

## How to perform EID-UL-FITR SALAH

# EID-UL-FITR How To Do Eid-ul-Fitr 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، وحدده 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 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.

Eid is a yearly special occasions and one of the things which makes it so is the Eid-ul-Fitr congregational prayer.

Since this prayer comes only once a year, there is often confusion about how to perform this prayer. Here is how to do it:

In general, when praying any Salah, always follow the Emaam in prayer. Do not make any of your movements (i.e. Takbir, bowing, prostrating, etc.) before or different from him. Do not go before him or with him or late after him. Do not say your intention verbally.

Eid prayer consists of two units (Rak'atain in Arabic, singular is Rak'ah or Rak'at) performed in the normal way, with the only addition of seven Takbirat, with takbiratAlehram in the beginning of the first rak'ah, and five takbirat in the second rak'ah (you raise your hand after each "Allahu Akbar").

The main difference in the way this prayer and any other prayer of two raka'ahs is performed is the number of Takbirat that are done at the beginning.

Takbirat (singular is Takbirah or Takbirat) is an Arabic word means "God is The greatest". It is referring to when "Allahu Akbar" is said and the hands are raised to your shoulder or parallel to your ears after each "Allahu Akbar" (do not touch the ears). The detailed way of performing the 'Eid prayer is as follows:

**In the first raka'ah** make (intention) to perform two raka'ahs of Eid-ul-Fitr 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 by putting your hands on your chest, with your right hand on top of the left, back in the front to where they were. This is Takbeer-e-Tahreemah or Al-Ehraam, which will be 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-Fateha (the first Surah of the Quran) and other Surah from the Holy Qur'an (Surat Al-a'laa), which you should listen quietly. When the Imam says "Allahu Akbar" go into Ruku (the bowing position).

Stand up straight when he says Sami Allahu liman Hamidah (Allah hears those who praise Him), and say "Rabbana lakal Hamd" (our Lord praise be to You) in a low voice.

When the Imam says "Allahu Akbar" go into Sujud (prostration). You will do two prostrations as in normal prayer.

**In the second raka'ah** when the Emaam rise up, he will begin by reciting takbirah (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 (Surat Al-Gasheiyah), 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.

After the Imam ends the prayer by turning to his face to the right first and saying "Assalamu alaikum wa Rahmatullah" and then to his left and doing the same, you should follow.

Do not get up right away. The Imam will give Khutbah (Sunnah) after the Eid Salaat, Stay still listening of the Khutbah is Waajib.

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*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."

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## *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)."

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### *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."

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### *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)."

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### *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](http://www.2eids.com/eid_prayer.php)

## **Ei'd and what does it mean?**

Eid is Arabic meaning "feast, festival, holiday."

This word comes from the word "عَوْدَتٌ" (awdat) which means "to turn, to recur, to come again

and again since it returns every year thus the meaning is changed and it is meant "the festival, the feast or holiday." The plural form of it is "ayaad." Eid greetings are called "ta'yid", congratulate each other's eid is called "muayada. "

Eid mubarak (Arabic: عيد مبارك, Persian/Urdu: عيد مُبارک). The phrase translates into English as "blessed festival", or "may you enjoy a blessed festival" and can be paraphrased as "may you enjoy a blessed festival" is a traditional Muslim greeting reserved for use on the festivals of Eid ul-Adha and Eid ul-Fitr. Muslims wish each other Eid Mubarak after performing the Eid prayer. This celebration continues until the end of the day, and continues a further three days. It is notable that saying these exact words is a cultural tradition influenced by deep roots of religion in it; however, it is not part of any religious obligations. Speakers of Arabic might also add "kul 'am wantum bikhair."

Eid refers to the occasion itself, and Mubarak means 'congratulations'.

Throughout the Muslim world there are numerous other ways of greeting for Eid ul-Adha and Eid ul-Fitr. The Companions of the Islamic prophet Muhammad used to say to each other when they met on Eid: Taqabbalallâhu minnâ wa minkum, which means may God accept from us and you [our fasts and deeds].

Islam teaches Muslims how to celebrate the `Eids. On these days, the Muslims take a bath and wear their best clothes. Even though fasting is not permitted on the `Eid days, yet, the major part of the celebration is not eating or drinking; rather, it is a prayer that brings Muslims together to remember Allah's bounties and celebrate His glory and greatness.

The `Eids and their celebration in Islam carry a distinctive meaning and spirit. They are totally different from the celebrations in other nations and cultures. For other nations, a holiday is a chance to immerse in worldly pleasures, or to involve oneself in prohibited acts to the utmost. Not so for Muslims! For Muslims, the `Eid is an occasion to increase in good deeds. Each `Eid marks the conclusion of an important worship, and the determination to continue in obedience and submission to Allah (Glorified be He).

In moments of extreme pleasure or sadness, a Muslim never forgets his Lord's greatness, might, glory, and watchfulness (Glorified be He). A Muslim's actions are always controlled by this continued remembrance and awareness.

Thus the `Eid is not an occasion to take a vacation neither from Islamic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit for the Muslim. The `Eid is a chance to multiply good deeds by bringing happiness and pleasure to the hearts of other Muslims, by helping and supporting the poor and needy, and by getting involved in pastimes that emphasize the strong and serious Islamic character.

Eid is a time when the entire Muslim community comes together to share in each other's joy and blessings and also to lessen the burden of those who may be suffering.

It is preceded by people shopping and looking around for gifts for their near and dear ones. It is a time when the bright lights from homes and shops illuminate our life. We use see this day and the following days to spread happiness and social harmony by visiting our friends and relatives.

Gifts are exchanged during Eid by young and old alike. We also visit the elderly and the sick. Eid is a time where all kinds of festivities prevail. Many of us gormandize to make up for "lost food" during the month of Ramadan.

However, with all the going around we some time forget our lesser privileged brethren. We forget that there are many out there who have nothing to celebrate. There are those among our brothers and sisters for whom Eid day is just another ordinary day. There are those who open their cupboards on Eid day and find them bare. There are those who in hospitals who will go through a bleak and lonely day with no one visiting them. Friendless, deprived of company, they will have no one to offer solace or comfort. Let us therefore see to it that our deprived brethren welcome the day of Eid with warmth and hope.

As we buy gifts and clothes for our children, let us earmark a special sum for those who cannot afford to buy. Also we should instill in our children a sense of compassion so that when they buy something they will also think of their unfortunate brethren. Let us teach them the art of giving. We should let them know that there are millions of children in; war torn areas of Iraq, Afghanistan, Palestine, Kashmir and Chechnya, the poor and downtrodden areas of Africa, Asia and South America, and even in the forgotten ghettos of Europe and North America who do not have the basic necessities to make this day a different day.

We cannot divest ourselves from the misery of others. We cannot shrug it off saying that it does not concern us. To do this would be an injustice to humanity. The Quran (5:8) tells us ... Be just: that is next to piety.

Many of us donate money to charity and fulfill our religious duty. However, if we actually meet the recipients of our charity the perception of charity changes. There is a feeling of belonging when the recipient and giver meet.

Islamic ideology teaches us to be kind and compassionate. Prophet Muhammad (peace be upon him) said that "I and the provider of the orphan will be together." And what greater prize is there for anyone of us than to be around our beloved prophet. All we need for that is compassion, sincerity and a feeling of brotherhood and understanding. And that will decide the quality of our life on earth and the hereafter.

Eid-ul-Adha ('Celebration of Sacrifice' or the Feast of the Sacrifice), also known as the Greater Eid, is the second most important festival in the Muslim calendar (called Hijri) for Muslims all over the world. It marks the end of the Hajj, the annual pilgrimage to Makkah (Mecca) in Saudi Arabia. It takes place on the 10th day of Thul-Hijjah, the last month of the Islamic calendar. Although only pilgrims to Makkah can celebrate it fully, Muslims elsewhere also mark the occasion of Eid-ul-Adha.

The Hajj is the Fifth Pillar of Islam and is obligatory at least once in their lives on both male and female adult Muslims who have the health and financial means to perform this important duty and therefore a very important part of the Islamic faith. Every year around 2-2.5 million Muslims converge on Makkah in Saudi Arabia. They visit a shrine in the city known as the



Ka'bah, built by Ibrahim (Abraham) and Isma'il (Ishmael) at the command of Allah (God). It is a place for all who want to reaffirm their faith.

Eid-ul-Adha celebrates the occasion when Allah appeared to Ibrahim in a dream and asked him to sacrifice his son Isma'il as an act of obedience to God. The devil tempted Ibrahim by saying he should disobey Allah and spare his son. As Ibrahim was about to kill his son, Allah intervened: instead Allah provided a lamb as the sacrifice. This is why today all over the world Muslims who have the means to, sacrifice a sheep (alternatively a goat or cow can be used), as a reminder of Ibrahim's obedience to Allah. They usually share out the meat with family and friends, as well as the poorer members of the community.

Eid-ul-Adha is a 1-3 day celebration and in Muslim countries is a public holiday. It starts with Muslims going to the Mosque for prayers, dressed in their best clothes, and thanking Allah for all the blessings they have received. It is also a time when they visit family and friends as well as offering presents. At Eid it is obligatory to give a set amount of money to charity to be used to help poor people buy new clothes and food so they too can celebrate.

According to Islamic teachings, the rituals of the Hajj and the Eid al-Adha commemorate the sacrifices made by Prophet Abraham and his family in seeking the closeness and mercy of God, Almighty. Muslims learn how Abraham who grew up in a respectable family was unhappy with the corruption in his society. Once he recognized and found God, Almighty then his whole life was served in seeking His Love and Mercy.

During Hajj, men wearing only two white sheets and women dressed in simple modest clothes are seeking only the Love of God, Almighty. Rich and poor dressed the same and standing together in worship are walking in circles around the Kaa'ba (the house of God in Makkah, Saudi Arabia), reciting His Praise with their hearts beating in rhythm with the words and the steps. A state of immense spiritual experience where the human is all alone in his conversation with His God, reciting:

Labbayk Allahumma labbayk, labbayk la shareeka laka labbayk, innal-hamda wan-ni'mata laka wal-mulk, la shareeka lak.

"I respond to Your call, O Allah I respond to Your call. I respond to Your call, You have no partner. I respond to Your call. Indeed, the praise and grace are yours as well as sovereignty. You have no partner."

On the 10th day of the last month (Thul Hijjah) of the Islamic Calendar, Muslims all over the world celebrate Eid al-Adha. The day starts with the special Eid prayers. Imams in their sermons remind the worshippers to remember the example of Abraham.

"Who can be better in religion than one who submits his whole self to God, does good and follows the way of Abraham, the true in Faith? For God did take Abraham for a friend." Quran (4:125)

Eid is a day of sharing and caring. On this Eid, Muslims who can afford to offer a sacrifice of an animal (sheep, goat, cow or camel) are required to do it and then distribute the meat in 3 portions: one for the poor, one for the family and friends and one to keep at home. This is a lesson to be practiced throughout our lives. Seek happiness in sharing, take care of those whom you know and whom you do not know. And by doing that find what Abraham found, "friendship of God".

Excerpted with slight modifications from: [www.islaam.com](http://www.islaam.com) [www.icna.org/eid-al-adha-what-it-means](http://www.icna.org/eid-al-adha-what-it-means), [http://en.wikipedia.org/wiki/Eid Mubarak](http://en.wikipedia.org/wiki/Eid_Mubarak)