts are:

1. The man beautifying himself by shaving the beard. This is a thing that most Muslims do, even though shaving the beard is haraam in the Religion of Allaah, the Perfect and Free from all imperfections. This (ruling) is shown by authentic ahaadeeth, which contain a command to leave the beard. This "command" to leave the beard is either connected to the reason of not imitating the idol worshippers and thus differing from them, or it is not connected to this reason. The beard is also from the fitra; and it is not permissible to change the fitra. Textual proof regarding the forbiddance of shaving the beard is found in the books of the four madhhabs. 94 So know this!!!

2. Shaking the hands of strange women - those that are not mahram for a man. This is one of the widespread problems that we suffer from and none is saved from it except he whom Allaah has favored. This act is prohibited (haraam) because the Prophet (sallallaahu 'alayhi wa sallam) said: "To pierce a metal comb into a man's head is better for him than for him to touch a woman, for whom he is not a mahram. " 95

This ruling is also textualized in the books of the four madhhabs96 - so take note.

3. Imitating the non-believers and Westerners in their clothing, in listening to music and other reprehensible acts. Indeed the Prophet (sallallaahu 'alayhi wa sallam) said: "Whosoever imitates a people then he is from them. " 97 Also, because of the saying of the Prophet (sallallaahu 'alayhi wa sallam): "There will be a group of people from my ummah who will seek to make fornication, the wearing of silk, intoxicants and musical instruments permissible (halaal). Indeed a people will stay at the side of a mountain

peak and when he - i.e. a needy person comes to them in the evening asking them for aid, they will say to him, 'Come back tomorrow.' Allaah will destroy them and cause the mountain to fall upon them and change others into apes and swine and they will remain like that until the Day of Judgement. " 98

4. Entering into the presence of women who are non mahram for them. This is taken from the saying of the Prophet (sallallaahu 'alayhi wa sallam) : "Beware of entering into the presence of women. So a man from the Ansaar said: 'What about the Hamoo?' He (sallallaahu 'alayhi wa sallam) replied: "The Hamoo is death."99

The renowned scholar az-Zamakhsharee, said in explaining the word "Hamoo": "The plural of it is: Ahmaa'u: meaning: the husbands relatives, such as the father 100, the brother, the uncle and others ... The meaning of the saying of the Prophet (sallallaahu 'alayhi wa sallam) : 'The Hamoo is death,' is that her "Hamoo" is of the ultimate level of evil and corruption, and thus was resembled to death. This is because he is the ultimate limit of all misfortunes and calamities since he is more dangerous than a stranger, in the sense that he feels secure and is presumptuous; while a stranger is feared and watched. It is also possible that it could be understood as a supplication against her. i.e. as if death for her is of the same status to the Hamoo who enters into her presence and she is pleased with that." 101

5. Tabarruj (Open display of beauty) by the women, going to the market and other places. This is prohibited in the Laws of Allaah. Allaah, the Most High, says: **"Stay in your homes, and do not display yourselves like that of the times of ignorance and offer prayer perfectly and give the zakaat ..."** 102 And the saying of the Prophet (sallallaahu 'alayhi wa sallam) : *"I have not seen two types of people from the people of the Fire: ... and women that are clothed but at the same time naked and are ma'ilaatl 103. their heads are like tilted camels' humps."*104

These women will not enter paradise and neither will they smell its aroma; even though its aroma can be smelt from a distance of so and so" 105

6. Particularizing the day of 'Eid for visiting graves ; distributing sweets and other edible items at the grave , sitting upon the graves, the intermixing of men and women , the shameless uncovering of faces , wailing for the deceased and other reprehensible deeds. 106

7. Immoderation and squandering upon things that have no use and have no good or benefit. Allaah, the Most High, says :

"... but be not extravagant. Indeed He likes not the extravagant ones..." ¹⁰⁷

and **"... but be not extravagant. Indeed He likes not the extravagant ones..."** ¹⁰⁸

and Allaah says : **"... But spend not wastefully (in your wealth) in the manner of a spendthrift. Verily spendthrifts are the brothers of the devils "** ¹⁰⁹

The Prophet (sallallaahu 'alayhi wa sallam) said: *"The son of Adam will not cease to be in front of his Lord on the Day of Judgement until he is asked about his wealth and where he gained it from and how he spent it."* ¹¹⁰

8. The abandonment, of the prayer in the masjid by many people, without having a Islamically acceptable excuse; and some people not praying at all except the 'Eid prayers, while they abandon praying the other prayers. By Allaah this is a great sin.

9. The general muslims going to the grave yard after the Fajr prayer, leaving the 'Eid prayer, cloaked by the innovation of particularizing the day of 'Eid for visiting the grave yard.¹¹¹ Others have added the placing of palm leaves or other tree branches on the graves ¹¹². All of this has no basis in the Sunnah.

10. Not having any compassion for the poor and the needy. The sons of the rich people display their joy and happiness, they eat appetizing food and they do all of this in front of the poor and their children, without having any feelings of sympathy or feeling the need to help or have responsibility even though Allaah's Messenger (sallallaahu 'alayhi wa sallam) said: "None of you truly believes until he wishes for his brother that which he wishes for himself " ¹¹³

11. The innovations that are performed by many of those who pretend to be scholars, while claiming to be seeking nearness to Allaah.

Even though these innovations have no basis in the Deen of Allaah. There are many innovations enacted by such people ¹¹⁴ but I shall only mention one of them, so that we do not go away from the purpose of this treatise.

Indeed many of the sermon givers and preachers are eager in seeking approach to Allaah by staying awake in worship on the night of 'Eid. However they do not just do that.

No ! They also attribute to the Messenger (sallallaahu 'alayhi wa sallam) , that he said: *"Whosoever stays awake in worship the night of 'Eid, his heart will not die, the day that hearts die."* 115

It is not permissible to attribute this to the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and the best guidance is the guidance of Muhammad (sallallaahu 'alayhi wa sallam).

Conclusion

This is what Allaah has permitted us to gather, and list concerning the two 'Eids and their regulations, and whatever is related to them from fiqh (understanding) that a lay Muslim cannot do without, let alone a student of knowledge. I offer it to all the Muslims as a reminder so that they can correct their acts of worship, perform the acts of getting closer to Allaah, by fearing Allaah and loving for the sake of Allaah. So if I have erred then it is from myself and from Shaitaan and if I am correct then it is solely from Allaah, finally our Du'aa is:

All Praise be to Allaah, the Lord of the Universe.

Written by Abul-Haarith Alee ibn Hasan ibn 'Alee al-halabee

From Zarka in Jordan

on the 15th of the month of Safar in the Year 1404 Hijree.

Footnotes :

1 Related by Maalik (1/177), ash-Shaafi'ee (no. 73) and 'Abdur-Razzaaq (no. 5754) and it has an authentic chain of narration.

2 Related by al-Firyaabee (127/1-2) and its isnaad is saheeh. Refer to Irwaa'ul-Ghaleel (2/104).

3 al-Mughnee (2/370)

4 As with Ibn Maajah (no. 1315) and in the chain of narration is Jabbarah Ibn Mughallis.

He and his teacher are weak narrators. Also reported by Ibn Maajah (no. 1316) and in its chain of narration is Yoosuf Ibn Khaalid as-Samtee and many have declared him a liar.

5 Reported by al-Bukhaaree (no. 886, 947, 2104, 2619, 3054, 5841, 5981, 6081), Muslim (no.2068), Aboo Daawood (no. 1076), an-Nasaa'ee (3/181) and (8/196-197) and Ahmad (2/20,39,49)

6 Haashiyatus-Sindee upon an-Nasaa'ee (3/181)

7 Fathul-Baaree (2/439)

8 Fathul-Baaree (2/439)

9 A burdah is a knitted garment

10 Refer to Silsilatul-Ahaadeethus-Saheehah (no. 1279)

11. Reported by al-Bukhaaree (953), at-Tirmidhee (543), Ibn Maajah (1754) and Ahmad (3/126,164,232).
12. Fath-ul-Baaree (2/447) Refer to what the author has said regarding the wisdom in preferring dates.
13. Reported by at-Tirmidhee (542), Ibn Maajah (1756) and ad-Daarimee (1/375) Ahmad (5/352) and its chain is hasan.
14. Zaad-ul-Ma'aad (1/441).
15. In Nail-ul-Awtaar (3/357).
16. Refer to al- Mughnee (2/371).
17. Refer to Fath-ul-Baaree (2/448).
18. Refer to Hashiyah ibn 'Aabideen (2/166) and that which comes after it.
19. Majmoo-al-Fataawaa (23/161).
20. And from him Siddeeq Hasan Khan in Maw'ithat-ul-Hasanah (42-43)
21. Ibn Atheer in an-Nihaayah (3/179) said: "It is said the girl matured thus she is mature. Just like the saying she menstruated thus she is menstruating."
22. All of this is confirmed from the hadeeth of Umm Ateeyah, which is reported by al-Bukhaaree (324,35 1,971,974,980,981, 1652). Muslim (890). at-Tirmidhee (539), an-Nasaa'ee (3/180), Ibn Maajah (1307) and Ahmad (5/84,85).

23. As in the hadeeth of Aboo Hurairah (radhiyaAllahu anhu) , when day of Eid and the Friday coincided on the same day Allaah's Messenger (sallaAllahu alayhi wasallam) said: "In this day of yours two 'Eids have coincided, so whosoever wishes then the 'Eid prayer suffices for him (cancels out the Friday Prayer), but we are going to offer the Friday' prayer" Reported by Aboo Daawood (1073). Ibn Maajah (1311) and its chain of narration is hasan. Refer to al-Mughnee (2/357), Majmoo al-Fataawaa (24/212).

24. The evidence has preceded. Refer to Nail-ul-Awtaar (3/382-383) RawatunNadiyah (1/142) and Tamaamul-Minnah (2/37)

*Publisher's note: The mosque in Makkah in which the Ka'ba is contained.

25. Reported al-Bukhaaree (957), Muslim (889) and an-Nasaa'ee (3/187).

26. Reported by al-Bukhaaree (1190) and Muslim (1394).

27. al-Madkhal (2/283).

28. al-Mughnee (2/229-230).

29. For a detailed explanation of the evidences for this issue with a reply to the doubts of the ones who oppose it, refer to what the renowned scholar Sh Ahmad ash-Shaakir, may Allaah have mercy upon him, wrote in Sharh Sunan at- Tirmidhee (2/421-423) and by our teacher al-Albaanee in a treatise called Salaat-ul-'Eidain fil-Musallaa hiyah Sunnah, printed in Dimishq. Refer to it for it is of utmost beauty.

30. Refer to al-Mughnee (2/230)

31. Refer to Nihayatul-Muhtaj (2/375) by ar-Ramlee

32. Reported by al-Bukhaaree (986).
33. Zaad-ul-Ma'aad (1/449).
34. Rawdat-ul-Taalibeen (2/77).
35. Declared hasan by our Shaikh Al-Albaanee in Saheeh Sunan at-Tirmidhee (1/164).
36. i.e. at the time for offering the voluntary prayers that is "after the time of dislike" (waqt-ul-karaaha) for praying has elapsed. Refer to Fath-ul-Baaree (2/457) and án Nihaayah (2/331).
37. Reported by al-Bukhaaree in Mu'allaq form (omitting the isnaad or part of it) (2/456) and in full form by Aboo Daawood (1135), Ibn Maajah (1317). al-Haakim (1/295), al-Baihaqee (3/282) and its chain of narration is saheeh.
38. Zaad-ul-Ma'aad (1/442).
39. Maw'ithat-ul-Hasanah (43-44).
40. Minhaaj-ul-Muslim (278).
41. Reported by Aboo Dawood (1157), an-Nasaa'ee (3/180) and lbn Maajah (1653)
42. Reported by Muslim (887), Aboo Daawood (1148). at-Tirmidhee (532).
43. Reported by al-Bukhaaree (960), Muslim (886).
44. Zaad-ul-Ma'aad (1/442).
45. Subul-as-Salaam (2/67)

46. Reported by al-Bukhaaree (989). at-Tirmidhee (537) an-Nasaa'ee (3/193). Ibn Maajah (1291).

47. Zaad-ul-Ma'aad (2/443).

48. Fath-ul-Baaree (2/476).

49. Refer to Sharh-us-Sunnah (4/316-317) and footnote 4 in this book.

50. Al-Baqarah 2:185.

51. Reported by Ibn Abee Shaybah in Musannaf and Mahaamlee in Kitaab Salaatul 'Eidain with an authentic chain of narration but it is mursal. Nevertheless it has (some) supporting narrations that strengthen it. Refer to Silsilatul Ahaadeeth as Saheehah (170). The takbeer begins from the time of the proceeding out to the musallaa until the prayer.

52. Silsilatul Ahaadeeth as-Saheehah (1/121).

53. Majmoo al-Fataawaa (24/220) and refer to Subul-us-Salaam (2/71-72).

54. Reported by ad-Daaraqutnee and Ibn Abee Shaybah and others with an authentic chain of narration. Refer to Irwaa al-Ghaleel (650).

55. Reported by Ibn Abee Shaybah with an authentic chain of narration.

56. Rather additions, after additions.

57. Reported by Ahmad (1/37) an-Nasaa'ee (3/183), at-Tahaawee in Sharh Ma'aanee al-Aathaar (1/421), al-Baihaqee (3/200) and its chain of narration is saheeh.

*The first takbeer made by the praying person, and by which he begins the prayer.
58. Reported by Aboo Daawood (1150), Ibn Maajah (1280), Ahmad (6/70), al-Baihaqee(3/287) and its isnaad is saheeh. Note: The Sunnah with respect to the takbeer is that it be before reciting, as in the hadeeth reported by Aboo Daawood (1152), Ibn Maajah (1278), Ahmad (2/180), from 'Amr bin Shu'aib from his father, from his grandfather, who said: "The Messenger of Allaah made takbeers in the 'Eid prayer - seven times in the first (rak'at) he then recited and then went into ruku', he then made sujud and then he stood up and made five takbeers and then recited, he then made takbeer and ruku' he, then made sujud..." The hadeeth is hasan due to its supporting narrations. Refer to Irwaa al-Ghaleel (3/108-112). And I say: That which contradicts this is not authentic as has been explained by the renowned scholar Ibn al-Qayyim in Zaad-ul-Ma'add (1/443-444).

59. He related the names holding this view, as in Sharh-us-Sunnah (4/309). Refer to Majmoo al-Fataawaa (24/220-221).

60. It is essential to refer to Irwaa al-Ghaleel (3/112-114).

61. Zaad-ul-Ma'aad (1/441).

62. Reported by al-Baihaqee (3/291) and its isnaad is strong.

63. Zaad-ul-Ma'd (1/443)

64. Reported by Muslim (891) an-Nasaa'ee (3/84). at-Tirmidhee (534). Ibn Maajah (1282) on the authority of Aboo Waaqid al-Laithee (may Allaah have mercy upon him).

65. Reported by Muslim (878), at-Tirmidhee (533) an-Nasaa'ee (3/184). Ibn Maajah(1281) from the hadeeth of Nu'man bin Basheer.

66. Zaad-ul-Ma'aad (1/443). Refer to Majallat-ul-Azhar (7/194).

67. For knowledge about it with its proofs refer to what our teacher al-Albaanee has written in his "delightful book" the 'Prophet's Prayer Describes' - it is printed and widely available. Publishers note: Available in English published by al-Haneef Publications. Also refer back to my treatise at-Tazkirah fi Sifaat Wudoo wa Salaut-un-Nabee for it is concise.

68. Saheeh al-Bukhaaree (1/134-135 Indian print).

69. Same as previous footnote.

70. This is not called Qadaa unless the time for praying has elapsed.

71. Sharh Taraajim Abwaab-al-Bukhaaree (P.80) and Refer to al-Majmoo (5/27-29).

72. Number 592 by the narration of Aboo Mus'ab.

73. Al-Mughnee (21244) of Ibn Qudaamah.

74. Kitaab-ul-'Eidain chapter 8 and refer to Fath-ul-Baaree (2/453).

75. Reported by al-Bukhaaree (962) Muslim (884) and Ahmad (1/331, 346).

76. Reported by al-Bukhaaree (963) Muslim (888), at-Tirmidhee (531), an-Nasaa'ee (3/183), Ibn Maajah (1276) and Ahmad(2/12,38).

77. Sharh Taraajim Abwaab-al-Bukhaaree (P.79).

78. He is Marwaan bin Hakam bin Abee al-'Aas, the 'Amawee Khaleefah. He died in the year 65A.H. His biography is present in al-'Alaam (7/207) by az-Zirkilee.

79. In his Sunan (2/411).

80. Refer to Kitaab-ul-Umm (1/235-236) by imaam ash-Shaafi'ee and to 'Aaridat-ul-Ahwaadhee (313-6) by Qaadee Ibn-al-Arabee al-Maalikee.

81. Reported by al-Bukhaaree (956) Muslim (889), an-Nasaa'ee (3/187), al-Baihaqee (3/280) and Ahmad (3/36,54).

82. Number (1287) in his Sunan and reported by al-Haakim (3/607), al-Baihaqee(3/299) from Abdur-Rahmaan bin S'ad bin 'Ammaar bin S'ad al-Mu'adhin: reported to me by my father, from my grandfather... and he mentioned the hadeeth. The isnaad for the hadeeth is da'eef (weak) as Abdur-Rahmaan Ibn S'ad is a weak narrator and his father and grandfather are Majhool (unknown). *Translator's note: The title (mu'adhin) given to one who gives the call to prayer.

83. Zaad-ul-Ma'aad (I /447-448).

84. Reported by Aboo Daawood (1155), an-Nasaa'ee (3/185). Ibn Maajah (1290) al-Haakim (1/295) and its isnaad is saheeh refer to Irwaa al-Ghaleel (3196-98).

85. Zaad-ul-Ma'aad (1 /448).

86. Refer to Majmoo al-Fataawaa by Shaikh-ul-Islaam (24/214).

87. Majmoo al-Fataawaa (24/253) .

88. as-Suyootee in his treatise Wusool al-Amaanee bi Usool at-Tahannee has gathered the sayings from many of the Salaf mentioning the 'Eid greetings. It is printed within his book al-Haawee lil-Fataawaa (1/81-82), refer back to it and to the book al-Masno'o fee M'arifatil-Hadeeth al Mawdoo' (P.88) by the renowned scholar Alee al-Qaree and the footnotes by its checker.

89. Fath-ul-Baaree (2/446).

90. Refer to al-Juwhar an-Naqee (3/320).

91. Soorah al-Baqarah 2:61

92. This hadeeth has been declared saheeh by the scholar of hadeeth, Imaam 'Alee ibn al-Madeneeh, as in Talkhees al-Habeer (2194).

93. The reprehensible acts mentioned occur mostly in 'Eid and other than 'Eid but it becomes very common and in fact increases at the Eid so be aware.

94. Refer to Fath-ul-Baaree (10/351), al-Ikhtiyaarat al-'Ilmeeyah (P.6), al-Muhalla (2/220) and Gadhaa al-Baab (1/376) and others. Shaikh Muhammad ibn Ismaa'eel, in his book Adilat-ut-Tahreem Halq-ul-Lihyaa has made a thorough examination of the ahaadeeth concerning this issue, after which he mentions the explanation of the scholars, on the issue, and the sayings from the dependable books of the schools of thought. Finally bringing any discussion surrounding the issue, without leaving anything out! Refer to it, for indeed it is valuable. Also refer to Majallat-ul-Azhar (7/327). I have, also written a treatise on the issue, calling it Hukm ud-Deen ftl-Lihyaa wat-Taddkheen which has been printed many times.

95. Reported by ar-Ruyaanee in his Musnad (227/2), from Ma'qal bin Yasaar and its isnaad is good. Refer to Silsilatul Ahaadeeth as-Saheehah (no.227) by our teacher al-Albaanee.

96. Refer to Sharh Muslim by Imam an-Nawawee (13/10), Haashiyah ibn 'Aabideen (5/235), 'Aaridat-ul-Ahwaadhee (7/95) and Adwa-ul-Bayaan (6/603).

97. Reported by Ahmad (2/50,92) from Ibn 'Umar and its isnaad is hasan. at-Tahaawee in Mushkil-al-Aathaar (1/88) from Hassaan bin 'Ateeyah. Aboo Nu'aim in

Akhbaar-al-Asbahaan (1/129) from Anas, however there is speculation regarding its status. Nevertheless the hadeeth becomes authentic because of all these chains. Insha 'Allaah.

98. Reported by al-Bukhaaree (5590) in Mu'allaq form (omitting part of the chain of narrators) and in full form (of isnaad) by Aboo Daawood (4039). al-Baihaqee (10/221) and others. Haafidh Ibn Hajr said in Haadi as-Saaree (p.59) "It is related with a full chain of narration by Hasan bin Sufyaan in his 'Musnad.'" Isma'eelee, at-Tabaraanee in Kabeer, Aboo Nu'aim from four chains of narration. Ibn Hibban in his Saheeb and others.

99. Reported by al-Bukhaaree and (5232). Muslim (2172), from the hadeeth of 'Uqbah bin Ameer.

100. The father is exempted from this ruling. by Quranic texts Refer to al-Mughnee (6/570).

101. Faa'iq fi Ghareeb-ul-Hadeeth (1/318). Refer to Nihaayah (1/448) and Ghareeb ul-Hadeeth (3/351) and Sharh-us-Sunnah (9/26,27).

102. Soorah al-Ahzaab 33:33.

103. Deviated away from the obedience of Allaah - the Perfect and one free of all imperfections and the most High- and from whatever is required of them from safe guarding their chastity.

104. Qaadee 'Iyaad, in Mashaariqul-Anwaar (1/79) said: "It is a fat two humped camel." Its meaning - and Allaah knows best- is that they will make their head grandiose by wearing head veils and rolling up their hair into humps and they will not lower their gaze.

105. Reported by Muslim in his Saheeh (2128,2856,52) and Ahmad (2/223,356) from Aboo Hurairah.

106. For details about the innovations at the grave refer to the book Ahkaam al-Jaa'naiz (258-267) by our Shaikh al-Albaanee, may Allaah preserve him.

107. Soorah al-Án 'aam 6:141.

108. Soorah al-A'raaf 7:31.

109. Soorah al Israa 17:26-27.

110. Reported by at-Tirmidhee (2416) al-Khateeb in his Taareekh (12/440) from Ibn Mas'ood, but it has a weakness. The hadeeth has supporting narrations, from Aboo Bazzrah (found) with ad-Daarimee (1/131) Aboo Nu'aim in Hilyah (10/232), Ibn Dabithe in Zail Taareekh al Baghdad (2/163) and from the hadeeth of Mu'aadh (found) with Khateeb (11/441). Thus the hadeeth is hasan.

111. al-Madkhal (1/286) by Ibn Haaj, al-Ibdaa' (p.135) by 'Alee Mahfoodh, Sunan ul-'Eidain (p.39) by Shaqeeree.

112. All that this implies opposes then it is rejected. Refer to Ahkam-ul-Janaa'iz (p.254), Ma'aim as-Sunan (1/28) and the note, by Shaykh Ahmad Shaakir to Sunan at-Tirmidhee (1/103).

113. Reported by al-Bukhaaree (13), Muslim (45) and reported by an-Nasaa'ee (8/115), al-Baghawee (3474) but they added "from good" and its isnaad is saheeh.

114. Refer for any of it to, 'Ayaad al-Islaam (58) in the section on innovations of the 'Eids.

115. It is a fabricated hadeeth. Our Shaikh al-Albaanee(rahimahullaah) has spoken extensively about it in Silsilatul Ahaadeeth ad-Da'eefah (520,52 1), so refer back to it.