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# The Sunnahs of Eid and a Number of Violations Related to It

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رحمته الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **In the Name of Allah, the Most Beneficent, the Most Merciful**

Indeed, all praise is due to Allah; we praise Him, and we seek His help, and we seek His forgiveness, and we seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds.

Whomsoever Allah guides, none can misguide him; and whomsoever He allows to go astray, none can guide him. I bear witness that there is no deity worthy of worship except Allah, alone, having no partner; and I bear witness that Muhammad is His slave and His Messenger.

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.

[Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah. [Āl ‘Imrān: 102]

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. [An-Nisā’ : 1]

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). [Al-Aḥzāb: 70–71]

As for what follows:

Then indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ, and the worst of matters are the newly invented ones, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire.

As for what follows:

For indeed, the consistency of a person upon obedience is among the signs of his success, and from the manifestations of his being granted tawfīq (divine facilitation), and a mark of the acceptance of his deed by Allah — Blessed and Exalted is He — from him.

And for this reason, the Prophet ﷺ gave special care to encouraging his noble Companions to remain constant after the conclusion of the blessed month upon the great ritual of Ramaḍān, which is fasting. So he said:

“Whoever fasts Ramaḍān, then follows it with six (days) from Shawwāl, it is as if he fasted the entire year.” (1)

Reported by Muslim.

Because the most beloved of deeds to Allah — Blessed and Exalted is He — are those that are most consistent, even if they are few. And the good deed says, “My sister! My sister!” and the bad deed likewise (calls to its sister).

And for that reason, every action of the Prophet ﷺ was continual. (2)

### **The Meanings and Purposes of ‘Īd in Islam**

Indeed, the journey of this month has now approached its end, followed by what Allah — Blessed and Exalted is He — has bestowed upon the Muslims: ‘Īd, which is a season of joy, happiness, and gathering. It recurs at a specific time within the cycle of time.

It was named ‘Īd deriving from: (‘āda – ya‘ūdu) (to return), and because this season of happiness and joy returns every time its designated time returns, it was considered beautiful by the scholars of language to name it ‘Īd.

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(1) Reported by Muslim in Ṣaḥīḥ Muslim, Book of Fasting, ḥadīth no. 1164, from the narration of Abū Ayyūb al-Anṣārī (may Allah be pleased with him).

(2) Reported by Muslim in Ṣaḥīḥ Muslim, Book of the Prayer of Travellers, ḥadīth no. 746, from the narration of ‘Ā’ishah (may Allah be pleased with her).

**‘Īd in the Arabic Language – also – means: habit.**

So it is said: ‘Īd is derived from ‘ādah (habit or custom).

The plural of ‘Īd is A‘yād, and it is said: ‘Ayyada an-nāsu (عَيَّدَ النَّاسُ) – meaning: they attended their ‘Īd – just as it is said: Jamma‘ū (جَمَعُوا) when they attend the Jumu‘ah prayer.

**‘Īd in Islam**

Many texts from the Sunnah of the Messenger of Allah ﷺ indicate it.

An-Nasā’ī and Ibn Ḥibbān narrated with a ṣaḥīḥ isnād, as stated by al-Ḥāfiẓ in Fath al-Bārī, from Anas (may Allah be pleased with him), who said:

"The Prophet ﷺ came to Medina and they had two days in which they would play. So he said: 'Indeed, Allah – the Most High – has replaced them for you with better than them: the Day of al-Fiṭr and the Day of al-Adḥā.'" (1)

**‘Īd al-Fiṭr**

It is a season of joy that comes after fulfilling the obligation of fasting in the blessed month of Ramaḍān.

It is the ‘Īd of rejoicing over the performance of this act of worship, the triumph of gaining the reward of forgiveness – if Allah wills – and the deserving of entrance into the Eternal Paradise through Bāb ar-Rayyan, which is the gate from among the eight gates of Paradise that is designated for the fasting ones.

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(1) Reported by Abū Dāwūd in as-Sunan, Book of Ṣalāt, Chapter on the two ‘Īd prayers (1134); by an-Nasā’ī in al-Mujtabā, Book of ‘Īd prayers (1556); by al-Ḥākim in al-Mustadrak (1/294, no. 1091) – and he said: This ḥadīth is ṣaḥīḥ.

Also said to be ṣaḥīḥ by al-Baghawī in Sharḥ as-Sunnah (4/292, no. 1098), and an-Nawawī in Khilāṣat al-Aḥkām (2/819, no. 2883), and Ibn Ḥajar in Bulūgh al-Marām (p. 209, no. 499) and Fath al-Bārī (2/442), and al-Albānī in as-Silsilah aṣ-Ṣaḥīḥah (5/34, no. 2021).

And ʿĪd al-Aḍḥā is a season of joy that comes after the performance, by a vast multitude of the Muslims, of the most important and greatest of the rites of Ḥajj, and that is the standing at ʿArafah.

And it has come in the Ṣaḥīḥ from the words of the Messenger ﷺ his statement: "Ḥajj is ʿArafah," meaning: it is the greatest pillar of Ḥajj. (1)

So the Muslims in every region of the earth participate in the joy of this ʿĪd, for indeed they are like a single body.

The Islamic Eids are occasions of general joy, which occur after the performance of a great act of worship for the sake of Allah — Exalted and Sublime is He.

And ʿĪd al-Jumuʿah is a crowning of an entire week of prayers.

Indeed, the phenomenon of Eids in Islam is one that arouses admiration.

It shows that the greatest joy for the Muslims is in fact their joy at the victory of their righteous will over their desires and passions, and their deliverance from the captivity of the whispers of Shayṭān and the power of his temptations.

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(1) Reported by Abū Dāwūd in as-Sunan, Book of Manāsik (Ḥajj), Chapter: Whoever did not reach ʿArafah (1949); by at-Tirmidhī in al-Jāmiʿ, Book of Ḥajj, Chapter: Whoever caught the Imām at Muzdalifah has caught the Ḥajj (889); by an-Nasāʾī in al-Mujtabā, Book of Manāsik al-Ḥajj, Obligation of standing at ʿArafah (5/256, 264); by Ibn Mājah in as-Sunan, Book of Manāsik, Chapter: Whoever came to ʿArafah before dawn on the night of al-Jamʿ (3015), from the ḥadīth of: ʿAbd ar-Raḥmān ibn Yaʿmur ad-Dīlī (may Allah be pleased with him).

At-Tirmidhī said: "This ḥadīth is ḥasan ṣaḥīḥ."

It was also authenticated by Ibn Khuzaymah, Ibn Ḥibbān, al-Ḥākim, and al-Albānī in Irwāʾ al-Ghalīl (4/256, no. 1063).

And in their joy at obeying their Lord, and in attaining the rewards of forgiveness, and emancipation from the Fire, and the noble promise of Paradise.

And ʿĪd is a necessary interval in the life of a person — for giving rest to the soul and freeing it from the constraints of continuous, serious work.

Indeed, the days of ʿĪd in Islam — there is no fasting in them — they are the days of the Hospitality of ar-Raḥmān: days of eating, drinking, and remembering Allah; days of leisure for a portion of rest and permissible amusement that the Sharīʿah has allowed.

ʿĪd is a noble occasion for the Muslims to meet and gather, and to check on one another — and this is from the social aims that the Eids in Islam fulfil.

Indeed, ʿĪd is a temporal interval in which the Muslim turns to fulfilling social obligations by which the meanings of Islamic unity are deepened, and the meanings of the single body among Muslims are reinforced.

And the Islamic Eids are tawqīfiyyah — defined and legislated by the Lawgiver — it is not valid to alter them, nor to add to them; for adding to them is from the rejected innovations (bidʿah).

### **Great Acts of Worship at the End of the Month of Ramadan**

Indeed, Allah – the Most High – has legislated for His servants, at the end of the month of Ramadan, acts of worship that increase them in closeness to Him – the Most High, and increase their iman in strength, and add to the scale of their good deeds. Among them:

Zakat al-Fitr, which the Messenger of Allah ﷺ obligated upon every Muslim: free or slave, male or female, young or old.

And the Prophet ﷺ commanded that it be given to the poor and needy before the people go out to the Eid prayer.

It is to be given to its rightful recipients as one ṣāʿ of dates, or one ṣāʿ of barley, or one ṣāʿ of any type of food that the people of the land eat.

Whoever gives it before the Eid prayer, then it is an accepted charity, and whoever gives it after the prayer, then it is a charity from the general charities.

And from what Allah has legislated for the Muslims at the end of the month of Ramadan from acts of worship is:

The takbīr when completing the number (of days) – from the sunset of the last day of Ramadan, on the night of Eid al-Fiṭr, until the Eid prayer, due to His saying – the Most High:

“(He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful to Him.”

(Surah al-Baqarah: 185)

And the description of the takbīr is to say:

“Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh,  
Allāhu akbar, Allāhu akbar, wa lillāhil-ḥamd.”

Reported by Ibn Abī Shaybah from ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him). (1)

And he continues in the takbīr from the sunset of the last day of Ramadan until the imām finishes the khutbah.

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(1) Reported by Ibn Abī Shaybah in al-Muṣannaf (2/165);

Ibn al-Mundhir in al-Awsat (4/304, no. 2208); al-Ṭabarānī in al-Mu‘jam al-Kabīr (9/356, no. 9538) – with an authentic chain.

And something similar was narrated from ‘Umar and ‘Alī (may Allah be pleased with them), and it is the view of Sa‘īd ibn Jubayr, Mujāhid, ‘Abd al-Raḥmān ibn Abī Laylā, and others from the jurists.

And Abū Dāwūd said – as in Masā’il al-Imām Aḥmad (p. 88, no. 429):

I said to Aḥmad: How is the takbīr?

He said: “Like the takbīr of Ibn Mas‘ūd.”



## **Evidences for the Eid Prayer and Its Ruling**

Indeed, Allah – the Most High – has legislated for us the prayer of Eid al-Fiṭr, and it is from the completion of the remembrance of Allah – the Most High – and the Messenger of Allah ﷺ commanded his Ummah with it.

And in this act of worship, the Muslim should know matters in the following manner: The foundation for the Eid prayers is: the Book, the Sunnah, and consensus (ijmā‘).

As for the Book, then it is the saying of the Most High:

“So pray to your Lord and sacrifice [to Him alone].” [Surah al-Kawthar: 2]

And the well-known explanation is that what is intended by it is the Eid prayer.

As for the Sunnah: it has been established by mutawātir (mass transmission) that the Messenger ﷺ used to perform the Eid prayers.

From Ibn ‘Abbās (may Allah be pleased with him), he said:

“I witnessed the Eid with the Messenger of Allah ﷺ, and with Abū Bakr, ‘Umar, and ‘Uthmān — all of them used to pray before the khutbah.”  
Agreed upon (1)

And from Ibn ‘Umar (may Allah be pleased with him), he said:

“The Messenger of Allah ﷺ, Abū Bakr, and ‘Umar — they used to pray the two Eids before the khutbah.” Agreed upon (2)

As for the ijmā‘ (consensus): the Muslims have unanimously agreed upon the Eid prayers.

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(1) Narrated by al-Bukhārī in Ṣaḥīḥ – Book of the Two Eids, Chapter: The Khutbah after the Eid (no. 962), and by Muslim in Ṣaḥīḥ – Book of the Eid Prayers (no. 884).

(2) Narrated by al-Bukhārī in Ṣaḥīḥ – Book of the Two Eids, Chapter: The Khutbah after the Eid (no. 963), and by Muslim in Ṣaḥīḥ – Book of the Eid Prayers (no. 888).

## **The Second Matter: The Ruling of the Eid Prayers**

It has been said: The Eid prayers are a communal obligation (farḍ kifāyah).

But the correct view is: The Eid prayer is an individual obligation (farḍ ‘ayn) – due to the saying of the Most High: “So pray to your Lord and sacrifice (to Him alone).” [Surah al-Kawthar: 2]

And due to the ḥadīth of Umm ‘Aṭiyyah (may Allah be pleased with her), who said:

"He (meaning: the Prophet ﷺ) commanded us to bring out, on the two Eids, the adolescent girls and women staying in seclusion, and he commanded the menstruating women to stay away from the place of prayer of the Muslims." Agreed upon (1)

“al-‘Awātiq”: meaning the unmarried virgins.

“Dhawāt al-Khudūr”: “al-Khudūr” are the homes. And it is said:

“al-Khidir” is a curtain placed in one corner of the house.

What confirms the obligation of the Eid prayer and that it is an individual duty is that the Prophet ﷺ regularly observed it, and it is well known in the books of sīrah that the first Eid prayer the Messenger of Allah ﷺ performed was on the day of Eid al-Fiṭr in the second year after Hijrah (2 AH) – and he continued upon it until he departed this world – may Allah’s peace and blessings be upon him.

And the rightly guided caliphs after the Prophet ﷺ also remained constant upon it. It is from the manifest symbols of Islam and its visible rites, and all of this supports its obligation.

And Shaykh al-Islām (may Allah have mercy on him) chose the opinion that Eid prayer is an individual obligation (farḍ ‘ayn).

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(1) Reported by al-Bukhārī in Ṣaḥīḥ – Book of Menstruation, Chapter: Attending the Two Eids by Menstruating Women and the General Muslim Invitation, no. (324); and Muslim in Ṣaḥīḥ – Book of the Eid Prayers, no. (890).

## **A Set of Eid Etiquettes**

The etiquettes of the Eid prayer are many, and the texts have indicated them. Among them:

1. Ghusl (ritual washing) on the day of Eid:

It is confirmed from the actions of the Companions.

From Nāfi': "Indeed, 'Abdullāh ibn 'Umar (may Allah be pleased with him) used to perform ghusl on the Day of Fiṭr before going to the musallā (prayer area)." (1)

And from Sa'īd ibn al-Musayyib (may Allah have mercy on him), he said: "The Sunnah of Eid al-Fiṭr consists of three: walking to the prayer area, eating before going out, and taking a bath."

Al-Albānī said in al-Irwā': "It was narrated by al-Firyābī, and its chain is authentic." (2)

So among the etiquettes of Eid is ghusl on its day, and it is recommended to cleanse oneself, apply perfume, and use the siwāk, just as was mentioned for Jumu'ah.

As in the ḥadīth of Ibn 'Abbās (may Allah be pleased with him): "And if there is perfume, then let him apply from it, and upon you is the siwāk." (3)

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(1) Narrated by Mālik in al-Muwatta', Yāḥyā al-Laythī's narration – Book of the Two Eids – Chapter: The Practice of Ghusl on the Two Eids... (no. 609); Also by al-Shāfi'ī in al-Umm, Book of Eid Prayers – Ghusl for the Two Eids (2/488, no. 500); By 'Abd al-Razzāq in al-Muṣannaf (3/309–310, no. 5752 & 5753); And by Ibn Abī Shaybah in al-Muṣannaf (2/180, no. 5823 & 5825) – with an authentic chain.

(2) Narrated by Sahnūn in al-Mudawwanah – Book of Prayer, second section: Eid Prayers (1/248); By Ibn Abī Shaybah in al-Muṣannaf (2/181, no. 5829); And al-Firyābī in Aḥkām al-'Īdayn (pp. 84 & 102, no. 18 & 26); Al-Albānī authenticated its chain in Irwā' al-Ghalīl (3/104, no. 636).

(3) Narrated by Aḥmad in al-Musnad (1/268, no. 2419), and by Ibn Mājah in as-Sunan, Book of Establishing the Prayer...

And he wears the best of what he finds; due to the ḥadīth of Ibn ‘Umar (may Allah be pleased with him), he said:

‘Umar took a jubba – and jubba: a garment made of istabraq – and istabraq is what is thick from dībāj, and dībāj: are garments made from ibrīsam (1) –

‘Umar took a jubba made of istabraq, being sold in the market, so he took it and came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, buy this and adorn yourself with it for Eid and for (receiving) delegations.”

So the Messenger of Allah ﷺ said to him: “Indeed, this is the clothing of one who has no share.”

Agreed upon. (2)

Al-khalāq: the share – meaning: he has no share in the Hereafter, or no share of iman.

Ibn Qudāmah said: “This indicates that beautification on these occasions was well-known among them.”

Mālik said: “I heard the people of knowledge consider perfume and adornment recommended on every Eid – and the imām is more deserving of that, because he is the one being looked at among them.”  
(3)

And it is recommended to eat before going out to the musallā on Eid al-Fiṭr, some dates, and the best is that it be an odd number.

And as for Eid al-Aḍḥā, then the best is not to eat until he returns from

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Chapter: What has been reported concerning adornment on the day of Jumu‘ah, (1098), and it was graded ḥasan (good) for other than it by al-Albānī in Ṣaḥīḥ at-Targhīb wat-Tarhīb (1/442, no. 707). And the ḥadīth is originally found in the Ṣaḥīḥayn (i.e., al-Bukhārī and Muslim) in the wording: “Perform ghusl on the day of Jumu‘ah, wash your heads, even if you are not in a state of janābah, and apply some perfume.”

(1) Ibrīsam: The finest type of silk.

(2) Reported by al-Bukhārī in Ṣaḥīḥ, Book of Jumu‘ah: Chapter “Wearing the best of what one finds” (no. 886), and by Muslim in Ṣaḥīḥ, Book of Clothing (no. 2068).

(3) al-Mughnī, Book of Ṣalāh, Chapter: The Two Eid Prayers (2/274).

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The prayer and eats from his udhḥiyah (sacrifice).

It is reported from Anas (may Allah be pleased with him), he said: “The Messenger of Allah ﷺ would not go out on the day of al-Fiṭr until he ate some dates – and he would eat them in odd number.” Reported by al-Bukhārī. (1)

And it has been said: The wisdom behind eating before the Eid al-Fiṭr prayer is so that no one thinks that fasting is still obligatory until the Eid prayer is performed.

And he goes out to Eid walking, with calmness and dignity upon him.

It is narrated from Sa‘d (may Allah be pleased with him): "That the Prophet ﷺ used to go out to the Eid prayer walking, and return walking."

Reported by Ibn Mājah, and graded ḥasan by al-Albānī (2).

And this—without doubt—is only applicable when one is able to do so. As for when there is weakness, or illness, or the Eid prayer place is far from the residence of the one praying, then certainly it is not to be said to him: The Sunnah is to go to the prayer place walking.

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(1) Reported by al-Bukhārī in Ṣaḥīḥ, Book of the Two Eids: Chapter on eating on the day of al-Fiṭr before going out (no. 953).

(2) Reported by Ibn Mājah in Sunan: Book of Establishing Prayer – Chapter: What has been reported about going to Eid walking (no. 1294), from the ḥadīth of Sa‘d al-Qarazī (may Allah be pleased with him). And it was also reported by at-Tirmidhī in al-Jāmi‘, Chapters of Prayer – Chapter on walking on the day of Eid (no. 530), and Ibn Mājah: Book of Establishing Prayer – Chapter: What has been reported about going to Eid walking (no. 1296), from the ḥadīth of ‘Alī:

"From the Sunnah is that one goes to Eid walking, and that he eats something before going out."

And this athar has the ruling of being marfū' (ascribed to the Prophet ﷺ). And at-Tirmidhī said: This is a ḥasan ḥadīth, and the practice upon this ḥadīth among most of the people of knowledge is that they recommend the man go to Eid walking and not ride unless there is an excuse.

Likewise, it was graded ḥasan by its supporting chains by al-Albānī in Irwā' al-Ghalīl (3/103, no. 636).

(\* As previously mentioned, summarised from Fiqh al-Şiyām (Lecture Forty: Eid in Islam), Wednesday 21...

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From the etiquettes of the Eid prayer: That the two Eid prayers be performed in the prayer-ground (muşallā), and it is not to be prayed in the masjid except out of need; due to the ḥadīth of Abū Sa'īd al-Khudrī (may Allah be pleased with him), that he said: "The Prophet ﷺ used to go out on the day of al-Fiṭr and al-Aḍḥā to the muşallā (1); so the first thing he would begin with was the prayer." Agreed upon (2).

Ibn al-Ḥājj (may Allah have mercy on him) said: "And the past Sunnah regarding the two Eid prayers is that they be in the muşallā; because the Prophet ﷺ said: 'A prayer in this masjid of mine is better than a thousand prayers in what is besides it, except al-Masjid al-Ḥarām.'" Agreed upon (3), then with this great virtue, he went out to the muşallā and left the masjid (4).

And the Sunnah is that he goes to the muşallā from one route and returns by another route; due to the ḥadīth of Jābir (may Allah be pleased with him), that he said: "The Prophet ﷺ, when it was the day of Eid, would take a different route." Reported by al-Bukhārī (5).

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From Ramaḍān 1439 AH – 6/6/2018 CE

(1) The muşallā in Medina, al-Ḥāfiẓ Ibn Ḥajar (may Allah have mercy on him) said about it in Fath al-Bārī (2/449): "It is a known place in Medina, between it and the door of the masjid is a thousand cubits," as

mentioned by ‘Umar ibn Shabbah in Akhbār al-Madīnah, from Abū Ghassān al-Kinānī, the companion of Mālik.

(2) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of the Two Eids: Chapter on going out to the muṣallā without a minbar, (no. 956), and Muslim in al-Ṣaḥīḥ, Book of the Eid Prayers, (no. 889).

(3) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of the Virtue of Prayer in Makkah and Madinah, (no. 1190), and Muslim in al-Ṣaḥīḥ, Book of Ḥajj, (no. 1394).

(4) Al-Madkhal, chapter on the Imam going out to the Eid prayers, (2/283), Dār al-Turāth.

(5) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of the Two Eids, Chapter: Whoever took a different route when returning on the day of Eid, (no. 986).

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Of the greatest wisdoms which the Muslim relies upon is following the Prophet ﷺ.

**And among what has been said regarding the wisdom behind taking a different route on the day of Eid is the following:**

It has been said: He does that so that both roads may testify for him.

And it has been said: So that the inhabitants of both roads from the jinn and mankind may testify for him.

And it has been said: To manifest the symbols of Islam in both roads.

And it has been said: To manifest the remembrance of Allah – exalted is He.

And it has been said: To enrage the enemies of Islam.

And it has been said: To bring joy to the people of both roads.

And it has been said: To visit relatives and uphold ties of kinship.

And it has been said: As a sign of optimism in changing the state to forgiveness and pleasure.

And it has been said: To lighten the burdens upon the mount (by changing paths).

And it has been said: Because the angels stand along the roads, so he wanted to have two groups among them testify for him.

And it is recommended for the follower to go early to the musallā of Eid after the Fajr prayer. As for the imām, it is recommended for him to come at the time of the prayer; because the Prophet ﷺ used to do that. From Abū Sa‘īd al-Khudrī – may Allah be pleased with him – he said: “The Prophet ﷺ used to go out on the Day of Fitr and Adḥā to the musallā; the first thing he would begin with was the prayer.” Agreed upon (1).

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(1) Reported by al-Bukhārī in Ṣaḥīḥ, Book of the Two Eids, Chapter: Going out to the musallā without a pulpit, (no. 956).

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And because the imam is waited for, and he does not wait.

Al-‘Allāmah Ibn ‘Uthaymīn (may Allah have mercy on him) said: And the evidence for the Sunnah of leaving after the Fajr prayer is as follows:

The action of the companions; because the Prophet ﷺ used to go out to the musallā when the sun had risen and he would find the people had already arrived — and this necessitates that they had preceded him — and because that is more hastening toward good. (1)

And he makes takbīr on his way to the musallā of ‘Īd, and he raises his voice with the takbīr; due to the statement of Allah the Most High:

“And that you must magnify Allah (i.e. to say Takbir) for having guided you so that you may be grateful.” [Al-Baqarah: 185]

And it has been reported: “That the Prophet ﷺ would go out on the Day of Fitr and make takbīr until he arrived at the musallā, and until he completed the prayer — and when he completed the prayer, he stopped the takbīr.” (2)

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And Muslim in As-Saḥīḥ, in the Book of the Prayer of the Two ‘Eids, (889).



(1) Ash-Sharḥ al-Mumti‘ ‘alā Zād al-Mustaqnī‘, Book of Prayer, Chapter: The Prayer of the Two Eids, (5/126).

(2) Reported by Ibn Abī Shaybah in Al-Muṣannaf (2/164, no. 5667), and Ibn Shabbah in Tārīkh al-Madīnah (1/141), and ‘Abdullāh ibn Aḥmad in Al-‘Ilal li-Abīh (2/310, no. 2376), and Abū Bakr An-Najjād — (Talkhīṣ al-Ḥabīr by Ibn Ḥajar, 3/1071, no. 2117) — through the route of Ibn Abī Dh’īb, from Az-Zuhrī, who said in a mursal narration: “The Messenger of Allah ﷺ would go out on the day of Fitr and make takbīr from the moment he left his house until he reached the muṣallā. When he completed the prayer, he would stop the takbīr.”

And in the narration of ‘Abdullāh ibn Aḥmad, there is an addition: ‘...And as for al-Adḥā, he used to make takbīr from the Ṣuhr prayer on the Day of ‘Arafah...’

And it is authentically reported from Ibn ‘Umar – may Allah be pleased with him – in a mawqūf form that: “He used to raise his voice with the takbīr on the Day of Fitr and the Day of Adḥā when he would proceed to the muṣallā until the imam came out, so he would say the takbīr along with his takbīr.” Al-Albānī – may Allah have mercy on him – said: “It was reported by Al-Firyābī in his book Ahkām al-‘Īdayn with a ṣaḥīḥ chain of narration.” (1)

Aḥmad said: “He makes takbīr aloud when he comes out of his house until he reaches the muṣallā.” (2)

Al-Qāḍī said in a narration from Imām Aḥmad: “Until the imam comes out.” (3)

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Until the Ṣuhr prayer on the last day of Tashrīq.

It was narrated marfū‘ but it is not authentic. Al-Ḥākim said: “This is a Sunnah that was passed down by the imams of ḥadīth, and the narration from ‘Abdullāh ibn ‘Umar and other companions is authentic. Mālik, Aḥmad, Ishāq, and Abū Thawr all said this.” Ibn Ḥajar said (Fath al-Bārī 2/462): “Nothing has been authentically established about this from the Prophet ﷺ, and the most authentic of what was narrated from the companions is the saying of ‘Alī and Ibn Mas‘ūd: that it [takbīr] is from the morning of the Day of ‘Arafah until

the end of the Days of Minā.” This was the view of Al-Shāfi‘ī and Aḥmad, and it is the madhhab of ‘Umar and Ibn ‘Abbās.

The ḥadīth was graded authentic due to its supporting chains by Al-Albānī in al-Ṣaḥīḥah (1/329, no. 171) and in Irwā’ al-Ghalīl (3/123, no. 650).

(1) Reported by Al-Shāfi‘ī in al-Umm: Book of the Two ‘Īd Prayers – Takbīr on the Night of Fitr (2/487, no. 497–498); and Musaddad ibn Musarhad in al-Muṭālib al-‘Āliyah (5/144, no. 755); and Ibn Abī Shaybah in al-Muṣannaf (2/163, no. 5665); and Sahnūn al-Mālikī in al-Mudawwanah: Book of Prayer – Second Section: Prayer of the Two ‘Īds (1/245); and Al-Firyābī in Ahkām al-‘Īdayn (pp. 111–112, no. 43, 44, 45); and Ibn al-Mundhir in al-Awsaṭ (4/286, no. 2092), with a ṣaḥīḥ isnād.

(2) Al-Mughnī: Book of Jumu‘ah Prayer – Chapter on the Prayer of the Two ‘Īds (2/277).

(3) Previous source (2/278).

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And Ibn Abi Musa said: "The people would pronounce the takbīr out loud as they left their homes for the two Eid prayers until the imām came to the musallā." (1)

And al-Albānī, may Allah have mercy on him, said regarding the ḥadīth of az-Zuhrī and Ibn ‘Umar: "And in the ḥadīth is evidence for the legislated nature of what the Muslims have acted upon — of making the takbīr aloud on the way to the musallā, even though many of them have started to become negligent regarding this sunnah to the point that it is nearly something of the past; and that is due to the weakness of their religious motivation, and their shyness in manifesting the Sunnah, and their ignorance of it."

And from what is suitable to remind of on this occasion is that making the takbīr aloud here is not to be done in unison with one voice as some do, and likewise all types of dhikr that are legislated to be raised in voice or not — it is not legislated therein to do this mentioned group unison — so beware of that, and always remember the statement of your Prophet ﷺ: "And the best guidance is the guidance of Muḥammad ﷺ." (2)

This is a symbol from the symbols of your religion. Your Lord has commanded you with it: 'And that you magnify Allah [i.e., say takbīr]' [Al-Baqarah: 185], so Allah has commanded us with the takbīr when we leave from our homes to the Eid prayer and in the musallā until the imām comes, and at that point the takbīr stops. We are not to feel shy about that.

The Sunnah is that no prayer is to be offered before the Eid prayer nor after it, and this is if the Eid prayer is in the musallā; due to the ḥadīth of Ibn ‘Abbās (may Allah be pleased with him): "That the Prophet ﷺ went out on the day of Fitr and prayed..."

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(1) Previous source: (2/273).

(2) As-Silsilah aṣ-Ṣaḥīḥah: (1/331, ḥadīth no. 171).

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“Two rak‘ahs in which he did not pray before them nor after them, and with him was Bilāl.” Agreed upon (1).

Imām Ibn al-Qayyim – may Allah have mercy on him – said:

“Neither he ﷺ nor his Companions used to pray anything before the prayer nor after it when they reached the musallā.” (2)

But if the people need to pray in the masjid due to fear or rain or severe cold or strong wind or other than that from the excuses, then the Muslim should not sit – meaning: when he enters the masjid for the Eid prayer – until he prays two rak‘ahs; due to the saying of the Prophet ﷺ: “When one of you enters the masjid, then let him not sit until he prays two rak‘ahs.” Agreed upon (3)

And it is clear that these two have no connection with the Eid prayer, rather they are the greeting of the masjid.

And the Sunnah is that there is no adhān and no iqāmah for the two Eid prayers; due to the ḥadīth of Jābir ibn Samurah (may Allah be pleased with him), he said:

“I prayed with the Messenger of Allah ﷺ the two Eids more than once or twice without adhān and without iqāmah.” Narrated by Muslim (4)

And due to the ḥadīth of Ibn ‘Abbās and Jābir ibn ‘Abdillāh (may Allah be pleased with them both), they said: “He ﷺ did not used to call the adhān on the Day of Fitr nor on the Day of Adhā.” Agreed upon (5)

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(1) Reported by al-Bukhārī in Ṣaḥīḥ, Book of the Two Eids: Chapter on praying before and after the Eid, (989), and Muslim in Ṣaḥīḥ, Book of the Eid Prayer, (884).

(2) Zād al-Ma‘ād, his ﷺ guidance regarding the two Eids, (1/427).

(3) Reported by al-Bukhārī in Ṣaḥīḥ, Book of Prayer: Chapter on when one of you enters the masjid, let him pray two rak‘ahs before sitting, (444), and Muslim in Ṣaḥīḥ, Book of Prayer of the Travelers, (714).

(4) Reported by Muslim in Ṣaḥīḥ, Book of the Eid Prayer, (887).

(5) Reported by al-Bukhārī in Ṣaḥīḥ, Book of the Two Eids: Chapter on walking and riding to the Eid and the prayer.

Among the Sunnahs is: women going out to the Eid prayer area, covered and not wearing perfume; due to the ḥadīth of Umm ‘Aṭiyyah (may Allah be pleased with her), she said: I heard the Prophet ﷺ say:

"Let the adolescent girls and the women in seclusion come out — or: the adolescent girls who are in seclusion (in another narration) — and the menstruating women, so that they may witness the good and the supplication of the believers. And the menstruating women are to avoid the prayer area."

And in one wording: "The Messenger of Allah ﷺ commanded us to bring them out on al-Fitr and al-Adḥā — the adolescent girls, the menstruating women, and the women in seclusion. As for the menstruating women — since they do not pray — they are to stay away from the prayer, and witness the good and the supplication of the Muslims."

She said: I said: O Messenger of Allah! One of us may not have a jilbāb (outer garment)."

He said: "Let her sister clothe her from her jilbāb."

Agreed upon. (1)

The Eid prayer is not obligatory upon women, but it is Sunnah for them, and they pray it in the prayer area with the Muslims; because the Prophet ﷺ commanded that.

And al-‘Allāmah Ibn Bāz (may Allah have mercy on him) said: "The women going out to the Eid prayer is Sunnah and not obligatory." (2)

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(1) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of Menstruation: Chapter on menstruating women attending the two Eids and the invitation of the Muslims, and that they avoid the prayer area (no. 324); and Muslim in al-Ṣaḥīḥ, Book of the Eid Prayers (no. 890).

(2) Ṣalāt al-‘Īdayn by Sa‘īd ibn Wahf al-Qaḥṭānī, Ādāb Ṣalāt al-‘Īd — The etiquette of the Eid prayer, section: Women going out to the Eid prayer area, covered and not wearing perfume, p. 46.

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And they should go out in this manner which is indicated by the texts: not wearing perfume, nor displaying adornment, nor exposing themselves to men, nor mixing with them — along with other conditions for the woman leaving her house.

Likewise, from the Sunnah: the going out of children to the musalla, so that they may witness the supplication of the Muslims.

Imam al-Bukhari (may Allah have mercy on him) said: "Chapter: The going out of children to the musalla," then he mentioned the hadith of Ibn ‘Abbas (may Allah be pleased with him) who said:

"I went out with the Prophet ﷺ on the day of Fitr or Adha. He prayed the ‘Eid, then delivered the sermon, then went to the women and admonished them and reminded them, and commanded them to give charity." (1)

Al-Hafidh (may Allah have mercy on him) said:

His statement: "Chapter: The going out of children to the musalla," i.e.: in the ‘Eids even if they do not pray. (2) (3)

So, from the Sunnah is the going out of the children to the musalla so that they may witness the supplication of the Muslims — and it is necessary that someone accompanies them to control them from

playing, or from disturbing people's prayer, or from disputes breaking out between them, and the like. (\*)

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(1) Reported by al-Bukhari in al-Sahih, Book of the Two 'Eids, Chapter: The going out of children to the musalla (975), and Muslim in al-Sahih, Book of the Prayer of the Two 'Eids (884).

(2) Fath al-Bari, Book of the Two 'Eids, Chapter: The going out of children to the musalla (2/464).

(3) Salah al-'Eidayn by Sa'id ibn Wahf al-Qahtani: Etiquette of the 'Eid Prayer (p. 18–48), with editing and abridgement.

(\*) What has been mentioned is a summary from Fiqh al-Siyam (Lecture Forty-One: From the Etiquettes of 'Eid), Thursday, 22 Ramadan 1439 AH – 7/6/2018 CE.

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And the one who misses the Eid prayer with the imam makes it up.

Al-Bukhari (may Allah have mercy on him) said: “Chapter: If he misses the Eid, he prays two rak'ahs, and likewise the women and those who are in the houses and villages; because of the statement of the Prophet ﷺ: ‘This is our Eid, the people of Islam.’

And 'Aṭā' said: ‘If he misses the Eid, he prays two rak'ahs.’” (1)

Al-Hafidh Ibn Ḥajar (may Allah have mercy on him) said: “In this chapter title are two rulings:

The first: The legislation of making up the Eid prayer if it was missed with the congregation, whether it was missed out of necessity or by choice.

The second ruling: That it is made up as two rak'ahs just as its original form.” (2)(3)(\*)

From the Sunnah: Congratulating (others) on Eid, and it is from the practice of the companions of the Messenger of Allah ﷺ.

Al-Hafidh Ibn Ḥajar (may Allah have mercy on him) said: “We narrated in al-Muḥāmiliyyāt with a good isnād from Jubayr ibn Nufayl who said:

The companions of the Messenger of Allah ﷺ, when they would meet each other on the day of Eid, some of them would say to others: ‘May Allah accept from us and from you.’” (5)

Shaykh al-Islām (may Allah have mercy on him) was asked about congratulating on Eid, and he answered: “As for congratulating on the day of Eid...”

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(1) Ṣaḥīḥ al-Bukhārī: Book of the Two Eids, Chapter: If one misses the Eid, he prays two rak‘ahs... (3/23)

(2) Faḥḥ al-Bārī: Book of the Two Eids, Chapter: If one misses the Eid... (2/474)

(3) Ṣalāt al-‘Īdayn by Sa‘īd ibn Wahf al-Qaḥṭānī: Etiquettes of Eid prayer – Making up the Eid prayer if missed with the imam (p. 50–51)

(\*) What has been previously mentioned is summarized from: Fiḥḥ al-Ṣiyām, Lecture 42: From the Violations of Muslims during Eid – Thursday, 22nd of Ramaḍān, 1439 AH / 7-6-2018

(5) Faḥḥ al-Bārī: Book of the Two Eids – Chapter: The Sunnah of the Two Eids for the people of Islam (2/446)

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So some of them say to others when he meets him after the Eid prayer: “May Allah accept (good deeds) from us and from you, and may Allah direct it to you,” and the like of this. This has been narrated from a group among the Companions—that they used to do it—and the Imams, such as Aḥmad and others, permitted it. (1)(2)

And there is no harm in playing with the duff (tambourine) by the slave girls, and in permissible play on the day of Eid; due to the ḥadīth of ‘Ā’ishah (may Allah be pleased with her) who said: “The Messenger of Allah ﷺ entered upon me, and with me were two slave girls singing with the songs of Bu‘āth.”

“Singing” here means: they raised their voices with the chanting of Arabic poetry—which is a chanting in a soft voice with elongation—and it is like the ḥudā’ (chanting used by the camel driver to encourage the camels to move forward).

And here is an important matter: it is always necessary for you not to subject the Shar‘ī terms, and likewise the Quranic and Prophetic expressions, and that which was on the tongues of the early Salaf, to the mental image you have in your mind about the meanings of these terms and expressions; meaning: if we now say “singing” (al-ghinā’), then what comes to your mind according to the mental image already established is the singing of the people of this era.

So if ‘Ā’ishah said: “they were singing the songs of Bu‘āth,” then beware of equating the singing of the two slave girls with the singing of so-and-so from among the people of this era. That is an injustice to yourself, not to the religion, nor to the slave girls, nor...

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(1) Majmū‘ al-Fatāwā (24/253)

(2) Ṣalāt al-‘Īdayn by Sa‘īd b. Wahf al-Qaḥṭānī: The Manners of the Eid Prayer – Congratulating on Eid, (p. 48–50) with abridgment and editing.

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Not for ‘Ā’ishah, but for yourself — and this is a matter the scholars have pointed out in this and in what is more serious than it.

They were singing with the songs of Bu‘āth: and (Bu‘āth) is a place in Medina at a distance of two nights. It is said: it is the name of a fortress belonging to al-Aws, the location of the battle that took place between al-Aws and al-Khazraj. And in that battle the chiefs of both tribes were killed. These (i.e. al-Aws) said poetry, and those (i.e. al-Khazraj) said poetry, and it became customary among them that both sides sang those poems.

So he ﷺ lay down on the bed and turned his face away, and Abū Bakr came and scolded me. He said: “The flute of Shayṭān in the presence of the Messenger of Allah?!” So the Messenger of Allah ﷺ turned to him and said: “Leave them.” Then when he was inattentive, I gestured to them and we went out. And in another narration: The Messenger of Allah ﷺ said: “O Abū Bakr! Indeed, every nation has a festival, and this is our festival.” (1)

Imām al-Baghawī (may Allah have mercy on him) said: And the poetry that they were singing described war and bravery, and in mentioning it



was assistance in the matter of religion. As for singing that involves the mention of indecencies and boasting about the ḥarām – meaning: flaunting the ḥarām and openly proclaiming the evil in speech – then that is the prohibited type of singing. And far be it from him ﷺ that something of that (i.e., singing of indecency or ḥarām) should occur in his presence, upon him be peace and blessings, and he remains silent from rebuking it. And everyone who raises his voice with something, openly with it, and clearly mentions it by name, not veiling it nor alluding to it—then indeed, he has sung. (2)

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(1) Reported by al-Bukhārī in Ṣaḥīḥ, Book of the Two ʿĪds, Chapter: The Sunnah of the Two ʿĪds for the People of Islam, (952), and Muslim in Ṣaḥīḥ, Book of the Prayer of the Two ʿĪds, (892).

(2) Sharḥ al-Sunnah by al-Baghawī, Book of Jumuʿah, Chapter: The Allowance of Playing on the Day of ʿĪd, (4/322).

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### **A Summary of the Violations Committed by Muslims on Eid**

– Among the violations related to the two Eids is the claim of the legislated nature of spending the two nights of Eid in worship, and they use as evidence two weak ḥadīths: “Whoever stands in prayer on the two nights of Eid, seeking reward from Allah – the Most High – his heart will not die on the Day when hearts die.” And the ḥadīth: “Whoever revives the night of Eid al-Fiṭr and the night of Eid al-Aḍḥā, his heart will not die on the Day when hearts die.” These two ḥadīths are weak and have no basis. (1)

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(1) Reported by Ash-Shāfiʿī in Al-Umm: Book of the Eid Prayers – Worship on the Two Nights of Eid (2/485, no. 491); Ibn Mājah in As-Sunan: Book of Fasting – Chapter: Whoever stands in prayer on the two nights of Eid (no. 1782); At-Ṭabarānī in Al-Muʿjam Al-Awsaṭ (1/57, no. 159); Al-Bayhaqī in As-Sunan Al-Kubrā (3/319, no. 6365) and in Shuʿab Al-Īmān (5/287, no. 3438); and Ismāʿīl ibn Muḥammad Al-Aṣbahānī in At-Targhīb wat-Tarhīb (1/248, no. 373) – from the ḥadīth of Abū Umāmah from the Prophet ﷺ:

**“Whoever stands in prayer on the two nights of Eid seeking reward from Allah, his heart will not die on the Day when hearts die.”**

**And in a narration with Al-Aṣḥabānī: “Whoever revives the two nights of Eid with faith and seeking reward...”**

**And in a narration with Ash-Shāfi‘ī and Al-Bayhaqī – it is mawqūf from the statement of Abū Ad-Dardā’.**

**And in a narration with At-Ṭabarānī – it is from the Musnad of ‘Ubādah ibn aṣ-Ṣāmit.**

**This ḥadīth was graded weak by:**

**An-Nawawī in Al-Adhkār: Book of Adhkār for Specific Prayers – Chapter on the legislated adhkār for the two Eids (p. 171), and in Al-Majmū‘ Sharḥ Al-Muhadhdhab (5/42), and in Khulāṣat Al-Aḥkām – Book of Eid Prayer (2/847);**

**Al-‘Irāqī in Takhrīj Al-Iḥyā’ (2/895, no. 1187);**

**Muḥammad ibn Ṭāhir Al-Fattānī in Tadhkirat Al-Mawḍū‘āt (p. 46);**

**Ash-Shawkānī in Al-Fawā’id Al-Majmū‘ah fī Al-Aḥādīth Al-Mawḍū‘ah (p. 52, no. 110);**

**and Al-Albānī in Al-Ḍa‘īfah (2/11, no. 520), who said: “Fabricated.”**

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**Specifying the two nights of Eid with that over the rest of the nights is not permissible. As for the one who stands during the rest of the nights, then there is no harm that he stands the night of Eid.**

**– And from the violations: the leaving by many people of the Eid prayer – without a legislative excuse, and likewise their leaving of the prayer in the masjid for the five daily prayers without a legislative excuse.**

**– And from the violations related to the two Eids: the people staying up late the night of Eid, and consequently they sleep through the Eid prayer, and those people are ignorant that it is the greatest of the manifestations of Eid in Islam.**

**– And from the violations: their abandonment of some of the Sunnahs of the day and night of Eid; from that: they leave the Sunnah of takbīr on the night of Eid and its day before the prayer, and during the ten**

days of Dhul-Hijjah and the days of Tashrīq, despite the command for it in the Qur'an, so it is a confirmed Sunnah, and a great symbol from the symbols of the Muslims in their Eid.

And the raising of the voice with it – that is: with the takbīr – on the night of Eid and before the prayer and during the days of Tashrīq... the raising of the voice with takbīr is a declaration of the glorification of Allah, and a display of His worship and gratitude, and a revival of the Sunnah, and a reminder for the heedless. As for the woman, she says the takbīr silently.

They abandon the Sunnahs of the day of Eid and its night; like the takbīr on the night of Eid and its day before the prayer, and like going early to the Eid prayer, and like opposing the path, and eating an odd number of dates before going out to the Eid musallā in Eid al-Fiṭr, and not eating anything in Eid al-Aḍḥā until he prays the Eid, and likewise the one who is near the musallā opposes (the Sunnah of) going on foot and returning on foot.

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And from the Sunnah – as has passed – is not performing voluntary prayers before the Eid prayer nor after it, except if the prayer is in the masjid, then he only prays the greeting of the masjid (tahiyyat al-masjid).

And the congratulations of Eid: the companions, if they met on the day of Eid, some of them would say to others: "May Allah accept from us and from you."

This congratulation with this wording is better than the saying of the people: "Every year and you are well", even though it is incorrect in terms of phrasing — the correct (1): "Every year you are well"; because it is the congratulation of the companions: "Whoever is upon what I am upon today and my companions." (2), so it is the congratulation of...

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(1) Correct linguistically, and as for the correct (way) legislatively, it is the congratulation of the companions: "May Allah accept from us and from you."

(2) Reported by al-Tirmidhī in al-Jāmi‘: Book of Imān, Chapter: What has come concerning the division of this Ummah, (2641), and al-Ḥākim in al-Mustadrak (1/128), and al-Aṣbahānī in al-Targhīb wa al-Tarhīb (1/529, no. 965), from the ḥadīth of ‘Abdullāh ibn ‘Amr, he said: The Messenger said: "Indeed, what came upon the Children of Israel will come upon my Ummah exactly, step by step, until if there was among them one who openly committed fornication with his mother, there will be among my Ummah one who does the same. And verily, the Children of Israel split into seventy-two sects, and my Ummah will split into seventy-three sects, all of them in the Fire except one sect." They said: "Which is it, O Messenger of Allah?" He said: "What I am upon and my companions."

And in a narration with al-Ḥākim – he added: "What I am upon today..."

And in a narration with al-Aṣbahānī – with the wording: "Whoever is upon the like of..."

Al-Tirmidhī said: "This is a detailed and strange ḥadīth," and it was graded ḥasan li-ghayrih by al-Albānī in Ṣaḥīḥ al-Jāmi‘ (2/943, no. 5343), and he said in al-Ṣaḥīḥah (1/405–414, no. 204): "The ḥadīth is established with no doubt in it, and the scholars, generation after generation, have relied upon it, and I do not know anyone who criticized it except some whose singularity and contradiction is not considered." And he said in the margin of Ṣaḥīḥ al-Targhīb wa al-Tarhīb (1/129): "And from what must be known is that holding on to what they were upon is the only guarantee for the Muslim not to go astray right or left, and this is something that is often neglected..."

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The companions, and because it contains supplication and congratulation.

Group takbīr is from the violations – group takbīr: it is gathering to do takbīr and making it in a single voice, and by following the voice of another – and it is a bid'ah (innovation) in Eid or other than it. And when Ibn Mas'ūd – may Allah be pleased with him – saw those making group takbīr, he said to them: "You have surpassed the companions of Muḥammad in knowledge, or you have brought a bid'ah in oppression." (1)

And likewise, the statement of the mu'adhin during the Eid prayer: "Ṣalāt al-Īd, may Allah reward you," or "Aṣ-ṣalāta jāmi'ah," – the Eid prayer has not been legislated for it any adhān, nor iqāmah, nor saying "Aṣ-ṣalāta jāmi'ah", nor anything else. So calling for Eid prayer is a bid'ah, in any form it may be. (\*)

From the violations: that some women bring dates with them to the Eid musallā to break their fast there, and this action is a bid'ah with no basis, and some of them do that if the news of Eid comes after Fajr, and they say: "We will not break our fast except at the musallā." And this – also – has no basis.

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Many of the Islamic parties today — let alone the deviant sects.

And the ḥadīth of division was also narrated from Mu'āwiyah, Abū Hurayrah, 'Awf ibn Mālik, Anas ibn Mālik, Sa'd ibn Abī Waqqāṣ, Ibn Mas'ūd, Abū Umāmah, and 'Alī — with similar wording."

(1) Reported by 'Abd ar-Razzāq in al-Muṣannaf (3/221–222, no. 5409 and 5410), and Ibn Abī 'Umar in al-Muṭālib al-'Āliyah (12/518, no. 2983), and 'Abdullāh ibn Aḥmad in his additions to az-Zuhd of his father (p. 289, no. 2081), and Ibn Waḍḍāḥ in al-Bida' (1/35, no. 9), and Ṭabarānī in al-Mu'jam al-Kabīr (9/134, no. 8630), and Abū Nu'aym al-Aṣbahānī in Ḥilyat al-Awliyā' (4/380), with an authentic isnād.

(\*) What has been mentioned is an excerpt from: *Fiqh aṣ-Ṣiyām* (Lesson Forty-One: From the Etiquettes of Eid), Thursday, 22nd of Ramaḍān 1439 AH – 7-6-2018 CE.

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Rather, it is obligatory that a person intends to break his fast as soon as Eid is confirmed; because fasting on the day of Eid is ḥarām. And based on this, going out with dates to the Eid musallā and eating them there after sunrise is from the bid'ahs.

– From what some people have become accustomed to after the Eid prayer is that they go to the cemetery to visit a father, or mother, or relative before doing anything else on this virtuous day. They claim that they are worshiping by doing so for the deceased. And this is – without a doubt – from the newly invented innovations in Islam; for

indeed, this practice was not done by the Companions of the Messenger of Allah ﷺ – and they were the quickest of people to every good.

And from what the people have also become accustomed to on Eid is: shaving the beard. So the first action that most Muslims do on the day of Eid is beautifying themselves by shaving the beard – despite the fact that shaving it is ḥarām – and the aḥādīth that have been narrated regarding this matter all indicate the prohibition of shaving it. And the four imams – Abū Ḥanīfah, Mālik, ash-Shāfi‘ī and Aḥmad – all agreed on the prohibition of shaving the beard.

And likewise is isbāl (wearing garments that hang below the ankles) in clothing, sleeves, and trousers; for whatever is below the ankles is in the Fire, whether that is due to arrogance or otherwise – except that if it is due to arrogance, then it is a greater sin.

And isbāl in clothing is something people think is insignificant, but with Allah it is something tremendous. And it is: lengthening the garment below the ankles.

The obligation of abandoning the evil acts on Eid – and the evil acts on Eid that many people do are numerous and cannot be enumerated.

Of these evil actions:

– Shirk with Allah – exalted is He –: such as seeking closeness to the occupants of the graves, and calling upon them besides Allah, the Almighty, the Oft-Forgiving, in some regions and lands. And Allah, the Most High and Exalted, said:

“And invoke not besides Allah any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers). And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most Merciful.”

[Surah Yunus, 10:106–107]

– Among what is also seen of major violations on the day of Eid: arrogance; for some people, on the days of Eid, belittle others, look

down upon them, admire themselves, and walk with pride. And you may see this in the prayer area – he is too proud to have someone next to him. Allah, the Most High, said:

“And walk not on the earth with conceit and arrogance. Verily! You can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.”

[Surah Al-Isra, 17:37]

And from Abu Hurayrah – may Allah be pleased with him – from the Prophet ﷺ that he said:

“While a man was walking in a garment that he admired himself with, combing his hair, amazed with himself – Allah caused the earth to swallow him, and he continues to sink therein until the Day of Resurrection.”

Agreed upon. (1)

So a person should take care of his intention, reflect upon his inner self, and review his soul! (\*)

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(1) Reported by al-Bukhari in al-Sahih, Book of Clothing: Chapter on the one who drags his garment out of pride, (5789), and Muslim in al-Sahih, Book of Clothing, (2088).

(\*) What has preceded is summarized from: Fiqh al-Siyām (Lecture Forty-Two: From the Violations of the Muslims on Eid), Thursday, 22nd of Ramadan, 1439 AH / 7-6-2018 CE.

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Of the evil actions of Eid is: singing, flutes, and musical instruments; for some people waste the blessed times of Eid by gathering upon the flutes of Shayṭān and the instruments of forbidden amusement.

Allah – exalted and glorified is He – said to Shayṭān:

"Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) – an ample recompense. And befool them gradually those whom you can among them, with your voice; make assaults on them with your cavalry and your infantry; share with them

wealth and children, and make promises to them." But Shayṭān promises them nothing but deceit.

[Surah al-Isrā', 17:63–64]

Mujāhid said in explanation of "your voice" here:

"It is amusement and singing," i.e., entice them with that, and befool whomever you can from them with your voice. (1)

And Allah – exalted and glorified is He – said:

"And of mankind is he who purchases idle talks (i.e., music, singing) to mislead (men) from the path of Allah without knowledge, and takes it (the path of Allah or the verses of the Qur'an) by way of mockery. For such there will be a humiliating torment. And when Our Verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ears. So announce to him a painful torment."

[Surah Luqmān, 31:6–7]

Ibn Mas'ūd – may Allah be pleased with him – said in explanation of this:

"By Allah, it is singing! There is no deity worthy of worship except Him," and he repeated it three times. (2)

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(1) Reported by Ibn Abī al-Dunyā in Dhamm al-Malāhī (p. 66, no. 71), al-Ṭabarī in Jāmi' al-Bayān on Sūrat al-Isrā', verse 64 (15/118), Abū Nu'aym al-Aṣbahānī in Ḥilyat al-Awliyā' (3/298), and Ibn al-Jawzī in Talbīs Iblīs, Chapter Ten: Proofs for the Dislike of Singing (p. 207), with an authentic chain.

(2) Reported by Ibn Wahb in al-Tafsīr min al-Jāmi' (1/52, no. 113), Ibn Abī Shaybah in al-Muṣannaf (6/308, no. 21537), and Ibn Abī al-Dunyā in Dhamm al-Malāhī (p. 39, no. 26), and al-Ṭabarī...

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And Ibn Mas'ūd was followed by 'Abdullāh ibn 'Abbās, and Jābir, and Mujāhid — may Allah be pleased with them and have mercy upon them.



And from Abū Mālik al-Ash‘arī — may Allah be pleased with him — from the Messenger of Allah ﷺ: “There will certainly be among my Ummah people who will make permissible illegal sexual intercourse, silk, alcohol, and musical instruments.” Reported by al-Bukhārī. (1)

And it is narrated from Ibn Mas‘ūd — may Allah be pleased with him —: “Singing grows hypocrisy in the heart just as water grows vegetation.” (2)

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Al-Ṭabarī in Jāmi‘ al-Bayān: Sūrah Luqmān: verse 6, (21/61), and al-Ḥākim in al-Mustadrak: (2/411, no. 3542), and al-Bayhaqī in al-Sunan al-Kubrā: (10/223, no. 21044), with a ṣaḥīḥ chain of narration.

(1) Reported by al-Bukhārī in Ṣaḥīḥ al-Bukhārī, Book of Drinks, Chapter: What is mentioned regarding those who make permissible alcohol and call it by other than its name, (5590).

(2) Reported by Abū Dāwūd in Sunan Abī Dāwūd, Book of Manners, Chapter: The dislike of singing and wind instruments, (4927); Ibn Abī al-Dunyā in Dhamm al-Malāhī, (p. 41, no. 30); Muḥammad ibn Naṣr al-Marwazī in Ta‘zīm Qadr al-Ṣalāh, (2/629, no. 680); Abū Bakr al-Khallāl in al-Sunnah, (5/72, no. 1646); Ibn Baṭṭah al-‘Ukbarī in al-Ibānah al-Kubrā, (2/703, no. 945); and al-Bayhaqī in Shu‘ab al-Īmān, (7/107, no. 4744).

In the narration with Abū Dāwūd, it is attributed to the Prophet (marfū‘), and this is an error. What is correct is that it is a statement of Ibn Mas‘ūd — may Allah be pleased with him — (mawqūf). Al-Bayhaqī said: “It has been reported as marfū‘ with a weak isnād.” Ibn al-Qayyim said in Ighāthat al-Lahfān (1/438): “It is authentic from Ibn Mas‘ūd as his own statement.” Al-‘Irāqī said in Takhrīj al-Iḥyā‘ (3/1333, no. 2011): “It was narrated marfū‘ through several routes, all of which are weak, and the correct view is that it is mawqūf from Ibn Mas‘ūd.” Likewise, al-Albānī authenticated it as mawqūf in Taḥrīm Ālāt al-Ṭarb (p. 145) and in al-Ḍa‘īfah (5/450, no. 2430).

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And Imām Mālik (may Allah have mercy on him) said: “Only the wicked ones do that among us.” (1)

And from the evil actions on the Day of ʿEid: is shaking hands with women who are non-maḥrams, and it is prohibited on the Day of ʿEid and at all times, and some of the weak in īmān have fallen into this forbidden act, especially during the days of ʿEid and celebrations.

And from that which confirms the prohibition of shaking hands with non-maḥram women is the ḥadīth of Maʿqil ibn Yasār (may Allah be pleased with him) from the Prophet ﷺ that he said: “For one of you to be stabbed in the head with an iron needle is better for him than to touch a woman who is not permissible for him.” Reported by al-Ṭabarānī with a ḥasan chain. (2)

– And from the evil actions on the Day of ʿEid: is imitating the disbelievers and the polytheists in clothing and other than that.

Imitating the disbelievers in their styles and their specific clothing, and that is seen in the clothing of many men and women which clearly indicates imitation and blind following of the disbelievers, from what our enemies have invaded us with in this time from these disgraceful outfits and fashions which they have introduced...

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(1) Reported by ʿAbdullāh ibn Aḥmad in al-ʿIlal (2/70, no. 1581), and al-Khallāl in al-Amr bil-Maʿrūf (p. 86, no. 169), and Abū al-Ḥasan al-Azdī in Ḥadīth Mālik ibn Anas (6B – manuscript), with a ṣaḥīḥ chain.

(2) Reported by al-Rūyānī in al-Musnad (2/23, no. 1283), and al-Ṭabarānī in al-Muʿjam al-Kabīr (20/211–212, no. 486–487).

Al-Haythamī said (Majmaʿ al-Zawāʿid 4/326): “Its men are the men of the ṣaḥīḥ,” and its chain was graded as good by al-Albānī in al-Silsilah al-Ṣaḥīḥah (1/447, no. 226), and he said in Ṣaḥīḥ al-Targhīb wal-Tarhīb (2/401, no. 1910): ḥasan ṣaḥīḥ.

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Its forms and details, and it has become widespread among the Muslims, while it does not cover the ʿawrah – due to its shortness, or its transparency, or its tightness – and much of it is not permissible to wear even among women or in front of maḥārim.

And included in these garments is what some women wear of that which has a long slit from the bottom, or is slashed from various sides, so when she sits, from her ‘awrah appears what appears!!

And from the dangerous matters as well is what is found on some clothing of evil images such as images of singers and musical bands, and vile associations like Freemasonry and its symbols, or disgraceful phrases, or slogans which violate honour, modesty, and ‘aqīdah, or that which contains revilement of Islam and the Muslims – which is often written in foreign languages – so it is binding upon the Muslim to verify what he buys for himself, or for his family, or for his children.

And from the widespread evil actions on the Day of Eid: the imitation of men by women in clothing, movements, or adornment, or that which is from the characteristics of women – and likewise, the imitation of women by men – and this occurs on the days of Eid and other than them – and it is ḥarām (forbidden), not allowed; due to the ḥadīth of Ibn ‘Abbās (رضي الله عنه) – he said: “The Messenger of Allah (ﷺ) cursed the men who imitate women, and the women who imitate men.” (1)

And from the widespread evil actions on the Day of Eid is seclusion with women during the days of Eid, or in celebrations, or other than that – and it is ḥarām – and whoever secludes himself with a woman, then the Shayṭān is the third of them.

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(1) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of Clothing: Chapter on Men Who Imitate Women and Women Who Imitate Men, (5885).

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Due to the ḥadīth of ‘Uqbah ibn ‘Āmir (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

“Beware of entering upon women.”

Then a man from the Anṣār said: “O Messenger of Allah! What about the ḥamw?”

He said: “The ḥamw is death.”

Agreed upon (1).

And al-ḥamw: is the husband's male relative.

And the meaning is: Let him die and not do so.

And due to the ḥadīth of Ibn ʿAbbās (may Allah be pleased with him) from the Prophet ﷺ that he said:

“No man should be alone with a woman except with a maḥram.” (2)

And from that which is widespread from the evils in the day of Eid and other than it: is the tabarruj (wanton display) of women, and their coming out from the homes to the markets, so the coming out of women in tabarruj increases during the days of Eid – except those whom Allah protected.

– And from that which is widespread from the evils during the Eids: is wastefulness and extravagance.

Allah the Most Majestic and High said:

“And waste not by extravagance. Verily, He likes not Al-Musrifūn (those who waste by extravagance).”

[Al-Aʿrāf: 31]

And the Prophet ﷺ said:

“Eat, and drink, and wear clothes, and give charity, without extravagance and without pride.”

Al-Bukhārī reported it. (3)

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(1) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of Marriage: Chapter “A man must not be alone with a woman except with a maḥram...” (no. 5232), and Muslim in al-Ṣaḥīḥ, Book of Peace (no. 2172).

(2) Reported by al-Bukhārī in al-Ṣaḥīḥ, Book of Marriage: Chapter “A man must not be alone with a woman except with a maḥram...” (no. 5233), and Muslim in al-Ṣaḥīḥ, Book of Ḥajj (no. 1341).

(3) Al-Bukhārī mentioned it muʿallaqan with certainty in al-Ṣaḥīḥ, Book of Clothing (7/140), and Aḥmad reported it mawṣūlan.

And from that which is widespread among the evils on the day of Eid: lack of care for the poor and needy, and often the children of the rich display joy and happiness, and eat various types of food, doing so in front of the poor and their children without mercy, compassion, or cooperation.

And the Prophet ﷺ said: “None of you truly believes until he loves for his brother what he loves for himself.” Agreed upon (1).

And from the evils on the day of Eid: not upholding ties of kinship by that which they are in need of — whether it be in assistance, or visits, or kindness, or bringing joy, or other forms of good — due to the ḥadīth of Abū Hurayrah رضي الله عنه, who said: I heard the Messenger of Allah ﷺ say: “Whoever would be pleased that his provision be expanded for him, or that his lifespan be extended for him, then let him uphold the ties of kinship.” (2)

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In the Musnad: (2 / 181 & 182 / no. 6695 & 6708), and al-Tirmidhī in al-Jāmi‘: Book of Manners: Chapter “Indeed, Allah loves to see the effect of His blessing upon His servant” (2819), and al-Nasā’ī in al-Mujtabā: Book of Zakāh: Arrogance in charity (2559), and Ibn Mājah in al-Sunan: Book of Clothing: Chapter “Wear what you wish as long as it is free from extravagance or arrogance” (3605), and al-Ḥākim in al-Mustadrak: (4 / 135 / no. 7188).

And in a narration — with al-Tirmidhī, al-Ḥākim, and Aḥmad (6708) — with the addition: “...Indeed, Allah loves to see the effect of His blessing upon His servant.”

Al-Tirmidhī said: “This is a ḥasan ḥadīth,” and al-Ḥākim said: “This is a ḥadīth with a sound chain,” and al-Albānī graded it ḥasan in Ṣaḥīḥ al-Targhīb wa al-Tarhīb (2 / 504 / no. 2145).

(1) Reported by al-Bukhārī in al-Ṣaḥīḥ: Book of Īmān, Chapter: From Īmān is to love for one’s brother what one loves for oneself (13), and Muslim in al-Ṣaḥīḥ: Book of Īmān (45), from the narration of Anas رضي الله عنه.

(2) Reported by al-Bukhārī in al-Ṣaḥīḥ: Book of Manners, Chapter: Whoever is granted an increase in provision by upholding the ties of kinship (5985).

And from that which is widespread in the days of Eid: the playing around of the teenagers with fireworks, and their sale and purchase is ḥarām (forbidden); and that is for two reasons:

The first: That it is a waste of wealth, and wasting wealth is forbidden; due to the prohibition of the Prophet ﷺ from that.

Secondly: That in it is harm to the Muslims due to its disturbing and frightening sounds, and perhaps fires may occur from it if it falls upon something flammable.

And in some lands a practice occurs in some of the mosques in the days of Eid al-Fiṭr and in other than it from the days of religious occasions: and that is the decoration of the mosques; with different kinds of lighting them by kindling lamps upon them, or hanging electric lights above them or around them, or upon their minarets, and hanging banners and flags, and placing flowers upon them as decoration and to honour them. And all of this is from the innovations, and nothing of that is established from the Messenger of Allah ﷺ, and that was not known either from the Rightly-Guided Caliphs and the guided Imams from the early generations, and in it is imitation of the disbelievers in what they do to their churches and temples, and indeed he ﷺ prohibited imitation of them in their festivals and acts of worship.

– And the intermingling during Eid in parks and amusement areas between men and women that leads to flirtation, and the gatherings in which that which Allah has prohibited is committed, and likewise in them occur things which harm the Muslims.

– And many of the able Muslims – those whom Allah, Blessed and Exalted, has granted a portion of this worldly life – travel abroad for the purpose of disobedience.

Indeed, some people rejoice at Eid because they have left behind Ramaḍān and completed the fasting — and this is a mistake; for the believers rejoice at Eid because Allāh, exalted is He, granted them success to complete the count of the month and to complete the fasting, and the joy is not due to ending the fasting — which some people consider to be a heavy burden upon them.

Some of the Salaf said: “No one rejoiced with other than Allāh except due to his heedlessness of Allāh.”

So the heedless one rejoices in his amusement and his desires, and the intelligent one rejoices with his Master.

“Say: In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur’ān); therein let them rejoice. That is better than what (the wealth) they amass.” [Yūnus: 58]

### **Precious Advice for the Muslims on Eid**

The Eids of the Muslims stem from the legislations which Allāh has approved for His slaves from among the Muslims — and so that Allāh does not leave to the people the task of defining their Eids without restriction or deterrent — and so that there is no room for the people to innovate in the religion of Allāh, exalted is He, Allāh made two Eids for the Muslims. So the Islamic Eids are from the revealed legislation, defined and fixed by the Lawgiver — nothing is to be added to them, nor is anything to be taken away from them. (\*)

And it is upon the person to strive in obeying Allāh, blessed and exalted is He, and in obeying His Messenger as much as he is able:

“So fear Allāh as much as you are able.” [At-Taghābun: 16]

And the core of the matter revolves around the soundness of the heart, and the correctness of the inner conscience, and showing goodness to the creation, and forgiveness, and pardoning, and mercy, and complying with the commands of the Sharī‘ah.

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(\*) What has been mentioned is a summary from: “Fiqh as-Ṣiyām” (Lecture Forty-Three: From the Violations of the Muslims on Eid – 2), Friday, 23rd Ramaḍān 1439 AH, 08-06-2018 CE.

**“The Muslim is the one from whose tongue and hand the Muslims are safe.”**

**“The believer is the one whom the people feel secure with regarding their blood and their wealth.” (1)**

**“The muhājir is the one who abandons what Allāh has forbidden.” (2)**

**There must be realization of the meanings indicated by the words and the texts — not that one merely stops at the bounds of those words and texts while revolving far away from realizing their meanings; for that does not bring about the goodness that is required from the Ummah.  
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**(1) Reported by Aḥmad in al-Musnad (2/379, no. 8931); at-Tirmidhī in al-Jāmi‘, Book of Īmān, Chapter: What has come regarding that the Muslim is the one from whose tongue and hand the Muslims are safe (no. 2627); an-Nasā’ī in al-Mujtabā, Book of Īmān, Description of the Believer (no. 4995); and al-Ḥākim in al-Mustadrak (1/10, no. 22), from the ḥadīth of Abū Hurayrah from the Prophet ﷺ: “The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one whom the people feel secure with regarding their blood and their wealth.”**

**At-Tirmidhī said: “This ḥadīth is ḥasan ṣaḥīḥ.” Ibn Ḥibbān included it in his Ṣaḥīḥ. Al-Ḥākim said: “The two (al-Bukhārī and Muslim) agreed upon the narration of the part: ‘The Muslim is the one from whose tongue and hand the Muslims are safe,’ but did not report this additional wording — and it is authentic.” Al-Albānī authenticated it in Ṣaḥīḥ al-Jāmi‘ (2/1137, no. 6710).**

**(2) Reported by al-Bukhārī in aṣ-Ṣaḥīḥ, Book of Īmān, Chapter: The Muslim is the one from whose tongue and hand the Muslims are safe (no. 10); and Muslim in aṣ-Ṣaḥīḥ, Book of Īmān (no. 40), from the ḥadīth of ‘Abdullāh ibn ‘Amr, that the Prophet ﷺ said: “The Muslim is the one from whose tongue and hand the Muslims are safe, and the muhājir is the one who abandons what Allāh has forbidden.” And in the narration of Muslim: A man asked the Messenger of Allāh ﷺ, “Which of the Muslims is best?” He said: “The one from whose tongue and hand the Muslims are safe.”**



(\*) What has been mentioned is from: *Fiqh aṣ-Ṣiyām* (Lecture Forty: Eid in Islam), Wednesday, 21st Ramaḍān 1439 AH, 06-06-2018 CE.

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The Eid passes by some Muslims while their hearts are full of rancour and malice, and it was upon them to cleanse them from these dangerous diseases; because if the servant is granted by Allah – Blessed and Exalted is He – bounty and reaches Eid, then Eid is an opportunity for the souls to be purified and the hearts to be united.

How can Eid pass by a Muslim while he is boycotting his brother – rather, his relative – and the reason is one of the perishing affairs of the worldly life!

Indeed, the opportunity of Eid is a great opportunity for reconnection, and to fight boycotting and severing ties, and to heal the heart of the Muslim, and that you connect with the one who cut you off, and give to the one who deprived you, and that you pardon the one who wronged you. So no rancour and no boycott, and no enmity and no malice.

No one bears rancour who rises in rank,

And no one reaches lofty heights whose nature is anger.

It is not befitting for the Muslim to waste the times of his life in playing cards, and in idle speech, and in looking at forbidden things, and in searching for concealed evil deeds – for this is the action of the foolish – and he does not know in which moment he will die; and whoever dies will regret the utmost regret after the opportunity has passed over losing these precious treasures and valuable jewels, which are the days of his life, in idle speech – and perhaps he had wasted his life in things that do not please the One who created him, Majestic and Exalted is He – so this is not befitting.

So it is upon us – O assembly of believers – that we know the worth of our capital, and that we value our lifespans, and know their shortness; so we do not waste it in what does not concern of jest and play, and other than that which harms and does not benefit – for this is the action of the foolish!

And it is upon the Muslim to remember—by the gathering of the people for the Eid prayer—their gathering on a single plain on the Day of Resurrection and Recompense, the Day when mankind will stand before the Lord of the worlds. So he remembers—by their differing ranks in this gathering—the greater distinction in the Hereafter. Allah, Glorified and Exalted, said:

“See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.” [Al-Isrā’: 21]

And it is upon the Muslim to beware of heedlessness from the remembrance of Allah – the Most High – and from giving thanks to Him, and to fill these times with obedience and doing acts of goodness, and not to spend them in amusement and play as many people do in this time—and Allah is the One sought for help.

The days of Eid are not days of amusement and heedlessness; rather, they are days of worship and gratitude. And the believer moves about in various acts of worship and does not know a limit for them. And from those acts of worship that Allah loves and is pleased with: maintaining the ties of kinship, visiting relatives, abandoning hatred and envy, showing compassion to the needy and orphans, and bringing joy to the widow and the poor.

And reflect on the cycle of the days and be grieved at how swiftly they pass, and flee to repentance and sincere turning to Allah, Glorified and Exalted. And condition your soul upon obedience and bind it to worship; for this world is but few days. And know that the heart of the believer will not find rest, nor will his fear be calmed, until his foot steps into Paradise. So race to a Paradise as wide as the heavens and the earth, and keep your soul away from a blazing Fire—none shall enter it but the most wretched.

O Allah, keep us firm upon iman and righteous deeds, grant us a good life, and join us with the righteous.

**Our Lord, accept from us. Indeed, You are the All-Hearing, the All-Knowing. And forgive us and our parents and all the Muslims. Indeed, You are the Most Kind, the Most Generous, the Most Merciful, the Most Compassionate.**

**And may Allah — exalted is He — send prayers upon our Prophet Muḥammad, and upon his two forefathers Ibrāhīm and Ismā‘īl, and upon all the prophets and messengers, and upon all the family and companions altogether, and grant abundant peace.**

**And the conclusion of our call is that all praise is for Allah, Lord of all creation. (\*)**

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**(\*) What has preceded is a summary from: “Fiqh al-Ṣiyām” (Lecture 43: From the Violations of the Muslims During Eid – 2), Friday 23rd of Ramaḍān 1439 AH – 8/6/2018 CE.**



**FAWAID.RASLAN**

الموقع الرسمي للفضيلة الشيخ

أبي عبد الله محمد بن سعيد رسلان

حفظه الله