

How to Perform Eid **SALAH** (Prayer)

كيف تصلى صلاة العيد؟.

الإجابة

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أما بعد: صلاة العيد ركعتان، ويدخل وقتها بعد ارتفاع الشمس قدر رمح، وحده العلماء بزوال حمرتها، وينتهي وقتها بزوال الشمس.

وأما هيئتها فيكبر في الركعة الأولى سبعاً من غير تكبيرة الإحرام، ويقرأ في الركعة الأولى بعد الفاتحة بسورة الأعلى أو سورة ق. وفي الركعة الثانية يكبر خمساً ويقرأ بسورة الغاشية أو بسورة القمر، وبعد الصلاة يخطب الإمام خطبة يذكر فيها الناس ويعظهم. والدليل على ذلك: ما روى البخاري ومسلم عن أبي سعيد الخدري رضي الله عنه قال: "كان النبي صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى، وأول شيء يبدأ به الصلاة، ثم ينصرف فيقوم مقابل الناس والناس جلوس على صفوفهم فيعظهم ويوصيهم ويأمرهم، وإن كان يريد أن يقطع بعثاً أو يأمر بشيء أمر به ثم ينصرف".

والله تعالى أعلم.

The Eid Prayer consists of two rak'ah performed in the normal way, with the only addition of seven takbirat, with takbiratAlehram three in the beginning of the first rak'ah, and five takbirah in the second rak'ah. The detailed way of performing the 'Eid prayer is as follows:

Make (intention) to perform two raka'ats of Eid-ul-Adh'ha in your heart. It is not from the Sunnah to recite the intention. Then raise your both hands up to the shoulder or to the ears (do not touch the ears), saying **Allahu Akbar**, then fold your hands back in the front to where they were. This is Takbeer-e-Tahreemah, which will followed by six or seven Takbiraat. Recite in a low voice the **'thanaa**, subhaanakallahumma till the end of it or recite Subhanallah in the pause between each Takbirah. After the seven takbirat, The Emaam will recite loudly Surah Al-Fatehaa and other Surah, which you should listen quietly. The rest of the rak'ah will be performed in the normal way.

In the **second raka'at** when the Emaam rise up, he will begin by reciting takbirah of Tahrimah (Allahu Akbar) then four or five takbirat. At each takbirah and after saying "Allahu Akbar" you should raise your hands up to the shoulder or ears (do not touch the ears), bring them back to where they were.

In a low voice, you should recite Thana' (Subhana Allaah, AlhamduliLlaah) in the little pause after each takbirah of the Imam.

After the five takbirat the Emaam will recite loudly Surah Al-Fatehaa and other Surah from the Holy Qur'an, which you should listen quietly. When the Imam finishes his recitation, the rest of the rak'ah and the Salaah will be performed in its normal usual way.

Khutbah after the Eid Salaat is Sunnah. However the listening of the Khutbah is Waajib.

no prayer before or after the Eid prayer

No sunnah prayer may precede or follow the Eid prayer - except if it is performed in a masjid instead of the musalla, in which case one must pray two Rak`at before sitting down. Ibn `Abbas narrated:

"The Prophet (peace be upon him) went out (of his house) on the day of Fitr, prayed two Rak`at, and did not pray before or after it."

Ibnul-Qayyim said:

"Neither he (peace be upon him) nor his companions prayed when they arrived at the musalla - before the prayer or after it."

And Ibn Hajar said:

"... In short, there is no confirmed sunnah prayer before or after the Eid prayer - contrary to those who compare it to the Jumu`ah prayer."

But it is confirmed from Abu Sa'eed al-Khudri that:

"The Prophet (peace be upon him) would not pray at all before the Eid prayer; but when he returned to his house, he prayed."

Al-Albani commented on this:

"So the negation of praying before and after the Eid prayer refers only to praying at the musalla."

time of the Eid prayer

`Abdullah Bin Busr (may Allah be please with him) went out with some people to pray on a Fitr or Adha morning. He expressed his disapproval of the imam's delay of the prayer beyond the time of tasbih, and said:

"We (at the time of the Prophet (peace be upon him)) used to be finished with the prayer by now."

This is the most authentic report regarding this issue. There are other reports, but are not confirmed in terms of their chains of narrators. Ibnul-Qayyim said:

"The Prophet (peace be upon him) delayed the prayer of Eidul-Fitr, and was prompt with that of al-Adha. And Ibn `Umar, despite his extreme adherence to the Sunnah, would not go out until the sun had risen."

Siddiq Hasan Khan said:

"The time of the two Eid prayers is after the sun has reached the height of a spear, and until noon. The consensus of the scholars about this is in agreement with the (related) Hadiths - despite their weakness."

Abu Bakr al-Jaza'iri said:

"The time of the two Eid's prayers is after the sun has reached the height of a spear, and until noon. However, it is best to pray al-Adha at the earliest time, to enable the people to slaughter their sacrifices; and is recommended to delay al-Fitr prayer, to enable the people to give out their Sadaqah (zakatul-Fitr)."

Late report of crescent sighting

If the day of Eid is not determined until late in the day (past the time of the Eid prayer), then the Eid prayer is held the next day. Abu `Umayr Bin Anas reported that some of his uncles, who were from the Ansar, and who were companions of

the Prophet (peace be upon him), told him:

"The crescent of Shawwal was obscure to us. So we continued to fast that morning; later in the day, a group of travelers arrived and testified before Allah's Messenger (peace be upon him) that they had seen the hilal (crescent) the previous day; so he (peace be upon him) commanded the people to break their fast on that day, and to go out to the musalla the following morning."

no Athan or Iqamah

The Eid prayer is not preceded with Athan or Iqamah. Jabir Bin Samurah reported:

"I prayed the Eid prayer with Allah's Messenger (peace be upon him), on more than one occasion, without Athan or Iqamah."

Ibn `Abbas and Jabir (may Allah be please with him) said:

"Athan was never given (for the Eid prayer) on the day of Fitr, nor the day of Adha."

Ibnul-Qayyim said:

"He (peace be upon him) would arrive at the musalla and start the prayer without Athan, Iqamah, or announcing, 'Congregate for prayer'. The Sunnah is not to do any of that."

Al-San`ani commented on the above reports:

"This provides evidence that it is not permissible to do that (announcing) for the Eid prayer. So, doing it is a bid`ah (innovation)."

when the Eid falls on a Friday

If the Eid occurs on a Friday, it becomes optional for men to attend the Jumu`ah prayer. Abu Hurayrah reported that, on such occurrence, Allah's Messenger (peace be upon him) said:

Two Eids have coincided on this day of yours; thus, whoever wishes is exempted from attending the Jumu`ah prayer. Yet, we shall hold it.

And Iyas Bin Abi Ramlah ash-Shami said:

"I witnessed Mu`awiyah Bin Abi Sufyan asking Zayd Bin Arqam, 'Were you with Allah's Messenger (peace be upon him) when one of the Eids and Friday occurred on the same day?' He said, 'Yes.' He asked, 'What did he do?' He answered, 'He (peace be upon him) performed the Eid prayer, then gave the option concerning Jumu`ah, saying, Let whoever wishes to pray it do so.'"

This is the way of the companions (May Allah be please with him). For example, it is reported that on such occasion `Alee (May Allah be please with him) said:

"Let the one who wishes to come for Jumu`ah do so, and the one who wishes to sit do so."

A similar report is recorded by al-Bukhari in his Sahih regarding `Uthman (May Allah be please with him). It is also reported that `Abdullah Bin az-Zubayr (May Allah be please with him) said:

"These are two Eids that have come together on one day. Their coincidence makes them one (Eid)."

Then he prayed on that Friday two Rak`at in the morning as Eidul-Fitr prayer, and

did not pray anymore until he prayed the `Asr prayer.

Ash-Shawkani commented on this report:

"The apparent understanding from this is that he did not pray zuhr. And that if the Jumu`ah prayer is cancelled for any acceptable reason, then the one for whom it was cancelled is not required to pray zuhr. This is the opinion of `Ata'..."

Referring to the above reports and other similar ones from `Umar and Ibn `Abbas (may Allah be please with him), Ibn Taymiyyah concluded:

"The scholars have three different opinions (in this regard):

• That one is still obliged to pray the Jumu`ah - whether or not he prayed the Eid.
This is the opinion of Malik and others.

• That the Jumu`ah becomes optional for the people of the suburbs and villages.
This was practiced by `Uthman (may Allah be please with him), and ash-Shafi`i took up this opinion.

• That the Jumu`ah becomes optional for whomever prayed the Eid. However, the imam is required to establish the Jumu`ah, so that those who wish to attend it can do so...

This is what has been authentically reported from Allah's Messenger (peace be upon him) and his successors and Sahabah (may Allah be please with him), and is the opinion of the later scholars who learned of these reports, such as Imam Ahmad. Those who disagreed with him did not learn about these Hadiths and reports.

http://www.2eids.com/eid_prayer.php

Sunan Al-Eid:

1. It is Sunnh to make Takber for men with sound and women without sound from the sunset of last day of Ramadan till starting Salat Al-Eid. Men make Takbeer even when they are shopping or in any place.

* One of the Sunnh of Takbeer: is saying individually Allah Akber, Allah Akber, La Eelaha Eelaa Allah, Allah Akber, Allah Akber, wa leelahee alhamd. (الله أكبر الله أكبر لا إله إلا الله، الله أكبر الله أكبر والله الحمد).

2. Give Zakatul Al-Fitr before SalatEI'd.
3. Take a bath (Gosol), put oil or teeb (Women do not put perfume), and use Islamic toothpick (Sewak).
4. Eat odd number of dates before you leave to the place of Salat Al-Eid.
5. Come to the place of SalatEI'd one route and go a different route.
6. Great each other by saying to each other: تقبل الله منا ومنكم: عيد مبارك، عيد سعيد، Ei'd Saeed, Ei'd Mubarak.