

The Prophet's Guidance Regarding The `Eed Prayer

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The Messenger (صلى الله عليه وسلم) used to offer the `Eed Prayers in the Musalla, which was located at the eastern entrance to Madinah where Hajj caravans made camp. He (صلى الله عليه وسلم) never prayed the `Eed in his Masjid, except once due to rain, if the `Hadith that reports this, collected by Abu Dawood and ibn Majah,¹ is held to be authentic. The Prophet's regular guidance was that he always offered the `Eed Prayer in the Musalla.²

The Prophet (صلى الله عليه وسلم) used to wear his best clothes for the `Eed Prayers; he had a `Hullah³ that he wore for the two `Eed Prayers and for Jumu'ah.⁴ Sometimes he (صلى الله عليه وسلم) wore two green Burds, or a red Burd (a square narrow dress or cloak). We previously stated that these clothes were not plain in colour, as some people thought, otherwise, this type of clothes would no longer be called a Burd. To clarify, the said clothes had red (or green) stripes, like Yemeni Burds; they were called 'red (or green)', as a figure of speech. There are unequivocal and authentic statements reported from the Prophet (صلى الله عليه وسلم) in which he forbade wearing plain red and saffron coloured clothes. When he (صلى الله عليه وسلم) saw `Abdullah ibn `Amr, may Allah be pleased with both of them, wearing two red garments, he ordered him to burn them. He (صلى الله عليه وسلم) would not have hated wearing red this much yet wear it himself. The evidence indicates that wearing plain red is disallowed, or at least greatly disfavoured.⁵

¹ [Abu Dawood (980) and ibn Majah collected this weak `Hadith, Shaikh Wahby said to refer to, Dha'eef Sunan Abu Dawood (248). In his book, Salatu al-`Eedain fil-Musalla Hiya as-Sunnah, Pg. 32, footnote no. 1, al-Albani said that the chain of narration for this `Hadith is weak, containing two unknown narrators regarding reliability in `Hadith; also, ibn Hajar al-`Asqalani graded this `Hadith weak in, Talkhis al-`Habeer, Pg. 144, and, Bulugh al-Maram (2:99).]

² [For more details about Salatu al-`Eed, refer to Al-Albani's book, Salatu al-`Eedaini fi-l-Musalla Hiya as-Sunnah. Al-Albani stated in this book, Pg. 20-21, that the majority of the scholars, such as and including al-Baghawi and an-Nawawi stated that the Sunnah is to pray the `Eed Prayers in the Musalla. In Pg. 24-25, al-Albani reported Imam ash-Shafii's reiteration of the Prophet's guidance to go to the Musalla to pray the `Eed Prayers, as ibn `Hajar al-`Asqalani reported from ash-Shafii in, Fat`h al-Bari, Shar`h Sahih al-Bukhari (2:450). Malik, al-Auza`ii, ibn al-Mundhir, ibn `Hazm, ibn Taimiyyah, ibn Qudamah, ibn al-`Hajj, ash-Shaukani, as-San`ani, Siddiq `Hasan Khan, al-`Aini, are among the scholars who reiterated this Sunnah. Ibn al-Qayyim will soon mention several `Hadiths regarding the Prophet's practice during the `Eed Prayer. Allah willing, we will also report several more narrations regarding the `Eed Prayers towards the end of this chapter.]

³ [Ibn al-Qayyim said that the `Hullah consists of an Izar (loin sheet) and a Ridaa (robe)]

⁴ [There is an authentic narration leading to `Abdullah ibn `Abbas (رضي الله عنه), who reported that the Prophet (صلى الله عليه وسلم) wore a red Burdah during the `Eed Day; al-Albani reported this in, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 345, and said that he collected ibn `Abbas' narration in, Silsilat al-Ahadith as-Sahihah (1279)]

⁵ [Muslim (3873) narrated that `Abdullah ibn `Amr (رضي الله عنهما) said, "أغسلها قال: "بل أخرقها: ألمك أمرتك بهذا" قلت: "مُعَصَّرَيْنِ فَقَالَ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ" Allah's Messenger (صلى الله عليه وسلم) saw me wearing two garments dyed from saffron; he said, 'Your mother ordered you to wear these?' I said, 'Should I change their dye?' He said, 'Rather, burn them.'"]

He (صلى الله عليه وسلم) used to eat a few -odd numbered- dates before going to `Eed al-Fitr Prayer.⁶ When he (صلى الله عليه وسلم) went for `Eed al-Adh`ha Prayer, he did not eat until he came back from the Musalla; then, he would eat from the animal he slaughtered for Udh`hiyah.⁷

There is an authentic report stating that the Prophet (صلى الله عليه وسلم) used to make Ghusl (take a bath) for the two `Eeds. There are two weak `Hadiths about this practice. The first `Hadith was collected from Abdullah ibn `Abbas, through Jubarah ibn Mughallis.⁸ The second `Hadith was reported from al-Fakih ibn Sa`d through Yusuf ibn Khalid as-Samti.⁹ Yet, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), who was known of his vigour regarding imitating the Sunnah, used to make Ghusl before he went to the `Eed Prayer.¹⁰

He (صلى الله عليه وسلم) used to go to the `Eed Prayer by walking; the `Anazah (a short lance like a staff) was carried before him. When he (صلى الله عليه وسلم) reached the Musalla, the `Anazah was placed in front of him when he led the prayer.¹¹ During that time, the Musalla was an empty space and did not contain buildings or walls. [While praying the `Eed,] he (وسلم صلى الله عليه) used the lance for a Sutra.¹²

He (صلى الله عليه وسلم) used to delay the `Eed al-Fitr Prayer and hasten performing the `Eed al-Adh`ha Prayer.¹³ `Abdullah ibn `Umar, known for strictly following the Sunnah, used to remain in his house, until sunrise, and then proceed to the Musalla; he used to recite Takbir on the way to the Musalla.

⁶ [Sahih al-Bukhari (900)]

⁷ [Ahmad (21905), At-Tirmidhi (497) and ibn Majah (1746) collected this authentic `Hadith from Buraidah ibn al-`Haseeb (رَضِيَ اللهُ عَنْهُ); Shaikh Wahby said that al-Albani graded this `Hadith Sahih, in his book, Sahih Sunan at-Tirmidhi (1422)]

⁸ [Shaikh Wahby said, "Ibn Majah (1315) collected this `Hadith; al-Albani said that it is a very weak `Hadith; refer to, Dha`eef Sunan ibn Majah (272)"]

⁹ [Shaikh Wahby said, "Ibn Majah (1316) collected this `Hadith; al-Albani said that it is a fabricated `Hadith; refer to, Dha`eef Sunan ibn Majah (273)"]

¹⁰ [Shaikh Wahby said: Imam Malik (1:177) collected this `Hadith using an authentic chain of narration]

¹¹ [Al-Bukhari (920)]

¹² [As we stated in the second volume of this translation, it is necessary (a Wajib) for those who lead the prayers for Muslims, as well as, those praying alone, to place a Sutra in front of them. Al-Bukhari (363) and Muslim (778), with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet (صلى الله عليه وسلم) came while tucking up his red cloak, led the people in prayer, offering two Rak`at (facing the Ka`bah) making a short spear (or stick) as a Sutra, while praying. I saw the people and animals passing in front of him beyond the stick."]

¹³ [Sayyid Sabiq reported in, Fiqhu as-Sunnah, V. 1, Pg. 410, that ibn Qudamah said, "It is from the Sunnah to hasten praying al-Ad`ha, to give time for slaughtering the Udh`hiyah afterwards, and delay praying al-Fitr, to allow giving the Fitr charity (which is due before the prayer). I know of no conflict of opinion regarding this topic." Al-Albani said in, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 348, "There is an authentic `Hadith collected from `Abdullah ibn Busr on this topic. `Abdullah went with the people to attend `Eed al-Fitr or `Eed al-Ad`ha and criticized the Imam coming late to lead the prayer, saying, 'We would have finished by this time, during the time of the Prophet (صلى الله عليه وسلم)'. Abu Dawood and other collectors of `Hadith collected this narration, which al-Bukhari reported without a chain of narration. Al-`Hakim, an-Nawawi and adh-Dhahabi graded this `Hadith authentic. I collected it in, Irwaa al-Ghalil (3:101), and, Sahih Sunan Abu Dawood (1040)."]

When the Prophet (صلى الله عليه وسلم) reached the Musalla, he first offered the prayer without preceding it with Adhan or Iqamah.¹⁴

They did not say, "As-Salatu Jami`ah (the congregational prayer is about to start)"¹⁵; the Sunnah does not legislate any of these statements.

Upon reaching the Musalla, neither the Prophet (صلى الله عليه وسلم) nor his companions offered any prayer before or after the `Eed Prayer.¹⁶

The Prophet (صلى الله عليه وسلم) offered the `Eed Prayer, before the `Eed Khutbah¹⁷, by first praying two Rak`ah (for `Eed).¹⁸ He recited Takbir seven consecutive times in the first Rak'ah, after the first Takbir,¹⁹ pausing briefly between each Takbir. There is no specific Dhikr (invocation of Allah) reported from the Prophet (صلى الله عليه وسلم) between the Takbirs. It was reported, by al-Khallal, that `Abdullah ibn Mas'ud used to recite praises and thanks to Allah²⁰ and say the Salat on His Prophet (صلى الله عليه وسلم).²¹

Further, `Abdullah ibn `Umar, known for his strict following of the Prophet (صلى الله عليه وسلم), used to raise his hands every time he said Takbir.²² When the Prophet

¹⁴ [Al-Bukhari (4848) from `Abdullah ibn `Abbas and Muslim (1467) from Jabir ibn `Abdullah]

¹⁵ [Shaikh `Irfan said that ibn Hajar al-`Asqalani said in, Fat`h al-Bari, Shar`h Sahih al-Bukhari (3:129), that Imam Malik said, "I heard several scholars state that there was no Adhan or Iqamah for al-Fitr or al-Adh`ha Prayers during the time of Allah's Messenger (صلى الله عليه وسلم), until our time." Shaikh `Irfan also said that Shaikh ibn Baz, may Allah grant him His Mercy, said, "...there exists the established Texts testifying that there was no Adhan, Iqamah or any other statement to announce Salatu al-`Eed. Therefore, it should be known that using any statement to announce the `Eed Prayer is a Bid`ah, no matter the statement. Allah has the best knowledge."]

¹⁶ [Al-Bukhari (903) and Muslim (1472), from Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ)]

¹⁷ [Al-Bukhari (903) from Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) and Muslim (1466) from Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ). Al-Bukhari (909) narrated from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) that the Prophet (صلى الله عليه وسلم), Abu Bakr, `Umar and `Uthman (رَضِيَ اللهُ عَنْهُمْ) prayed the `Eed, before delivering the speech. Muslim (1471) reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صلى الله عليه وسلم), Abu Bakr and `Umar (رَضِيَ اللهُ عَنْهُ) offered the two `Eed Prayers before the Khutbah]

¹⁸ [Al-Bukhari (5433) and Muslim (1476) from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ)]

¹⁹ [Takbiratul I`hram]

²⁰ [by saying, "Al-`hamdu li-llah", which means, "All the thanks and praises be to Allah", and glorifying Him, by saying, "Sub`hana-llah"]

²¹ [As we stated in the first volume of this translation, the shortest form of the Salat and Salam on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, 'May Allah's peace and blessings be on him (in Arabic, salla allahu `alaihi wa-sallam). We should mention that during the prayer, in the Tashahhud, there is a longer form of the Salat and Salam on the Prophet (صلى الله عليه وسلم) that he taught his companions, may Allah be pleased with them. Shaikh Wahby said, "There are authentic narrations reported from `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) in which he said about the `Eed Prayer, 'Between the Takbirs there is praising of Allah, the Exalted and Most Honored, and glorifying of Allah.' Al-Baihaqi (3:291) collected this `Hadith using an acceptable chain of narration; refer to, Irwaa al-Ghalil (3:115)."' Refer to, Tamamu al-Minnah, Pg. 349-350, where al-Albani said, "I found another narration for the statement collected from ibn Mas'ud, when I made Ta`hqi q on, Fadhlu as-Salati `ala an-Naby, authored by Imam Isma`eel al-Qhadhi, where I stated that the chain of narration leading to ibn Mas'ud is of the `Hasan grade. Also, al-`Hafidh as-Sakhawi graded this narration authentic in, al-Qaulu al-Badi` fi-s-Salati `ala al-`Habib ash-Shafi`, Pg. 151. Refer to, Fadhlu as-Salati `ala an-Naby (37-38), and, Irwaa al-Ghalil (642)."]

²² [Shaikh Wahby said to refer to, Irwaa al-Ghalil (3:112-114). Al-Albani said in, Tamamu al-Minnah, Pg. 348-349, "The correct statement to make here is that [raising the hands with every Takbir] is not legislated, because it was not reported of the Prophet (صلى الله عليه وسلم). The fact that it was reported of the practice of `Umar (رَضِيَ اللهُ عَنْهُ) and his son (رَضِيَ اللهُ عَنْهُ) does not make it a part of the Sunnah...especially since the narrations leading to them

(صلى الله عليه وسلم) finished saying Takbir, he started reciting Quran, by first reading al-Fati`hah. He then recited Surah Qaf²³ in the first Rak'ah and al-Inshiqaq²⁴ in the second Rak'ah. Sometimes, he recited al-A`la²⁵ and al-Ghashiyah.²⁶ Both were reported from him (صلى الله عليه وسلم) through established narrations; nothing else was reported from him (صلى الله عليه وسلم).

When he (صلى الله عليه وسلم) finished reciting Quran, he said Takbir (Allahu Akbar) and went into the Ruku` posture. After finishing the first Rak'ah [saying Takbir] and standing up from Sujud, he (صلى الله عليه وسلم) recited five consecutive Takbirs then recited Quran. Therefore, during the two Rak'ah [of `Eed] he (صلى الله عليه وسلم) first recited Takbir [seven in the first and five the second], then recited Quran, then made Ruku`. It was reported that he (صلى الله عليه وسلم) said [seven] Takbirs [in the first Rak'ah], recited Quran and then made Ruku`, and in the second Rak'ah, he (صلى الله عليه وسلم) recited Quran first and then said Takbirs afterwards. However, this was not reported through an established chain of narration, because Muhammad ibn Mu`awiyah an-Naisaburi, who narrated it, was accused of fabricating `Hadith by several scholars, as al-Baihaqi stated.

At-Tirmidhi²⁷ narrated that Kathir ibn `Abdullah ibn `Amr ibn `Auf reported that, his father `Abdullah said that, his father `Amr said that during the two `Eed Prayers, the Prophet (صلى الله عليه وسلم) recited seven Takbirs in the first Rak'ah, before reciting Quran and five Takbirs in the second Rak'ah, before reciting Quran. At-Tirmidhi said, "I asked Muhammad [ibn Isma`eel al-Bukhari] about this `Hadith and he said, 'This is the most authentic `Hadith on this topic; I agree with it.' He also said that the `Hadith collected from `Abdullah ibn Abdul Ra'hman at-Taifi, from `Amr ibn Shu`aib, from his father, from his grandfather, is also authentic."

I -ibn al-Qayyim- say that al-Bukhari was referring to a `Hadith²⁸ wherein it is stated that the Prophet (صلى الله عليه وسلم) recited twelve Takbirs, seven in the first Rak'ah and five in the second; he did not offer any other prayer either before or after it. Ahmad said, "This is also my opinion."²⁹ As for Kathir ibn `Abdullah ibn `Amr, Imam Ahmad did not include his narrations in his book, al-Musnad, stating that his `Hadiths are not worthy of being recorded. However, at-Tirmidhi sometimes graded Kathir's narration Sahih and sometimes `Hasan. Al-Bukhari stated that this `Hadith is the most authentic on this topic. He also stated that the `Hadith collected from `Amr ibn Shu`aib is Sahih, stating that it is also his opinion;³⁰ Allah has the best knowledge.³¹

are weak. Al-Baihaqi reported this practice from `Umar, using a weak chain of narration. I could not find the narration leading to ibn `Umar. Malik said, 'I did not hear anything regarding this topic'; refer to, Irwa' al-Ghalil (640).'"

²³ [Surah 50]

²⁴ [Surah 84; Muslim (1477), from Abu Waqid al-Laithi (رَضِيَ اللهُ عَنْهُ)]

²⁵ [Surah 87]

²⁶ [Surah 88; Muslim (1452), from an-Nu`man ibn Bashir (رَضِيَ اللهُ عَنْهُ), who said that even when the `Eed fell on a Friday, the Prophet (صلى الله عليه وسلم) recited these two Surahs (87-88) in both prayers]

²⁷ [At-Tirmidhi (492) and ibn Majah (1267) collected this `Hadith; Shaikh Wahby said that al-Albani graded it Sahih, in his book, Sahih Sunan ibn Majah (1057)]

²⁸ [that Imam Ahmad (6401) collected from `Abdullah ibn Abdul Ra'hman at-Taifi, from `Amr ibn Shu`aib, from his father, from his grandfather]

²⁹ [meaning, 'since this `Hadith is established in my view, I make its content my stance,' not that Imam Ahmad agrees with some Hadiths, but not with others]

³⁰ [that during `Eed Prayers, seven Takbirs are recited in the first Rak'ah, after Takbiratul-I`hram, and five in the second, after reciting Takbir to stand up from Sujud]

³¹ [Abu Dawood (970) and ibn Majah (1270) collected a `Hadith from `Aishah, may Allah be pleased with her, to the same effect]

When the Prophet (صلى الله عليه وسلم) finished the prayer, he would stand in front of the congregation who would remain sitting in their rows. Then he (صلى الله عليه وسلم) would preach to them, advise them, give them orders and forbid things for them [during Khutbatul-`Eed]. Afterwards, if he wished to send an army or an expedition force, he would do so; or if he wanted to give an order, he would do so.³²

There was neither a pulpit that he (صلى الله عليه وسلم) would stand on [to deliver the `Eed speech], nor was Madinah's pulpit transported [to the Musalla]. Rather, he (صلى الله عليه وسلم) used to deliver the speech while standing on the ground. Jabir (رَضِيَ اللهُ عَنْهُ) said, "I attended the `Eed Prayer with Allah's Prophet (صلى الله عليه وسلم); he first offered the prayer, and then delivered the speech without calling Adhan or Iqamah. Next, he (صلى الله عليه وسلم) stood up, while leaning on Bilal (رَضِيَ اللهُ عَنْهُ), and enjoined the Taqwa of Allah and ordained obeying Him. He advised people and reminded them, then went to where the women were sitting and advised them and reminded them." This `Hadith is Muttafaqun `Alaih [al-Bukhari (905) and Muslim (1467)].

Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صلى الله عليه وسلم) used to go to Fitr and Ad`ha `Eed Prayers in the Musalla. The first thing he (صلى الله عليه وسلم) did was pray and then would stand before the people, who would remain sitting in their rows." Muslim (1472) [and al-Bukhari (903)]³³ collected this `Hadith. There is another narration collected from Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ), who said that the Prophet (صلى الله عليه وسلم) used to go to the `Eed and lead the prayer, offering two Rak'ah. After he (صلى الله عليه وسلم) ended the prayer with the Salam, he would mount his camel and face the congregation, who would be sitting in rows, and would encourage Sadaqah. Women would give the most charity at that time, giving away earrings, rings and other items. Afterwards, if the Prophet (صلى الله عليه وسلم) wished to send an army for an expedition, he would mention it to them. Otherwise, he (صلى الله عليه وسلم) would go back home.

I -ibn al-Qayyim- always thought that there is an error in reporting this narration. This is because the Prophet (صلى الله عليه وسلم) used to go to the `Eed Prayer walking, and the `Anazah would be carried before him. The only time he (صلى الله عليه وسلم) delivered the speech while sitting on his camel, was during `Eed al-Adh`ha in Mina [in Makkah]. I found the narration in question in, al-Musnad, collected by Baqi ibn Makhlad, a scholar of `Hadith. Baqi collected this `Hadith from Abu Bakr ibn Abi Shaibah, from Abdullah ibn Numair, from Dawood ibn Qais, from `Iyadh ibn `Abdullah ibn Sa`d ibn Abi Sar`h, from Abu Sa`eed al-Khudri, who said, "Allah's Messenger (صلى الله عليه وسلم) used to go to the `Eed al-Fitr Prayer, lead the people in offering two Rak'ah and end it with the Salam. He would then face the congregation and order them to give charity; women would give the most charity."³⁴ He then mentioned the rest of the `Hadith. Baqi then said that, Abu Bakr ibn Khallad said that, Abu Amir said that, Dawood said that, `Iyadh said that, Abu Sa`eed said, "The Messenger (صلى الله عليه وسلم) used to go to the `Eed al-Fitr Prayer and lead the people in offering two Rak'ah, which was the first thing he did [after arriving at the Musalla]. He would then face the people, who would be sitting, and order them to give charity..." This is the same chain of narration ibn Majah used, except that ibn Majah collected it from Abu Kuraib, from Abu

³² [Al-Bukhari (903) from Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ)]

³³ [Actually, these were the words that al-Bukhari collected for this `Hadith]

³⁴ [Therefore, this narration did not mention the part stating that the Prophet (صلى الله عليه وسلم) was sitting on his camel, while delivering the `Eed Speech]

Usamah from Dawood.³⁵ The original narration could have said, "... and he (صلى الله عليه وسلم) would stand on his feet," to conform with Jabir's narration that he (صلى الله عليه وسلم) was leaning on Bilal. However, the person who recorded ibn Majah's Hadith might have incorrectly recorded it that he (صلى الله عليه وسلم) was sitting on his camel; Allah has the best knowledge.

One may say that the, Two Sahihs [al-Bukhari (926) and Muslim (1464)] reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, "I joined the Prophet (صلى الله عليه وسلم), Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) in the `Eed al-Fitr Prayers. They used to offer the prayer, before the Khutbah, then, deliver the Khutbah." He said, "The Prophet of Allah (صلى الله عليه وسلم) descended (after delivering the speech); it is as if I am now looking at him waving to the men to remain sitting. He, accompanied by Bilal, came crossing the rows [of men], until he reached the women, and recited this Ayah,

شَيْئًا الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ

"O, Prophet! When the believing women come to you to give the oath of fealty to you that they will not associate anything in worship with Allah..."[60:12]."

Also, the Two Sahihs [al-Bukhari (908) and Muslim (1466)] narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صلى الله عليه وسلم) stood up and started with the [`Eed] prayer, then delivered the Khutbah. When he (صلى الله عليه وسلم) finished (Khutbah), he descended to the women and preached to them." One might say that according to these two narrations, the Prophet (صلى الله عليه وسلم) gave the speech while standing on a Minbar or sitting on his camel. It is possible, one might say, that a Minbar was built for him (صلى الله عليه وسلم) made of mud stones. We answer this suggestion by first saying that there is no doubt in the authenticity of these two Hadiths. Also, there is no doubt that the pulpit was not transferred from the [Prophet's] Masjid [to the Musalla]. The first to take the pulpit out [to the Musalla] was Marwan ibn al-`Hakam and was criticized for doing it. As for the pulpit that was built [in the Madinah Musalla with mud bricks], it was built by Kathir ibn as-Salt, when Marwan was governor of Madinah. This incident was reported in the, Two Sahihs [al-Bukhari (903) and Muslim (1472)]. It is possible that the Prophet (صلى الله عليه وسلم) used to stand on a high place or a Mistabah (outdoor stone bench), then descend to the area where women were sitting to deliver a speech to them, advise and remind them. Allah has the best knowledge.

The Prophet (صلى الله عليه وسلم) used to start all his speeches with the praise of Allah. There is not a single `Hadith in which it is reported that the Prophet (صلى الله عليه وسلم) started the two `Eed Speeches by reciting Takbir.³⁶

³⁵ Shaikh Wahby said that ibn Majah collected this `Hadith, which al-Albani graded Sahih in his book, Sahih Sunan ibn Majah (1065)]

³⁶ [Many Imams of Masjids start `Eed Speeches with Takbirs; this is a contradiction of the Sunnah for which they have no evidence. Shaikh `Irfan mentioned two narrations here, one collected by ibn Abi Shaibah, in his book, al-Musannaf (2:95), from `Ubaidillah ibn `Utbah who said that it is a part of the Sunnah for the Imam to recite nine Takbirs before `Eed Speeches and seven afterwards, while standing on the Minbar. However, 'It is a part of the Sunnah,' does not necessarily mean that the Prophet (صلى الله عليه وسلم) said or did it, as the scholars stated. The second narration was collected from al-`Hasan, stating that while standing on the pulpit and delivering the `Eed speech, the Imam recites 14 Takbirs. None of these two narrations state that the Prophet (صلى الله عليه وسلم) did so. Therefore, mentioning them here does not contradict what ibn al-Qayyim said, that there is no authentic `Hadiths that the Prophet started his `Eed Speeches with Takbir!]

Ibn Majah reported in the Sunan that Sa`d al-Qaradh, who used to call the Adhan for the Messenger (صلى الله عليه وسلم), said that the Prophet (صلى الله عليه وسلم) used to recite many Takbirs within his `Eed Speeches.³⁷ This `Hadith does not indicate that the Prophet (صلى الله عليه وسلم) used to start his `Eed Speeches by reciting Takbir.

There is a difference of opinion on whether the two `Eed Speeches and the Istisqaa Speech³⁸ should start with Takbir or praises of Allah (`Hamd). There is an opinion that the Istisqaa Speech should start with invoking Allah for forgiveness. Shaikh al-Islam ibn Taimiyyah said that [starting with `Hamd] is the correct opinion, since the Prophet (صلى الله عليه وسلم) said, "Every important matter that does not start with `Hamd of Allah is Aj-dham."³⁹

The Prophet (صلى الله عليه وسلم) started all his speeches by `Hamd (praises and thanks) of Allah.⁴⁰

The Prophet (صلى الله عليه وسلم) gave a concession to those who attended the `Eed Prayer to remain and listen to the Khutbah or to depart. He (صلى الله عليه وسلم) also

³⁷ [A weak `Hadith collected by ibn Majah (1277); Shaikh Wahby said that al-Albani graded it as being weak in, Dha`eef Sunan ibn Majah (264)]

³⁸ [invoking Allah, the Exalted, the Most Honored, for rain]

³⁹ [‘Ajdam’, means, ‘Infected with leprosy; Abu Dawood (4200) and ibn Majah (1884) collected this `Hadith, which as Shaikh Wahby said, al-Albani graded as weak in his book, Dha`eef Sunan ibn Majah (415). Ibn Majah’s narration mentioned the word, ‘Aqta` (maimed)’, instead of, ‘Ajdam’, which also means, ‘maimed’.]

⁴⁰ [Shaikh Wahby said, “Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said, “كاليَدِ الْجَدْمَاءِ كُلِّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ”

‘Every Khutbah that does not contain Tashahhud is like the Jadmaa (lepers or maimed) hand.’ Abu Dawood (4201) [Ahmad (7675) and at-Tirmidhi (1024)] collected this `Hadith, which al-Albani graded as Sahih, in his book, Sahih Sunan Abu Dawood (4052). Al-Albani said in his book, Silsilat al-Ahadith as-Sahihah (1:276-277), ‘The meaning of, ‘Tashahhud’, in this `Hadith pertains to Khutbat al-`Hajah that the Prophet of Allah (صلى الله عليه وسلم) used to teach his companions. [This Khutbah starts with,] ‘Innal-`hamda lillah, na`hmaduhu wa-nasta`nuhu wa-nastaghfiruh, wa-na`udhu billahi min shururi anfusina wa-min sayyiaati a`malina. Man-yah-dihillahu fala mudhilla lah, wa-man-yudhlil fala hadiya lah, wa-ash-hadu anla ilaha illallahu wa`hdahu la sharika lah, wa-ash-hadu anna muhammadan `abduhu wa-rasuluh. (All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. We seek refuge with Allah from the evil contained in our own selves and from the evil burden of our deeds. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah’s slave and Messenger.)’ The proof to my statement is found in Jabir’s `Hadith, which reads, ‘Allah’s Messenger (صلى الله عليه وسلم) used to stand up and deliver a speech in which he would thank and praise Allah and glorify Him as He is worthy, saying next, ‘Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. Verily, the best Speech is Allah’s Book...’ In another narration collected from Jabir, Jabir said, ‘He (صلى الله عليه وسلم) used to say in his Khutbah, after Tashahhud, ‘The best Speech is Allah’s Book...’ Ahmad and several other scholars collected this `Hadith. In the latter narration, Jabir indicated that before saying ‘The best Speech’, comes the Tashahhud. Jabir did not mention this directly, but it is apparent since he said that the Prophet (صلى الله عليه وسلم) first thanked and praised Allah and glorified Him. In other `Hadiths about Khutbat al-`Hajah, thanking, praising and glorification of Allah included Tashahhud, and this is why I said that the Tashahhud mentioned in the `Hadith [above in this footnote, after the Arabic Text] is the Tashahhud mentioned in Khutbat al-`Hajah, because it agrees with the second narration collected from Jabir. I explained this topic in my book, Khutbat al-`Hajah, Pg. 32, for those who seek more details.’”]

gave a concession not to attend the Jumu'ah Prayer, if `Eed falls on a Friday and they attended the `Eed Prayer.⁴¹

When he went to the `Eed Prayer, the Prophet (صلى الله عليه وسلم) used to depart his house using a path and come back using another.⁴² It was said that the reason behind the Prophet (صلى الله عليه وسلم) doing this, was to greet with the Salam the people residing along both fairways, or so that the blessing of his passing by would reach both areas, or to fulfil the needs of those among them who had needs. It was also said that he (صلى الله عليه وسلم) did so to establish the symbols of Islam in the various roads and fairways. Another reason offered was that he did so to bring rage to the hypocrites, when they witnessed the might of Islam and its people, and to the establish Islam's symbols. It was also said that the reason he (صلى الله عليه وسلم) did so, was that he wished that the various areas [he walked on] testified [that he was fulfilling Allah's Obedience]. Surely, he who walks to the Masjid and the Musalla will earn this virtue: one step raises him a grade and

⁴¹ [Abu Dawood (907) narrated that,

"مُجْمَعُونَ يَوْمَكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا أَنَّهُ قَالَ: "قَدْ اجْتَمَعَ فِي صَلَاةِ اللَّهِ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ

Abu Hurairah reported that Allah's Prophet (صلى الله عليه وسلم) said, "In this day of yours, two `Eeds have coincided. He who wishes, does not have to attend Jumu'ah, but we will establish the Jumu'ah Prayer." Shaikh Wahby said that al-Albani graded this `Hadith as authentic and included it in his book, Sahih Sunan Abu Dawood (948). Also, ibn Majah (1301) collected this `Hadith from Abu Hurairah and `Abdullah ibn `Abbas. Shaikh Sayyid Sabiq said in, Fiqhu as-Sunnah, Pg. 407, that the `Eed Prayer is an established Sunnah that the Prophet (صلى الله عليه وسلم) regularly performed and ordered men and women to attend (as reported by al-Bukhari (921) and Muslim (1473)). Al-Albani said in, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 344, "The Prophet's order mentioned here indicates Wujub (necessity). Since it is necessary to go [to `Eed], then it is apparent that praying `Eed is necessary, as well. The true statement is that [`Eed Prayer] is Wajib (necessary), not only an established Sunnah. Among the proofs to this ruling, is the fact that the `Eed Prayer takes the place of Jumu'ah, if they coincide (according to the `Hadith above), as the author [Sayyid Sabiq] previously mentioned. What is not a Wajib does not take the place of another Wajib, as Siddiq `Hasan Khan stated in, ar-Raudhah an-Nadiyyah. For more details on this topic refer to, ar-Raudhah an-Nadiyyah, and, As-sail al-Jarrar (1:315) [by ash-Shaukani]."

The opinion reported here is also the opinion of Imam Abu `Hanifah, ash-Shafii (in one narration from him) and Ahmad ibn `Hanbal (in one narration from him), as ibn Taimiyah stated, agreeing with it. It is amazing that some people require those who attend the `Eed Prayer on a Friday, to pray Dhuhr if they did not attend Jumu'ah. However, if one follows this opinion, the concession not to attend Jumu'ah becomes empty, since one will still have to pray Dhuhr. In fact, it will be easier for people to attend Jumu'ah, which consists of two Rak'ah, than to pray the four Rak'ah for Dhuhr! Then, where is the benefit Muslims gain from the concession, under discussion? Further, we previously mentioned that Allah ordained the Jumu'ah Prayer on Friday, not Dhuhr! We also mentioned the various differences between Jumu'ah and Dhuhr, in the chapter on the virtues of Friday. Finally, al-Bukhari (5145) narrated that `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ) told the people who attended the `Eed Prayer, which fell on a Friday, to wait to attend Jumu'ah or leave if they wish. Further, Abu Dawood (906) narrated that during the reign of `Abdullah ibn az-Zubair, `Eed al-Fitr fell on a Friday. `Abdullah offered only two Rak'ah early in the morning [for the `Eed Prayer] and did not pray anything, until `Asr.

I used to ask those who did not agree that attending `Eed Prayer is required whether those, who attend the `Eed Prayer on Friday and do not pray until `Asr, whether they prayed four or five compulsory prayers on that day! If they agree that they prayed five compulsory prayers, then they have uttered the truth, and thus, attending the `Eed Prayer is required and necessary. Otherwise, what would they say about the Prophet's statement, "Therefore, those who wish, do not have to attend Jumu'ah!"

⁴² [Al-Bukhari (933) narrated this `Hadith, from Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ)]

another erases a mistake, until one returns home.⁴³ It was also said, and this is the correct opinion, that all the reasons mentioned here are possible, as well as, other unknown wisdom that always accompanied his actions (صلى الله عليه وسلم).

It was reported (Ruwiya [which indicates weakness in the `Hadith]) that the Prophet (صلى الله عليه وسلم) used to recite these words, beginning after praying Fajr on `Arafah Day,⁴⁴ until the `Asr Prayer of the last of the Days of Tashriq,⁴⁵ "Allahu akbar, allahu akbar, la ilaha illa-Allah, wa-llahu akbar allahu akbar, wa-lillahi l-`hamd. (Allah is the Great, Allah is the Great. There is no deity worthy of worship except Allah. Allah is the Great, Allah is the Great. To Allah belongs all the thanks and praises.)"⁴⁶

⁴³ [Al-Bukhari (457) and Muslim (1059) collected a `Hadith on the reward of going to the Masjid to pray]

⁴⁴ [Yaumu `Arafah is the ninth day of the lunar month of Dhul-`Hijjah, month of the `Hajj]

⁴⁵ [The Days of Tashriq are the eleventh, twelfth and thirteenth of the lunar month of Dhul-`Hijjah; saying Takbir is legislated during Tashriq days on the month of the `Hajj: Dhul-`Hijjah]

⁴⁶ [Al-Albani said in his book, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 356, "Ibn Abi Shaibah collected this narration, containing the statement, 'Allahu akbar', twice, and in another narration, thrice. The first narration is the established one; refer to, Irwaa al-Ghalil (3:125-126)." Allah knows best; there is no authentic narrations stating that the Prophet (صلى الله عليه وسلم) said the Takbirs reported here. However, Ibn Abi Shaibah (2:72) reported that the Prophet (صلى الله عليه وسلم) used to go to `Eed al-Fitr and would say Takbir, until he reached the Musalla. When he ended the prayer, he ended the Takbir; Silsilat al-Ahadith as-Sahihah (170). Further, al-Albani said in, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 356, regarding starting Takbir for `Eed al-Adh`ha from after the dawn of `Arafah Day, until the `Asr Prayer of the last of the Days of Tashriq, "This is established through authentic narrations collected from the practice of `Ali and `Abdullah ibn `Abbas. I included both narrations in, Irwaa al-Ghalil (3:125). Also, al-`Hakim reported this practice from `Abdullah ibn Mas'ud." This is also the opinion of Shaikh al-Islam Ibn Taimiyyah.

We should state here that, as Ibn Hajar al-`Asqalani stated, it is an innovation in the religion to recite these Takbirs in one group, all saying it in the same time. Everyone should say Takbir by himself, no matter what people say to them. Among the most ridiculous statements that I have heard about why people should say the Takbir in congregation, is that we should do so to show unity to the Kuffar and to protect our individual Takbirs from being confused and lost in the crowd! However, unity can only be attained through following the Sunnah, not contradicting it. Further, we should know that Muslims will only be united around the Quran and the authentic Sunnah. Moreover, Allah can indeed distinguish between the various Takbirs of the people, even if every one is saying them by himself. No voice is ever lost to Allah, the Exalted; He knows all secrets and nothing in the heavens or earth ever escapes His Knowledge. Here are several other Sunnahs of `Eed Prayers:

1 – Takbir should be recited audibly. Al-Bukhari reported, without a chain of narration, regarding saying Takbir during the Days of Tashriq, "Umar ibn al-Khattab (رضي الله عنه) used to recite Takbir in his tent at Mina, and the people in the Masjid would hear him and start reciting Takbir, as well. Also, the people in the bazaars would recite Takbir, until Mina was shaken with loud Takbirs. Also, during the days of Tashriq, `Abdullah ibn `Umar recited Takbirs at Mina, after compulsory prayers, while in his bed or tent and while sitting or walking. Maimunah (the Prophet's wife) also said Takbir during the Adh`ha festival day. Also, women used to recite Takbir, after Aban ibn `Uthman and `Umar ibn Abdul Aziz, during the Days of Tashriq, and along with the men congregating in the Masjid." 2 – If one missed attending the `Eed Prayer, one prays two Rak`ah; refer to, Sahih al-Bukhari, where al-Bukhari reported this ruling from `Ata, without a chain of narration (Ta`liq bi-Sighati al-Jazm). If a group of people missed the `Eed prayer for any valid reason, they could offer the prayer the next day, according to an authentic `Hadith collected by Ahmad (13463), an-Nasai (1539) and Ibn Majah (1643). 3 – During the `Eed day, one could say to his brethren, "Taqqabala-llahu minna wa-minkum. (May Allah accept [the acts of worship] from us and from you)." As-Suyuti reported a statement in this meaning from Jubair ibn Nufair (رضي الله عنه), who reported it of the practice of the Prophet's companions. Al-Albani said in, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 355, that al-

Ma`hamili collected this statement in, Salatu al-`Eedain (2:129:2), using an authentic chain of narration. 4 – Once, Allah's Messenger (صلى الله عليه وسلم) said after finishing the `Eed Prayer, "فَلْيَذْهَبِ لِلْخُطْبَةِ فَمَنْ أَحَبَّ أَنْ يَذْهَبَ إِنَّا نَخْطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ"

"I am going to deliver a speech (for `Eed); those who wish to remain to hear the Khutbah can do so, and those who wish to leave, can leave"[Abu Dawood (975), an-Nasaii (1553), ibn Majah (1280); al-`Hakim, adh-Dhahabi, ibn Khuzaimah and al-Albani graded this `Hadith as Sahih; refer to, Tamamu al-Minnah, Pg. 350, Sahih Sunan Abu Dawood (1048), and, Irwaa al-Ghalil (629).

Finally, here are several `Hadiths pertaining to the Prophet's guidance during the `Eed Prayers, taken from al-Albani's book, Salatu al-`Eedain fil-Musalla Hiya as-Sunnah, Pg. 15-20.

Ibn Majah (1294) narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صلى الله عليه وسلم) used to go to the Musalla during the `Eed Day and a `Anazah (short lance) would be carried before him. When he arrived at the Musalla, the `Anazah was placed (in the ground) in front of him and he would pray facing it. During that time, the Musalla was an open area with nothing that qualifies to be a Sutra." Al-Albani graded this `Hadith as Sahih. Al-Bukhari and Muslim reported similar narrations. Further, al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صلى الله عليه وسلم) went towards al-Baqi` (at Madinah) on the day of `Eed-ul-Ad`ha and offered a two-Rak'ah prayer (of `Eed-ul-Ad`ha). He then faced us and said, 'On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice. Whoever does this concurs with our Sunnah; and whoever slaughtered his sacrifice before that (before the prayer) then that was a thing which he prepared earlier for his family, but would not be considered as a Nusuk (sacrifice)'"[Al-Bukhari (923)]. Al-Bukhari (338) and Muslim (1475) narrated that Um Atiyyah (رَضِيَ اللهُ عَنْهَا) said, "We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims [to Allah] on the two `Eed festivals. Menstruating women were to keep away from the Musalla"; the menstruating women did not attend the Prayer of `Eed, but attended the Khutbah and invocation of Allah).]