

**IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL**

**EID TAKBIR**

<p>اللَّهُ أَكْبَرُ</p> <p>Allahu Akbar (3X)</p>	<p><b>Allah is the Greatest (3x)</b></p>
<p>لَا إِلَهَ إِلَّا اللَّهُ</p> <p>La ilaha illAllah</p>	<p><b>There is no deity but Allah</b></p>
<p>اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ ،</p> <p>وَلِلَّهِ الْحَمْدُ</p> <p>Allahu Akbar(2X), Wa lillahil Hamd</p>	<p><b>Allah is the Greatest, Allah is the Greatest</b></p> <p><b>And to Allah belongs the Praise</b></p>
<p>اللَّهُ أَكْبَرُ كَبِيرًا</p> <p>Allahu Akbar kabira</p>	<p><b>Allah is the Greatest in the Greatest Way</b></p>
<p>وَالْحَمْدُ لِلَّهِ كَثِيرًا</p> <p>Wal hamdulillahi kathira</p>	<p><b>And to Allah belongs the Praise many times</b></p>
<p>وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا</p> <p>Wa subhanAllahi bukratan wa asila</p>	<p><b>And Glory be to Allah at the beginning and end of each day.</b></p>
<p>لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ</p> <p>La ilaha IllAllahu wahdah</p>	<p><b>There is no deity but Allah alone.</b></p>
<p>صَدَقَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَأَعَزَّ جُنْدَهُ</p> <p>Sodaqo wa'dah, Wa nasaro 'abdah Wa a 'azza jundahu</p>	<p><b>He fulfilled His Promise, and He supported His Servant, and He made His Soldiers Victorious</b></p>
<p>وَهَرَمَ الْأَحْزَابَ وَحْدَهُ</p> <p>Wa hazamal ahzaba wahdah</p>	<p><b>And He Alone defeated the Confederates</b></p>

<p>لَا إِلَهَ إِلَّا اللَّهُ La ilaha Illallah</p>	<p><b>There is no deity but Allah</b></p>
<p>وَلَا نَعْبُدُ إِلَّا إِيَّاهُ Wa la na'budu illa iyyah</p>	<p><b>And we worship none but Him</b></p>
<p>مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ Mukhlisina lahuddina wa lau karihal kafirun</p>	<p><b>Making Sincerity of Religion for Him Alone, though the disbelievers dislike that</b></p>
<p>اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ Allahumma salli 'ala saydina Muhammad</p>	<p><b>O Allah! Send Your Blessings on our Master Muhammad</b></p>
<p>وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ Wa 'ala ali saydina Muhammad</p>	<p><b>And on the Family of our Master Muhammad</b></p>
<p>وَعَلَى أَصْحَابِ سَيِّدِنَا مُحَمَّدٍ Wa 'ala ashabi saydina Muhammad</p>	<p><b>And on the Companions of our Master Muhammad</b></p>
<p>وَعَلَى أَنْصَارِ سَيِّدِنَا مُحَمَّدٍ Wa 'ala ansari saydina Muhammad</p>	<p><b>And on the Supporters of our Master Muhammad</b></p>
<p>وَعَلَى أَزْوَاجِ سَيِّدِنَا مُحَمَّدٍ Wa 'ala azwaji saydina Muhammad</p>	<p><b>And on the Wives of our Master Muhammad</b></p>
<p>وَعَلَى ذُرِّيَّةِ سَيِّدِنَا مُحَمَّدٍ Wa 'ala zurriyyati saydina Muhammad</p>	<p><b>And on the Offspring of our Master Muhammad</b></p>
<p>وَسَلِّمْ تَسْلِيمًا كَثِيرًا Wa salamun tasliman kathira</p>	<p><b>And send many Salutations upon him.</b></p>

## **THE DAYS OF EID**

The deeds to be done on the days of Eid

### **1. SAYING 'TAKBIR'**

#### i. SOURCE:

Allah said in the meaning "*And mention the name of Allah on the appointed days*" (12:28).

This has been explained (by some) to mean the ten days (of Zul-Hijjah), and the scholars consider it desirable to increase adh-Dhikr in these days, based upon the hadith of Ibn Umar which contains the words:

*... so increase in these days the Tahleel and Takbeer and Tahmeed... (Imam Ahmad)*

It is reported about Ibn Umar and Abu Hurairah that: the two of them used to go out to the market place during the ten days (of Zul-Hijjah) saying: Allahu Akbar, causing the people also to say it. (**Al-Bukhaaree**)

#### ii. THE RECITATION

Ishaq narrates from the scholars of the Taabi'een that in these ten days they used to say:

***Allahu Akbar, Allahu Akbar Laa Ilaaha illa 'Ilah Wa 'Ilahu Akbar, Allahu Akbar Wa li'llahil-hamd***

Allah is the Greatest, Allah is the Greatest, There is no God except for Allah, and Allah is the Greatest, Allah is the Greatest, and all praise belong to Allah. (Sahih chain by 'Abdurrazaq from Salman)

#### iii. TIME OF RECITATION

The most authentic report from the companions is that 'Ali and Ibn Mas'ud would make the takbirat from the day of 'Arafah (9 Zulhijjah) to the 'asr of the last day of Mina (13 Zulhijjah). Ibn al-Munzhir and others reported it. AshShafi', Ahamd, Abu Yusuf, and Muhammad follow that report and it is also the view of 'Umar and Ibn 'Abbas."

There is no specific time for the takbirat during the days of tashriq (three days after 'idul azha). In fact, it is preferred to pronounce takbirat during every moment of those days.

### **2. EID PRAYERS**

The prayers of the two 'ids was prescribed in the first year after the migration. It is a sunnah mu'kkadah as the Prophet sallallahu alehi wasallam always performed these prayers and he ordered the men and women to go out to attend them.

#### i. WEARING YOUR BEST CLOTHES

Al-Hassan as-Sibt says: "The Messenger of Allah ordered us to wear the best clothes we could find for the two 'ids and to apply the best perfume we could find and to sacrifice the best animal we could find." This is related by al-Hakim and in its chain is Ishaq ibn Barzakh whom al-'Azdi declares to be weak while Ibn Hibban says he is trustworthy.

Ibn al-Qayyim writes: "The Prophet used to wear his most beautiful clothes for them and he had a special cloak that he would wear on the two 'ids and Jumu'ah.

ii. EATING BEFORE THE EID PRAYERS

One is to eat before going to the salah for 'idul fitr, (the end of Ramadan) but not do so on the occasion of the 'idul azha (commemmorating Prophet Ibrahim's sacrifice). For 'idul fitr, it is a sunnah to eat an odd number of dates before going to pray salatul 'id while for 'idul azha the eating should be delayed until one returns from the 'id prayers and then he may eat of his sacrifice if he has sacrificed an animal.

Anas reports: "The Prophet would not go out on the festival of breaking the fast until he had eaten an odd number of dates." This is related by Ahmad and al-Bukhari.

Buraidah reports: "The Prophet would not go out on the day of breaking the fast ('idul fitr) until he had eaten and on the day of sacrifice ('idul azha) he would not eat until he had returned [from salah]." This is related by at-Tirmizhi and Ibn Majah, and also by Ahmad who added: "And he would eat from his sacrifice."

iii. WOMEN AND CHILDREN SHOULD ATTEND

Shari'ah requires women and children to go out and attend the salatul 'idain. This includes married, single, young, old, or menstruating women.

Umm 'Atiyah reports: "We were ordered to go out with the single and menstruating women to the two 'ids in order to witness the good and the supplications of the Muslims. The menstruating women would be separate from the others." This is related by al-Bukhari and Muslim.

iv. NO AZAN OR IQAMAH

Ibn al-Qayyim writes: "When the Messenger of Allah went to the musalla (place of prayer), he would perform the salah without any azhan or iqamah and without saying 'as-salatu jami'ah' (prayer in congregation). The sunnah is not to do any of that."

Ibn 'Abbas and Jabir both report that there was no azhan on the day of the breaking of the fast or on the day of sacrifice. This is related by al-Bukhari and Muslim. Muslim records that 'Ata said: "Jabir informed me that there is no azhan for the 'id of breaking the fast, neither when the imam arrives nor afterward. And there is no iqamah or call of any kind."

v. TAKBIR OF THE EID PRAYER

The 'id prayer consists of two rak'at during which it is sunnah to pronounce the takbir seven times, after the opening takbir and before the Qur'anic recital in the first rak'ah. During the second rak'ah, one makes takbir five times after the takbir which is customarily made for standing after the prostration. One is to raise one's hands during each pronouncement of the takbir. This is based on a report transmitted from 'Umar and his son Abdullah.

'Amr ibn Shu'aib reports from his father on the authority of his grandfather that the Prophet would make twelve takbirat during the 'id prayer, seven in the first rak'ah and five in the second. He did not pray before or after the 'id. This is related by Ahmad and Ibn Majah. Ahmad says: "I follow that."

Abu Dawud and ad-Daraqutni report that the Prophet said: "The takbirat during the ['id of breaking the fast are seven in the first rak'ah and five in the second, and the Qur'anic recital comes after them in both the rak'at." This is the strongest opinion and it is the opinion of the majority of the people of

knowledge from among the companions, the successors, and the imams. Ibn Abdul-Barr commenting on the number of takbirat, says: "It has been related through many good chains that the Prophet made seven takbirat in the first rak'ah and five in the second. Such has been related from 'Abdullah ibn 'Amr, Ibn 'Umar, Jabir, 'Aishah. Abu Waqid, and 'Amer ibn 'Auf al-Mazni. Nothing that has been related from him, either through a stonger or weaker chain, differs from that, and it was the first to be practiced."

As to the pause between takbirat, it is said that the Prophet would be silent for a short period of time between the takbirat, and nothing has been related from him concerning exactly what he said during that pause; however, at-Tabarani and al-Baihai relate, with a strong chain, that Ibn Mas'ud would praise and extol Allah, the Exalted, and make prayers upon the Prophet during such intervals. The same has been recorded from Huzhaifah and Abu Musa. Pronouncing the takbirat are a sunnah even though the salah is not invalidated if one neglects them, either intentionally or out of forgetfulness.

vi. PRAYER BEFORE OR AFTER THE EID PRAYER

It is not established that there is any sunnah prayer before or after the 'id prayer. The Prophet never performed any such prayer, neither did his companions upon arrival at the musalla (prayer place).

Ibn 'Abbas reports: "The Messenger of Allah went out to the site of the 'id prayer and prayed two rak'at [i.e., the 'id prayer] without praying anything before or after it." This is related by the group.

vii. THE KHUTBAH (SERMON) AFTER THE EID PRAYERS

The khutbah after salatul id is a sunnah and so is listening to it. Abu Sa'id says: "On the id of breaking the fast and of the sacrifice, the Prophet would go to the musalla (prayer place) and begin with the salah and when he finished, he would face the people while the people were sitting in rows, and he would admonish them, advise them, and exhort them [to do good deeds]. And if he wished to send off an army or order something, he would do so and then leave." Abu Sa'id then says: "The people continued to act likewise until I went out with Marwan, while he was the govenor of Medinah, for one of the two 'ids. When I arrived at the place of prayer, I found a minbar that was built by Kathir ibn as-Salt. When Marwan went to mount it before the prayer, I pulled him by his clothes. He pushed me away and gave the khutbah before the salah. I said to him: 'By Allah you have changed [the order].' He said: 'O Abu Sa'id...what you know is gone.' I said: 'By Allah, what I know is better than what I don't know.' He said: 'The people would not stay with us after the salah so we made the khutbah before the salah.'" This is related by al-Bukhari and Muslim.

'Abdullah ibn as-Sa'ib said: "I prayed the 'id salah with the Messenger of Allah and when he finished the salah he said: 'We will be delivering a khutbah. Whoever wishes to stay for the khutbah may stay. Whoever would like to leave, may leave . ' " This is related by an-Nasa' i, Abu Dawud, and Ibn Majah.

viii. CONGRATULATING ONE ANOTHER

It is commendable to congratulate one another on the days of 'id.

Jabir ibn Nafir reports: "When the companions of the Prophet met each other on the day of 'id, they would say to each other, 'taqabbal minna wa minka [May Allah] accept it from us and you.'" Ibn Hajar said that its chain is hasan.

ix. PLAYING, AMUSEMENTS AND CELEBRATING

Ahmad and Muslim record from Nubaishah that the Prophet sallallahu alehi wasallam said: "The days of tashriq (i.e., the days in which the 'id is celebrated) are days of eating and drinking [non alcoholic drinks] and of remembering Allah, the Exalted."

Ibn Hajar writes in Fath al-Bari, "Ibn as-Siraj related from Abu az-Zinad on the authority of 'Urwah from 'Aishah that the Prophet said that day: 'Let the Jews of Medinah know that our religion is spacious [and has room for relaxation] and I have been sent with an easy and straight forward religion. '"

Anas reports: "When the Prophet came to Medinah they had two days of sport and amusement. The Prophet said: "Allah, the Exalted, has exchanged these days for two days better than them: the day of breaking the fast and the day of sacrifice." This is related by an-Nasa'i and Ibn Hibban with a sahih chain.

Ahmad, al-Bukhari, and Muslim also record that she said: "Abu Bakr entered upon us on the day of 'id and there were some slave girls who were recounting [in song the battle of] Bu'ath in which many of the brave of the tribes of Aus and Khazraj were killed. Abu Bakr said: 'Slaves of Allah, you play the pipes of the Satan!' He said it three times. The Prophet said to him: 'O Abu Bakr, every people have a festival and this is our festival.'" In al-Bukhari's version, 'Aishah said: "The Messenger of Allah, entered the house and I had two girls who were singing about the battle of Bu'ath. The Prophet lied down on the bed and turned his face to the other direction. Abu Bakr entered and spoke harshly to me, 'Musical instruments of the Satan in the presence of the Messenger of Allah!' The Messenger of Allah turned his face to him and said: 'Leave them.' When Abu Bakr became inattentive I signaled to the girls to leave. It was the day of 'id and the Africans were performing with their shields and spears. Either I asked him or the Prophet asked if I would like to watch them [I don't recall now]. I replied in the affirmative. At this the Prophet made me stand behind him and my cheek was against his. He was saying: 'Carry on, O tribe of Arfadah,' until I tired. The Prophet asked: 'Is that enough for you?' I replied: "yes," so he said: 'Leave [then].'"

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 THE 6-DAY FAST AFTER EID

Ayyub (Allah be pleased with him) relates that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said,

***“Whoever fasts Ramadan and follows it with six days from Shawwal it is as if they fasted the entire year.”***

[Muslim, Abu Dawud, Tirmidhi, and Ibn Majah;]

Thawban (Allah be pleased with him) relates that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said,

***“Whoever fasts Ramadan, and then six days after Eid, it is [like fasting] an entire year. Whoever does a good deed shall have ten times its reward.”***

[Ibn Majah,]

Based on this, the majority of the fuqaha, have held that it is recommended to fast six days of the month of Shawwal.