



LOGICAL PROGRESSION

Taught Positions from Zād 'l-Mustaqni ‘

Year 14 Revision session 1

Chapter 25- The Two ‘Īd Prayers

Lesson 1-17



Content

- 1- The Text
- 2- Explanation of Text
- 3- Qur'ānic references
- 4- Ḥadīth references
- 5- Discussion of differences
- 6- Class positions
- 7- Summary
- 8- Revision resources

The Two 'Īd Prayers

بَابُ صَلَاةِ الْعِيدَيْنِ

The Text

It is a communal obligation, and one that the Leader (Imām) will wage war over if a people abandon it. Its time is that of the Ḍuḥa Prayer, and it ends at zawāl. If one doesn't know that it's 'Īd until after this time, they pray it the next day. It is a Sunnah to:

- perform it outside in an open area
- to pray the 'Īd al-Aḍḥa prayer at an earlier time, and the opposite for the Fiṭr prayer
- to eat before the Fiṭr prayer, and to eat after the Aḍḥa prayer if offering a sacrifice

It is disliked to perform it in the Mosque unless there is legal excuse.

It is a Sunnah for those praying to leave early for it after the Fajr prayer, walking, whilst the Imām should delay his arrival until the time of prayer itself – all presenting themselves in the very best of fashion other than for the one performing i'tikāf who arrives in the clothes he is already wearing.

From its conditions is that the minimum number of attendees must be the same as for the Jumu'ah prayer and that they are all full residents. The permission of the Imām is not necessary.

It is a Sunnah to return back home via an alternate route (to the one taken earlier).

The Text

It is offered as two units, before the khuṭbah. In the first unit, after the opening takbīr and istiftāḥ but before the ta‘awwudh and any recitation, one utters six takbīrs. In the second unit, one utters five takbīrs before any recitation. One raises their hands with every takbīr, saying:

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ
وآلِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

Allāhu Akbar kabīrā, wal-ḥamdulillāhi kathīrā, wa subḥānallāhi bukratan wa aṣīlā, wa ṣallallāhu ‘alā Muḥammad al-nabiyyī wa ālihī wa sallama taslīman kathīrā

(“Allāh is The Greatest, may the most abundant praise be to Allāh, may Allāh be exalted morning and evening, and blessings and abundant peace be upon the Prophet Muhammad and his family!”), and if he wishes he can say other than that too.

Then he recites out loud, with *Sūrat’l-A’lā* in the first unit after the *Fātiḥah* and with *Sūrat’l-Ghāshiyah* in the second. Once he exits the prayer, he gives two sermons like that of Jumu‘ah, starting the first khutbah with nine takbīrs, and the second khuṭbah with seven takbīrs. In ‘Īd’l-Fiṭr he should encourage them to give charity and explain how it is calculated, and in ‘Īd’l-Aḍḥa he should encourage them to offer the sacrifice explaining its rulings.

Additional takbīrs and dhikr between the two khuṭbahs is a Sunnah. It is disliked to offer any supererogatory prayers before or after the ‘Īd prayer in that location. It is Sunnah to make up the prayer exactly as it is, if one misses all of it or part of it.

The Text

It is a Sunnah to make unrestricted takbīr (*al-takbīr al-muṭlaq*):

- on the night before ‘Īd, being more emphasised in ‘Īd’l-Fiṭr
- all throughout the first ten days of Dhu’l-Ḥijjah

It is also a Sunnah to make the specified takbīr (*al-takbīr al-muqayyad*):

- after every obligatory congregational prayer from the Fajr prayer on the Day of ‘Arafah until the end of the days of Tashrīq for those not performing Ḥajj
- after the Dhuhr prayer on the Day of Naḥr until the end of the days of Tashrīq for those in iḥrām

If one forgets, he can make them up as long as he has not broken his wuḍū’ or left the Masjid. It is not Sunnah to offer it after the ‘Īd prayer.

In its dual form, it is pronounced:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh, wAllāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.

(“Allāh is the Greatest, Allāh is the Greatest, there is nothing worthy of worship except Allāh; Allāh is the Greatest, Allāh is the Greatest, and to Allah all praise is due!”)

Ṣalāt al-‘Īdayn

25.1

وَهِيَ فَرَضٌ كِفَايَةٌ، إِذَا تَرَكَهَا أَهْلُ بَلَدٍ قَاتَلَهُمُ الْإِمَامُ

It is a communal obligation, and one that the leader (Imām) will wage war over if a people abandon it.

- Shaykh al-‘Uthaymīn (rahimahū Allāh) draws attention to the Arabic grammar of the chapter title, ṣalāt al-‘Īdayn.
 - It is a muḍāf–muḍāf ilayh construction — literally "the prayer of the two ‘Īds" — which grammatically ties the prayer to its cause of occurrence.
 - In other words, this prayer only exists because of the ‘Īd; its legal basis is the occasion itself, and specifically the two ‘Īds: ‘Īd al-Aḍḥā and ‘Īd al-Fiṭr.
 - Both are established purely by Sharī‘ah — there is no other legitimate way for an ‘Īd to come into being.

Dhū 'l-Ḥijjah

25.1

- 'Īd al-Aḍḥā (10th of Dhū 'l-Ḥijjah) marks the culmination of the best days of the year — the first ten days of Dhū 'l-Ḥijjah. The Prophet ﷺ described their virtue as follows:

مَا الْعَمَلُ فِي أَيَّامِ الْعَشْرِ أَفْضَلُ مِنَ الْعَمَلِ فِي هَذِهِ. قَالُوا وَلَا الْجِهَادُ؟ قَالَ: وَلَا الْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ

"No good deed done on other days is superior to those done on these (first ten days of Dhū 'l-Ḥijjah)." The Companions asked, "Not even jihād?" He ﷺ replied, "Not even jihād — except that of a man who goes out risking his life and wealth and returns with none of it."

Ṣaḥīḥ al-Bukhārī 969; Sunan Abī Dāwūd 2438; Jāmi' al-Tirmidhī 757

- The lesson drawn: in matters of worship, the 'aql (personal logic) must step aside. There is no rational explanation for why these ten days outrank even jihād in reward — it is simply what Allāh ﷻ has legislated, and that is the point.
- Worship whose value depends on it "making sense" to us has missed the purpose of 'ibādah.

Trimming hair/nails

25.1

- A well-known but often misunderstood practical ruling from this period concerns whether a person offering a sacrifice (uḍḥiyah) may cut their hair or nails before doing so:

School	Position on trimming hair/nails in the first 10 days	Basis
Ḥanafī	Permitted	Many Ḥanafī scholars hold there is no restriction for one offering a sacrifice
Shāfiʿī / Mālikī (dominant view)	Impermissible	One offering a sacrifice (qurbāni) should not cut hair or nails until after slaughtering

Three 'Īds

25.1

- Shaykh al-ʿUthaymīn is emphatic that Islam recognises only three 'Īds:
 - 'Īd al-Fiṭr — culminating the month of Ramaḍān
 - 'Īd al-Aḍḥā — culminating the first ten days of Dhū'l-Ḥijjah
 - Al-Jumu'ah (Friday) — a weekly 'Īd that repeats every week
- No other occasion — Islamic or otherwise — qualifies as an 'Īd.
- This includes the great military victories of early Islam: Badr, the conquest of Makkah (al-Faṭḥ), and Ḥunayn are never commemorated as 'Īds, despite being landmark, faith-affirming victories.
- The Shaykh takes this to its logical extreme: even the birth of the Prophet ﷺ himself — arguably the single greatest event in human history — was never legislated as an occasion of celebration. If that is the standard applied to the Prophet ﷺ, then no other person's birth, death, or achievement can rationally be elevated to that status.

The Bid‘ah Test

25.1

- A possible objection is raised: what if a commemoration (e.g. of the Prophet's ﷺ birth) is intended only to remember him, without any excess of grief or joy?
 - Shaykh al-‘Uthaymīn's response is that remembrance of the Prophet ﷺ is already a standing obligation, built into the fabric of daily worship:
 - Individually obligatory at least five times a day, through the tashahhud (ashhadu anna Muḥammadan Rasūl Allāh) in every prayer
 - Communally obligatory five times a day through the adhān
- Beyond this baseline, further remembrance occurs through sunnah prayers, the morning/evening adhkār, teaching, and reflection
- The principle: every single act of worship is itself an act of remembering and emulating the Prophet ﷺ, from using the miswāk, to entering masjid with the right foot, to dressing right-side first. Two conditions must be present in any act of worship for it to be valid:

Condition	Meaning
Ikhlāṣ	The act must be done purely for Allāh's sake, not for any other motive.
Mutāba‘ah	The act must follow the example (Sunnah) of the Messenger of Allāh ﷺ.

Evidence based

25.1

- On this basis, inventing new rituals to "remember" the Prophet ﷺ — with no evidence that he or the Companions ever practised them — does not add to his honour; it detracts from it.
- The Shaykh states the underlying principle plainly: every bid‘ah that is introduced ends up killing off a sunnah in its place. The person who introduces such a practice is a mubtadi‘ (innovator), and this carries the weight of **the Prophet's ﷺ warning that whoever introduces into the dīn what is not part of it should take his seat in the Fire.**

Examples

25.1

Practice	Verdict	Shaykh's Reasoning
"Mosque Week" (a themed week to raise a masjid's profile)	Bid'ah	Done in the name of religion → it is treated as an act of worship → an act of worship requires evidence → there is none, so it is bid'ah. The real, legislated way to honour a masjid is regular attendance for the five prayers.
"Tree Week"	Discouraged (lighter case)	Not undertaken with the intention of worship, so it does not meet the bid'ah threshold in the same way — but the Shaykh still does not endorse it.
A conference/week honouring the founder of a school of thought	Not an 'īd	It does not recur as a fixed, repeating occasion in the way an 'īd does. (The Shaykh also adds that it carries clear benefit — a point the ustādh flags as a weaker part of the argument, since "benefit" alone cannot <u>legitimise an innovated practice.</u>)
Graduation party / celebrating completion of ḥifẓ	Not an 'īd	(1) It is a one-off, not a recurring event, and (2) it celebrates something present/ongoing rather than commemorating a past event. Both are markers the Shaykh gives for distinguishing a permissible celebration from a problematic one.

Replacing, Not Adding

25.1

- When the Prophet ﷺ arrived in Madīnah, he found the Anṣār celebrating two days from before Islam. Rather than permit them to keep these alongside the two new ‘Īds, he ﷺ replaced them outright:

إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأُضْحَى وَيَوْمَ الْفِطْرِ

"Allāh has substituted for you something better than them: the day of sacrifice and the day of the breaking of the fast."

Musnad Aḥmad 3/103, 178, 235; Mustadrak al-Ḥākim 1/294; Sunan al-Kubrā li'l-Bayhaqī 3/377; Sunan Abī Dāwūd 1134; Sunan al-Nisā' 1556

- This is cited as clear evidence that the two ‘Īds are not merely tolerated cultural carry-overs but a deliberate replacement — Islam does not simply layer new practices on top of old ones; where a practice has no basis, it is removed, not accommodated.

?Obligatory

25.2

It is a communal obligation

- Shaykh al-‘Uthaymīn stating farḍ (obligatory) requires evidence — so he walks through the case for each of the three scholarly positions on the ruling of the ‘Īd prayer.

Ruling	Held by	Core evidence
Farḍ kifāyah (communal obligation)	Ḥanbalī madhhab (the matn's position)	The Prophet ﷺ commanded even women — including those normally exempt from public gatherings — to attend; three supporting arguments in total, of varying strength
Sunnah (recommended, not obligatory)	Imām Mālik and Imām al-Shāfi‘ī	Ḥadīth of the Bedouin (al-A‘rābī): only five daily prayers are obligatory; everything else is taṭawwu‘ (voluntary)
Farḍ ‘ayn (individual obligation on every person)	Abū Ḥanīfah, Ibn Taymiyyah, Shaykh al-‘Uthaymīn (his preferred view), and the class position	If it were merely communal, the men alone could have fulfilled it — there would be no need to command women out as well

Evidence for Farḍ Kifāyah

25.2

- Three evidences are put forward for this view, though the Shaykh does not consider them equally strong:

Evidence for farḍ kifāyah	Shaykh al-'Uthaymīn's assessment
1. The Prophet ﷺ commanded women — including menstruating women and young girls — to attend the 'Īd prayer area (though menstruating women stood apart from the prayer itself)	The strongest of the three <u>evidences</u> . A command indicates obligation; since women (who are not normally people of communal gatherings) were commanded, this is even stronger evidence that men are obligated.
2. Muwāḏabah — the Prophet ﷺ and the Rightly-Guided Caliphs never once left the 'Īd prayer off	Weak on its own. A consistently repeated action indicates strong recommendation, not obligation by itself — this is the same reasoning the Ḥanafīs use to distinguish sunnah mu'akkadah from sunnah <u>ghayr</u> mu'akkadah.
3. The 'Īd prayer is one of the sha'ā'ir al-dīn al-zāhirah (public, announced rites of the religion), like the adhān — and the adhān is farḍ kifāyah	Also not strong. This only supports an obligation by analogy; it does not itself specify obligation.

Farḍ Kifāyah vs. Farḍ ‘Ayn

25.2

Term	Definition
Farḍ kifāyah	An act that is sought in itself, regardless of who performs it. Allāh looks at whether the act was established, not at any particular individual. Example: ṣalāt al-janāzah — once enough people perform it, the obligation lifts from everyone else.
Farḍ ‘ayn	An obligation upon every specific individual. Allāh looks at whether each particular person performed the act. Example: ṣalāt al-Fajr — every individual is accountable for their own performance of it.

The Case for Farḍ ‘Ayn (Individual Obligation)

- This is the position of Abū Ḥanīfah, Ibn Taymiyyah, Shaykh al-‘Uthaymīn himself, and the class's adopted position, the safest position to hold, even though the AEs own inclination leans toward farḍ kifāyah.
- The reasoning: the ḥadīth used to argue for farḍ kifāyah actually proves more than its proponents claim. The Prophet ﷺ did not only command men — he commanded women, including those who would ordinarily be exempt from public religious gatherings, and even those barred from menstrual-related prayer, simply to attend and witness the occasion = the strongest opinion.

The Case for Sunnah (Mālik and al-Shāfi‘ī)

25.2

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ يَسْأَلُهُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ. فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ

A man came to the Messenger of Allāh ﷺ asking about Islam. The Messenger ﷺ said, "Five prayers in the day and night." The man asked, "Is there anything else obligatory upon me?" He ﷺ said, "No, unless you wish to volunteer more."

Ṣaḥīḥ Muslim 11a; Ṣaḥīḥ al-Bukhārī 2678

- Since the Prophet ﷺ confirmed only five daily prayers are obligatory, this scholarly position treats every other prayer — including the ‘Id prayer — as falling under taṭawwu‘ (voluntary/recommended acts), not obligation.

Qitāl

25.2

and one that the leader (Imām) will wage war over if a people abandon it

- Shaykh al-‘Uthaymīn advises that the Arabic terms used — qitāl and muqātalah — mean "to fight," not "to kill" (qatl).
- Fighting a people into compliance may result in casualties as a consequence of war, but killing is never the objective in itself. The process: the Imām first warns a community that has abandoned the prayer; if they persist in stubborn refusal, he is obligated to fight them until the prayer is established.
 - Under the Ḥanbalī position (since this is farḍ kifāyah), it is enough for a small jamā‘ah within that community to establish it — the ruling is lenient in that respect.
- Shaykh al-‘Uthaymīn discusses the permissibility of fighting Muslims, where there is a valid Shar‘ī reason. The evidence cited is Sūrat al-Ḥujurāt:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ

"If two groups of believers fight, try to reconcile them; if one is oppressing the other, fight the oppressors until they submit to God's command..." Sūrat al-Ḥujurāt 49:9–10

- But does this not contradict the ḥadīth stating that cursing a Muslim is fisq (evil) and fighting him is kufr (disbelief)? Shaykh al-‘Uthaymīn's answer: this only applies where there is no Shar‘ī cause to fight; where such a cause exists (as with those who abandon an obligatory communal rite), fighting becomes an exception permitted by the Sharī‘ah itself.

Who does this apply to?

25.2

- Only the residents (ahl al-balad) of the town or city itself are obligated, as for Jumu‘ah.
 - Those living outside the town, and genuine travellers (e.g. someone passing through on a journey), are not required to divert into a town to attend, just as a traveller is not required to detour for Jumu‘ah.
- "The Imām" in this ruling refers to the legitimate governing authority (the Sulṭān) or his deputy — not any individual or self-appointed group.
 - There is no vigilantism in Islam: enforcing this ruling is a matter for the state, not private individuals or informal "enjoining good, forbidding evil" groups acting on their own initiative.
- On the concept of legitimate authority more broadly: Islamically, what constitutes recognised authority is treated with practical leniency — whoever a population recognises as the ruling authority is sufficient for matters such as the sanctity of a granted visa or guarantee of safety, even if that ruler's legitimacy is separately disputed on other grounds.
 - This is why, for example, it would be impermissible for a Muslim to harm someone who was granted entry and safety by any authority the person reasonably relied upon, regardless of separate disputes over that authority's religious standing.

Start time

25.3

وَوَقْتُهَا كَصَلَاةِ الضُّحَىٰ وَآخِرُهُ الزَّوَالُ

Its time is that of the Ḍuḥā prayer, and it ends at zawāl.

- The 'Īd prayer's time begins at the same point as ṣalāt al-Ḍuḥā — when the sun has risen a spear's length above the horizon. Practically, this means waiting until the sun has fully cleared the horizon (no part of the disc still touching it), plus a small additional margin.
- Shaykh al-‘Uthaymīn estimates this at roughly fifteen minutes after sunrise, though he notes this figure varies (from around twelve to twenty minutes) depending on latitude and time of year — the constant, defining principle is simply that the horizon must be fully cleared.
- The evidence for this as Shaykh al-‘Uthaymīn points to the consistent practice of the Prophet ﷺ and the Rightly-Guided Caliphs, who never once prayed it before sunrise or after zawāl, supported by the general principles that worship must follow the Prophet's ﷺ example and that any innovated practice is rejected:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me praying." Ṣaḥīḥ al-Bukhārī 631

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does an act for which there is no sanction from us, it is to be rejected." Ṣaḥīḥ Muslim 1718b

End time

25.3

- The prayer's window closes at *zawāl* — the moment the sun passes its highest point (the meridian) and begins its descent.
 - *Zawāl* is recognisable by the shift of a shadow: as the sun climbs, a cast shadow shortens continuously until, at the peak, it briefly vanishes before reappearing and lengthening on the opposite side. That reappearance and lengthening marks the start of *Ẓuhr*, which is why the period right at the peak (roughly 10–20 minutes, depending on location) is a prohibited time to pray
- What happens if news of the moon sighting (and therefore the *ʿĪd*) only reaches a community after *zawāl* has already passed? The key precedent is the narration of a group of *Anṣār* who had fasted a 30th day of *Ramaḍān* because clouds had obscured the crescent the night before; riders then arrived later that day testifying they had seen the crescent the previous night.

The people were commanded to break their fast for that day, and to go out for their ʿĪd prayer the following morning.

- The ruling drawn from this: if word arrives before *zawāl*, the *ʿĪd* prayer is performed that same day.
- If it arrives after *zawāl*, fasting must stop immediately (since fasting on *ʿĪd* is *ḥarām*), but the prayer itself is delayed to the following morning — it cannot simply be skipped, nor can it be moved earlier than its proper window.
- For *ʿĪd al-Aḍḥā* specifically, this also delays the sacrifice (*uḍḥiyah*), since the sacrifice may only take place after the *ʿĪd* prayer has been offered.

Missed prayers

25.3

- Shaykh al-‘Uthaymīn uses this discussion as an opportunity to lay out a broader principle: not every missed prayer is treated the same way when it comes to making it up.

Category	Example	Rule
1. Made up immediately, exactly as prescribed	Any of the five daily prayers (missed through sleep, forgetfulness, etc.)	The moment the legal excuse (sleep, forgetfulness) is lifted, the prayer must be performed straightaway — no delay permitted.
2. Not made up at all — replaced by another prayer	Jumu‘ah	If Jumu‘ah is missed (arriving too late, or the jamā‘ah is over), it is not made up as Jumu‘ah — the person simply prays Ṣuḥr instead.
3. Made up, but only the following day	Ṣalāt al-‘Īd (both ‘Īds)	If the time is missed on the day itself (e.g. news of the ‘Īd arrives after zawāl), the prayer is delayed and offered the next morning instead — it is not simply abandoned nor replaced by another prayer.
4. Not made up at all, with no replacement	Ṣalāt al-kusūf (the eclipse prayer)	Once the eclipse ends (or is discovered too late), the prayer is simply not performed — there is nothing to substitute it with.

Location Location

25.4

وَأُتِيَ فِي صَحْرَاءَ، وَتَقْدِيمُ صَلَاةِ الْأَضْحَى وَعَكْسُهُ الْفِطْرُ، وَأَكْلُهُ قَبْلَهَا وَعَكْسُهُ فِي الْأَضْحَى إِنْ ضَحَّى

It is sunnah to perform it outside in an open area (ṣaḥrā');

- Ṣaḥrā' can linguistically mean "desert" (it is the root of the English "Sahara"), what is actually intended is simply the outskirts — an open, unbuilt area outside the town, not literal desert wilderness.
- The word al-balad (the "built-up area" being avoided) can be translated as city, town, or village, but the common thread across all of these is concentration of people — large or small. The Prophet ﷺ prayed the 'Īd outside this concentration, away from the houses, at what is now the site of Masjid al-Ghamāmah near Masjid al-Nabawī — a walk of only around five to six minutes from where he ﷺ normally led prayer. This illustrates the balance intended: far enough to be outside the built-up area, but close enough that it does not create hardship (mashaqqah) for people to reach it.
- The evidence for this practice is the consistent action of the Prophet ﷺ and the Khulafā' al-Rāshidīn after him, as narrated by al-Bukhārī in the chapter on going out to a place of prayer that has no minbar (since there is no minbar outdoors).
- Shaykh al-'Uthaymīn adds the ta'īl (underlying reasoning) is to maximise iẓhār (public manifestation) of this sha'īrah — the 'Īd prayer is one of the great public displays of Islam, and praying it in the open, visible to all, serves that purpose in a way praying indoors could not.

Timing

25.5

Aspect	ʿĪd al-Fiṭr	ʿĪd al-Aḍḥā
Prayer timing	Delayed — offered later in the Ḍuḥā window (e.g. roughly two spears'-length after sunrise)	Hastened — offered as early as possible within the Ḍuḥā window (roughly one spear's-length after sunrise)
Reason	People need time beforehand to calculate, weigh, and distribute zakāt al-fiṭr (paid in kind — grain, dates, rice, flour) before heading to the prayer	The sacrifice (uḍḥiyah) may only take place after the prayer, and hastening the sacrifice is itself encouraged as a shaʿīrah — so the prayer must be hastened too
Eating	Sunnah to eat (dates, in an odd number) before leaving for the prayer	Sunnah to delay eating until after the prayer — ideally from the meat of the sacrifice

- Athar: a report describing the Prophet ﷺ praying al-Aḍḥā when the sun was one spear's-length above the horizon, but al-Fiṭr when it was two spears'-length above the horizon (Kitāb al-Talkhīṣ al-Ḥabīr 684) — indicating a deliberate, noticeable delay for al-Fiṭr specifically.
- Athar: the Prophet's ﷺ letter to ʿAmr ibn Ḥazm instructing him to hasten al-Aḍḥā, delay al-Fiṭr, and make sure to give the people a beneficial reminder in the khuṭbah (Musnad al-Shāfiʿī 1/386; Muṣannaf ʿAbd al-Razzāq 5651).

Eating

25.5

أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ

He ﷺ commanded that the sadaqat al-fiṭr be distributed before the people go out for the prayer.

Ṣaḥīḥ al-Bukhāri 1509

- For al-Aḍḥā, the emphasis on speed is reinforced by two Qur'ānic verses linking the prayer and the sacrifice directly together, with no gap implied between them:
"So pray to your Lord and sacrifice." (Sūrat al-Kawthar: 2) — and — "Say: my prayer, my sacrifice, my life and my death are all for Allāh, Lord of all the worlds." (Sūrat al-An'ām: 162)
- Since the sacrifice cannot lawfully take place before the prayer, and hastening towards the sacrifice is itself considered virtuous, the prayer that precedes it must likewise not be delayed.
- The etiquette of eating: one should eat before heading out for the 'Īd al-Fiṭr prayer, and the reverse for al-Aḍḥā — delaying eating until after the prayer, if one is offering a sacrifice.

The Prophet ﷺ would not leave the house on the day of al-Fiṭr until he had eaten some dates, and he would eat them in an odd number. Ṣaḥīḥ al-Bukhari 953

- Shaykh al-ʿUthaymīn clarifies "odd number" does not mean simply eating one date, the ḥadīth's actual wording is "until he ate [dates, plural]", the minimum implied is three, and the recommended amounts are three, five, seven, nine etc, 7 in particular based on a separate ḥadīth:

"Whoever starts his morning with seven 'ajwah dates will not be harmed that day by poison or magic."

Ṣaḥīḥ Muslim 2047a; Ṣaḥīḥ al-Bukhāri 5445

Uḍḥiyah

25.5

الْأَكْلُ مِنَ الْأَضْحِيَّةِ وَاجِبٌ عِنْدَ بَعْضِ الْعُلَمَاءِ

Eating from the sacrificial animal (uḍḥiyah) is obligatory according to some scholars

فَكُلُوا مِنْهَا وَأَطْعِمُوا

“So eat of them and feed the needy.” — Sūrat al-Ḥajj (22:28)

- The command form (fi‘l amr) indicates obligation, and the verse mentions eating before feeding — so eating from the sacrifice takes priority. On this basis, Shaykh al-‘Uthaymīn says it is better for a person to hold back from eating on the morning of ‘Īd al-Aḍḥā,
- This ruling, however, only applies to someone who is actually offering a sacrifice
 - If a person is not offering an uḍḥiyah, there is nothing legislated requiring him to hold back from eating in the morning — he has the choice, and may eat before the prayer just as he would on ‘Īd al-Fiṭr
 - The breadwinner of the household can offer one on behalf of the whole family, since the Prophet ﷺ offered a sacrifice on behalf of the entire Ummah (Sunan Ibn Mājah, The Book of Sacrifices, ḥadīth no. 3122, ḥasan). Some scholars said this lifted the individual obligation for everyone, though it remains highly emphasised, especially for those with the means

Inside mosque

25.5

وَيُكْرَهُ فِعْلُهَا فِي الْجَامِعِ بِلَا عُدْرٍ

It is disliked to perform it (the 'Īd prayer) in the (main congregational) mosque without a legal excuse.

- This is the default position. Imām al-Ḥajjāwī (the author of Zād al-Mustaqni‘) states this generally, which Shaykh al-‘Uthaymīn takes to include even Masjid al-Nabawī but not Masjid al-Ḥarām as this was the Prophet’s ﷺ practice (Ṣaḥīḥ al-Bukhārī 956; Ṣaḥīḥ Muslim 889)
- Valid excuses for praying in a mosque instead of open ground include rain, strong winds, or security/safety concerns — circumstances that are common in the UK.
 - Where there is no such excuse, the dislike (karāhah) is explained by the loss of a major objective: publicly advertising and displaying this rite of Islam (iẓhār al-sha‘īrah).
 - The Prophet ﷺ commanded the community to walk out to the muṣallā even though this involved real hardship — distance, heat, dirt, no modern conveniences — which itself indicates the emphasis on the prayer being visible and public.

Walking

25.5

- It is reported that it is from the sunnah to walk to the ʿĪd prayer rather than ride, based on the narration of ʿAlī ibn Abī Ṭālib:

مِنَ السُّنَّةِ أَنْ تَخْرُجَ إِلَى الْعِيدِ مَاشِيًا

“It is from the sunnah to go out to the ʿĪd walking.”

Jāmiʿ al-Tirmidhī, The Book on the Two ʿĪds, ḥadīth no. 530; Sunan Ibn Mājah, ḥadīth no. 1296 (footnoted as ḍaʿīf, though referred to in the lesson as ḥasan).

- A legal excuse — such as illness — permits riding instead.

Early

25.5

- It is a sunnah for the ma'mūm to leave for the 'Īd prayer early after the Fajr prayer, on foot, rather than waiting until sunrise. Shaykh al-'Uthaymīn gives four evidences for going early:
 - 1- The action of the Sahābah: the Prophet ﷺ himself would leave when the sun rose, yet on arrival the Ṣaḥābah were already there — showing they had left earlier, straight after Fajr.
 - 2- The general principle of racing towards good deeds (al-khayr), which the Companions consistently observed in acts of worship.
 - 3- Waiting for a prayer is itself counted as being in a state of prayer, per the well-known ḥadīth on this (Ṣaḥīḥ al-Bukhārī, The Book of Call to Prayers, ḥadīth no. 647).
 - 4- Arriving early secures proximity to the imām, the most rewarded and honourable position.
- The narration that 'Abdullāh ibn 'Umar would not leave his house until the sun had risen (narrated by Imām al-Shāfi'ī in his Musnad) is explained by the fact that the 'Īd muṣallā in Madīnah was only a few minutes' walk away — not evidence that a person today may delay leaving until sunrise where the location is far or the venue is a busy shared masjid.
- In today's context, where multiple congregations are often needed in the same mosque due to space (e.g. five jamā'āt across a morning), there are logistical issues that are taken into account.
- What is not acceptable is intentionally delaying to the point of risking missing the 'Īd prayer in congregation altogether.

Imāms delays

25.5

- While worshippers are encouraged to arrive early, the Imām's sunnah is the opposite: to delay his arrival until the prayer time itself, based on the report that **the Prophet ﷺ, upon reaching the 'Īd prayer ground, would begin the prayer immediately — without sitting, socialising, or attending to other matters first.**
- The same principle applies to Jumu'ah. Some imāms and khaṭībs arrive early seeking the reward mentioned in the **ḥadīth about going to Jumu'ah in the first hour being like sacrificing a camel (Ṣaḥīḥ al-Bukhārī 881; Ṣaḥīḥ Muslim 850a).**
 - Shaykh al-ʿUthaymīn notes such imāms are rewarded for their intention, but their action does not match the Prophet's ﷺ guidance, since the Prophet ﷺ — as the imām — was always the last to arrive, entering only to begin the khuṭbah directly.
- The logical argument given is straightforward: the imām is the one who is waited upon, not the one who waits for others.

Hay'ah

25.6

عَلَى أَحْسَنَ هَيْئَةٍ

(One should present himself) in the very best of fashion.

- To present oneself for the 'Īd prayer 'alā aḥsan hay'ah — in the very best hay'ah, a word covering far more than clothing alone. Shaykh al-'Uthaymīn explains that this includes trimming the moustache, clipping the nails, being clean, and wearing one's best clothes — for both the imām and the follower alike.
- The purpose of this is to outwardly display the joy and happiness of the day (iẓhār al-surūr wa al-faraḥ bi-hādhā al-yawm) — to show, to oneself and to others, that the day is special and means something. This is reinforced by a general point:

إِذَا أُنْعِمَ عَلَى عَبْدِهِ نِعْمَةً أَحَبَّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ

When Allāh blesses His servant with a blessing, He loves to see the sign of that blessing upon His servant.

- It is therefore a practical way of showing gratitude to Him as well as a way of creating a sense of occasion: making an ordinary day feel deliberately elevated and set apart.

- A Ḥanbalī exception: the person who has been in i'tikāf (secluded worship in the masjid during the last ten nights of Ramadān) should attend the 'Īd prayer in the same clothes he wore during his i'tikāf, rather than changing into fresh clothes.
 - Since i'tikāf ends at Maghrib — once the moon has been sighted — a person leaves for home before 'Īd al-Fiṭr, showers, and would ordinarily change; this position asks him NOT to.
- The Ḥanābilah explain the dirty, worn, sweaty clothing is a visible sign (athar) of worship that should be displayed, just as a martyr (shahīd) killed in battle is buried without being washed, so that the blood remains as a witness for him on the Day of Judgment.
- Shaykh al-ʿUthaymīn rejects this position as extremely weak, both from the evidence and rationally:
 - **Evidence:** the Prophet ﷺ performed i'tikāf regularly, yet would wear his very best clothes despite it, ḥadīth of Jābir narrated by Ibn Khuzaymah, which directly contradicts this Ḥanbalī position.
 - **Logic:** the dirtiness of a person's clothes in i'tikāf reflects how long he has been sitting or leaning on them, not the quality of his i'tikāf itself.
 - The **analogy** with the shahīd fails: the martyr's blood is described as retaining the colour of blood and the scent of musk on the Day of Judgment, a specific, described sign — which bears no resemblance to ordinary sweat and dirt on everyday clothing.
- Shaykh al-ʿUthaymīn's conclusion is that the person who was in i'tikāf is like everyone else: he goes home, and makes sure he goes to ṣalāt al-'Īd clean and in his best clothes.

Residents

25.6

وَمِنْ شَرَطِهَا: اسْتِيطَانٌ

And from its conditions is: being a permanent resident (istiwān).

Category	Definition
Musāfir (traveller)	Present for fewer than four days
Temporary resident (a kind of muqīm)	A musāfir who stays for an extended period — weeks, months, even up to a year — but only temporarily, with no permanent claim to the place
Mustawtin (permanent resident)	Treats the place as his waṭan (permanent home) — whether by birth or by having settled there — and is neither of the above

- The Ḥanbalī position is that neither the musāfir nor even the temporary resident establishes ʿĪd — only a group of mustawtinīn may do so. The evidence cited is that **the Prophet ﷺ never established the ʿĪd prayer anywhere except Madīnah (Ṣaḥīḥ al-Bukhārī 956; Ṣaḥīḥ Muslim 889)** — not during his stay in Makkah after the Conquest, and not during his only Ḥajj, when ʿĪd fell while he was at Minā as a traveller. For the same reason, **he did not establish Jumuʿah at ʿArafāh, instead combining Ḍuhr and ʿAṣr as a musāfir (Ṣaḥīḥ Muslim 1218a).**
- Applied literally, this would mean a group such as 200 Muslim international students residing temporarily in a non-Muslim country for study — not citizens or permanent residents — would not establish ʿĪd at all. This was in fact the basis of a historical fatwā used by Saudi students in cities such as Manchester and London.

Minimum number

25.6

وَعَدَدُ الْجُمُعَةِ

And the (minimum) number is the same as for the Jumu‘ah prayer.

- The class position, consistent with the earlier treatment of Jumu‘ah, does not adopt the three-way Ḥanbalī division. It recognises only two categories — traveller (musāfir) or resident (non-traveller)
- The Ḥanbalī position (covered in the Jumu‘ah chapter) requires a minimum of forty people before either prayer may be established.
- The class position, as established previously, is that the evidence supports a minimum of three, not forty: wherever three or more Muslims are present in a town or village, establishing Jumu‘ah — and likewise ‘Īd — becomes obligatory upon them.
 - With only one or two Muslims present, the ‘Īd prayer is not established.

Al-Imām

25.6

لَا إِنَّهُ الْإِمَامُ

The permission of al-Imām (the ruling authority) is not (a condition).

- Some manuscripts and printed copies read **lā idhnu imām** (without the definite article), which would mean no permission is needed from ‘an imām’ — i.e. any given prayer leader. The correct reading, however, is **lā idhnu al-Imām** — referring specifically to al-Imām, meaning the ruling authority (amīr al-mu’minīn), not a mosque’s prayer leader.
- Establishing ‘Īd does not depend on the ruler’s permission if the moon is seen then it is established even if the authority tells them not to do so, the principle:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

There is no obedience to the creation that leads to disobedience of the Creator.

- This is distinguished from the case of Jumu‘ah, where permission from the ruling authority is required specifically before establishing an additional (second, third, fourth) congregation in the same locality — because doing so risks creating fitnah and confusing the community about where to attend.

Different routes

25.7

وَيُسِّنُ أَنْ يَرْجِعَ مِنْ طَرِيقٍ آخَرَ

It is a sunnah to return home via a route different from the one taken there.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ

Jābir said: “On the day of ‘Īd, the Prophet ﷺ used to return (after offering the ‘Īd prayer) through a way different from that by which he went.” Ṣaḥīḥ al-Bukhārī, The Book of the Two ‘Īds

- Asked directly what the reason (‘illah) behind this practice is, Shaykh al-‘Uthaymīn’s first and preferred answer is simply that the wisdom (ḥikmah) behind it is to follow the Prophet ﷺ — and that this, in itself, is the highest form of wisdom a believer could ask for;

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“When Allāh and His Messenger have decided a matter, it is not fitting for a believing man or woman to claim any choice in that matter.” — Sūrat al-Aḥzāb (33:36)

- A parallel is drawn with ‘Ā’ishah’s response when asked why menstruating women make up missed fasts but not missed prayers: she replied only that this is what they were instructed to do at the time of the Prophet ﷺ, without offering any further reasoning (Ṣaḥīḥ al-Bukhārī 321; Ṣaḥīḥ Muslim 335c). Shaykh al-‘Uthaymīn notes she gave nothing beyond that, because the believer’s state is always sami‘ nā wa ata‘ nā — “we hear and we obey.”

Wisdom

25.7

- Shaykh al-‘Uthaymīn discusses an important methodological distinction between ‘illah and ḥikmah:
 - an **‘illah** is the actual operative legal cause behind a ruling, and identifying it allows scholars to extend the ruling by analogy (qiyās) to new, similar cases.
 - A **ḥikmah** is a wisdom or benefit behind a ruling, but does not by itself license extending the ruling elsewhere.
 - The classic example given is the prohibition of alcohol: various observations about it (its smell, appearance, cost) are wisdoms, but the actual ‘illah is intoxication and loss of control — and it is only by identifying that ‘illah that scholars can then apply the same prohibition to other intoxicating substances unknown at the time of revelation.

Three main wisdoms are put forward by the scholars for this sunnah:

- 1- **To spread the public rituals of the day** — the takbīr and the visible celebration of Allāh ﷻ and His dīn — across more streets and areas, rather than confining it to a single route each way.
- 2- **To spread the joy and generosity of ‘Īd more widely**, in keeping with the purpose of zakāt al-fiṭr (ensuring nobody goes hungry that day) — taking a different route each way reaches more of the poor and the wider community.
- 3- So that **the routes themselves bear witness** for the person on the Day of Judgment, since the earth will speak of what took place upon it and what it heard, per **Sūrat al-Isrā’ (17:44): “There is not a single thing that does not glorify His praises — but you simply cannot comprehend their glorification.”** Taking more routes means more of the land bears witness to one’s takbīr and worship on that day.

- Scholars differed on how widely to extend this sunnah beyond ʿĪd itself
 - The official Ḥanbalī position (though not the class position) extends the same ruling to Jumuʿah, reasoning that it too is a gathering, a public shaʿīrah, and in a sense the ʿĪd of the week
 - Some scholars extended it further still, to every congregational prayer at the masjid
 - Others — citing observations attributed to Imām al-Nawawī, and the fact that the Prophet ﷺ entered and left Makkah by different routes, and entered and left ʿArafāh by different routes — extended the principle to every act of worship whatsoever, recommending a different route or approach each time.
- Shaykh al-ʿUthaymīn regards all as weak as Jumuʿah, the five daily prayers, visiting the sick, and maintaining family ties all existed in exactly the same way at the time of the Prophet ﷺ — and nothing has been narrated of him varying his route for any of them, only for ʿĪd. On this basis he articulates a foundational maxim:

كُلُّ شَيْءٍ وُجِدَ سَبَبُهُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُحْدِثْ لَهُ أَمْرًا، فَإِنَّ مَنْ أَحْدَثَ لَهُ أَمْرًا فَإِحْدَاثُهُ مَرْدُودٌ عَلَيْهِ

Everything whose occasion already existed at the time of the Messenger of Allāh ﷺ, and about which he did not introduce a practice — then whoever later introduces a practice regarding it, that introduction is to be rejected.

Two rak'ahs

25.8

وَيُصَلِّيَهَا رَكَعَتَيْنِ قَبْلَ الْخُطْبَةِ

It is offered as two units (rak'ah), before the khuṭbah.

- Two rak'ahs is a matter of ijmā' (consensus) across the Ummah, based on the report of 'Abdullāh ibn 'Abbās that the Prophet ﷺ prayed two rak'ahs, with nothing prayed before or after them (Ṣaḥīḥ al-Bukhārī 964; Ṣaḥīḥ Muslim 884d)
- There is likewise no adhān or iqāmah for the 'Īd prayer, based on the report of Jābir:

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بَعْدَ أَذَانٍ وَلَا إِقَامَةٍ

"I prayed the 'Īd prayer with the Prophet ﷺ, not just once or twice, and he would begin with the prayer before the khuṭbah, without adhān and without iqāmah." Ṣaḥīḥ Muslim

- The prayer likewise precedes the khuṭbah, based on:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ

Ibn 'Umar reported that the Prophet ﷺ, Abu Bakr, and 'Umar would pray the 'Īd prayers before the khuṭbah. Ṣaḥīḥ al-Bukhārī

- A minority within the Shāfi'ī and Ḥanbalī schools nonetheless permitted delivering the khuṭbah before the prayer, based on reports — that 'Umar and 'Uthmān each did so once.

Approach Ahl al-ḥadīth

25.8

- This also reflects a broader methodological difference between the ahl 'l-ra'ī and ahl al-ḥadīth approaches to apparently conflicting evidence:
 - where a report cannot be shown to be weak, the ahl al-ḥadīth approach (which this class follows) is to accommodate it as a valid, if minority, possibility rather than dismiss it outright — similar to how a small number of other minor variations (e.g. occasionally raising the hands differently in prayer, or the Ḥanafī double iqāmah) are acknowledged as authentically transmitted without becoming the standard practice.
- The class position is that the khuṭbah should always follow the prayer, exactly as the text of the matn states — there is no need even to raise the question of permissibility for khuṭbah-first as a live option.
 - This is also consistent with the fact that, unlike Jumu'ah (where attending the khuṭbah is a condition of the prayer itself, since it takes the place of the two rak'ahs it shortens), the khuṭbah in 'Īd is only a sunnah, not a condition or obligation — the Prophet ﷺ would tell people after the two rak'ahs that anyone who wished to leave could do so, and anyone who wished to stay for a reminder could remain (Sunan Abī Dāwūd 1155).

Takbīr- 1st rak‘ah

25.9

يُكَبِّرُ فِي الْأُولَى بَعْدَ الْإِحْرَامِ وَالْإِسْتِفْتَاكِ، وَقَبْلَ التَّعَوُّذِ وَالْقِرَاءَةِ، سِتًّا

In the first unit, after the opening takbīr and istiftāḥ, but before the ta‘awwudh and any recitation, one utters six takbīrs.

- The full sequence of the opening of the ‘Īd prayer, is:
 - the opening takbīr (takbīratu’l-iḥrām), then the istiftāḥ (the opening du‘ā’), then **six** additional takbīrs, and only then the ta‘awwudh(a‘ūdhu billāhi min al-shayṭāni’l-raǧīm) followed by the recitation.
- The most authentic istiftāḥ narrated from the Prophet ﷺ, among several authentic options, is the du‘ā’ of Abu Hurayrah:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا يُقْنِي الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالتَّلْجِ وَالْمَاءِ وَالْبَرَدِ

“O Allāh! Set me apart from my sins as the east and west are set apart from each other, and clean me from my sins as a white garment is cleaned of dirt. O Allāh! Wash off my sins with water, snow, and hail.” Ṣaḥīḥ al-Bukhārī

- This is the most authentic istiftāḥ narrated, though not the most widely used in practice — the far more commonly recited Subḥānaka Allāhumma wa bi-ḥamdik (Jāmi‘ al-Tirmidhī 243, ḥasan) is more a matter of historical spread

Takbīr- 2nd rak‘ah

25.9

- In the second rak‘ah, **five** further takbīrs are made before the recitation — but crucially, this count of five does not include the separate takbīr said when standing up from the preceding sajdah (known as takbīratu’l-qiyām or takbīratu’l-intiqāl, the ‘takbīr of movement’). This distinction matters in practice, since it is a common point of confusion for those leading the ‘Īd prayer.
- The Ḥanbalī school is notably strict on the timing of this standing-up takbīr: officially, if a person completes it only after he has already fully stood, it is not valid, a wajib of the prayer is considered missed, and sajdah al-sahw becomes necessary — with the prayer being invalidated altogether if this correction is also missed.
 - Shaykh al-‘Uthaymīn takes a more lenient position, which is also the **class position: if the takbīr is begun before standing is complete (while still rising) and finishes as the person reaches standing, this is acceptable, since there is no decisive evidence pinning down the exact moment more precisely than this.**
- This has practical implications for whoever leads the prayer: an imām must be attentive to the dynamics of the congregation — neither completing the standing takbīr while still in sajdah (causing the congregation to stand while he is still struggling up) nor delaying it until after he has fully stood (which invalidates the takbīr’s function, since it must accompany the motion of standing, not follow it).

Differences in Takbīrs

25.9

- The evidence for these additional takbīrs (al-takbīrātu'l-zawā'id) is from 'Abdullāh ibn 'Amr:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيدِ ثِنْتَيْ عَشْرَةَ تَكْبِيرَةً: سَبْعًا فِي الْأُولَى، وَخَمْسًا فِي الْأُخْرَى

The Prophet ﷺ made twelve takbīrs in the 'Īd prayer: seven in the first (rak'ah) and five in the second. Sunan Abī Dāwūd

- Shaykh al-'Uthaymīn describes this chain as ḥasan, however calling a chain ḥasan (rather than ṣaḥīḥ,) signals it is not the strongest evidence available.
 - Even so, Imām Aḥmad held that a person who instead followed a different count reported from the Ṣaḥābah — such as five in both rak'ahs, or seven in both — would not be doing anything wrong, since this was a matter the Ṣaḥābah themselves differed on without a clear, decisive text (naṣṣ) settling it.

School / Position	First Rak'ah	Second Rak'ah
Ḥanbalī (and Imām Aḥmad's own view; also Imām Mālik individually) — the class position	Six extra (seven including the opening takbīr)	Five extra
Shāfi'ī	Seven extra (eight including the opening takbīr)	Five extra
Ḥanafī	Three extra	Three extra (said just before rukū', after completing recitation)

Flexibiltiy

25.9

- Shaykh al-‘Uthaymīn highlights Imām Aḥmad’s broader methodological principle as a model for handling disagreements of this kind: where the Salaf (the first three generations) are found to have differed on a matter, and **no decisive text** settles it definitively, the matter is to be treated as genuinely flexible — any position held by the Salaf remains permissible
- Shaykh al-‘Uthaymīn extends this into a wider point about communal unity: matters that are genuinely open to ijtihād, where reasonable scholars have differed without a decisive text, should not become grounds for division, mutual accusation, or considering a fellow Muslim misguided.
 - He describes this tendency — turning legitimate, ijtihādī differences into occasions for rancour — as a real fitnah, particularly among the young, and stresses that no one is in a position to claim absolute certainty on a disputed matter unless they have received direct revelation.
 - His own preference, where such differences are debated, is that they be discussed privately among those capable of engaging with them on their merits, rather than in public settings — since public audiences often amplify disagreement out of ego rather than a shared search for truth, even to the point of exaggerating a disagreement between two scholars who substantially agree.

Raising the hands

25.10

يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ

One raises their hands with every takbīrah.

- There is no disagreement that the hands are raised with the opening takbīr (takbīrat al-iḥrām), whether in the obligatory prayer, nafl, Janāzah, or ʿĪd. This is established in the two Ṣaḥīḥayn from the ḥadīth of ʿAbdullāh ibn ʿUmar (RA).

لَا شَكَّ أَنَّهُ يَرْفَعُ يَدَيْهِ عِنْدَهَا؛ لِأَنَّ هَذَا تَبَتَّ فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ ابْنِ عُمَرَ وَغَيْرِهِ

There's absolutely no doubt that one raises the hands with it, because this has been established in the two authentic collections, from the ḥadīth of ʿAbdullāh ibn ʿUmar and others. Ṣaḥīḥ al-Bukhārī

- The disagreement begins with the rest of the takbīrāt — i.e. the extra takbīrs added specifically for ʿĪd and Janāzah, beyond the normal movements of the prayer (rising from rukūʿ, standing for a new rakʿah), which are not at issue here.
- Shaykh al-ʿUthaymīn explains it is a matter of difference of opinion among the scholars. **The correct position is that one raises the hands with every takbīrah, and likewise in the takbīrāt of the funeral prayer.**
 - However that this practice is not attributed to the Prophet ﷺ directly, but is narrated from the Companions, with no report of the Prophet ﷺ opposing it.

Evidence

25.10

School(s)	Position on raising hands with extra takbīrāt
Mālikī, Shāfi'ī, Ḥanbalī ("the three Imāms")	Raise the hands with every extra takbīrah, in both 'Īd and Janāzah — this is also the class position, following Shaykh al-'Uthaymīn.
Ḥanafī	Do not raise the hands with the extra takbīrāt; the hands remain in the standing position of prayer.

- Methodologically, raising hands during 'Īd and Janāzah is not open invention, but an ijtihād grounded in the direct precedent of ordinary prayer. Companions who omitted it simply may not have observed it.
- Ibn Umar (RA) authentically raised his hands with every funeral takbir
- Some scholars hold this practice traces directly to the Prophet (noted by Shaykh al-Uthaymin). A report attributing this to Umar (RA) is weak
- Imam Ahmads cites Wā'il ibn Ḥujr ḥadīth , describing raising hands for every takbirah in ordinary prayer, as supporting evidence.
 - Imam Ahmad explained that Wails wording is general enough to encompass every takbīrah in prayer, leading scholars to apply it to the extra takbīrāt of 'Īd and Janāzah alongside Companion practice.

How?

25.10

- The author does not describe how the hands are raised — whether starting from being folded on the chest, or dropped to the sides beforehand. Shaykh al-‘Uthaymīn confirms it is unspecified in the narration from ‘Umar (RA) and from Zayd ibn Thābit
- Two lines of reasoning were presented for the two variants in practice:
 - **Minimal movement:** since no evidence describes dropping the hands to the sides beforehand, the default should be to raise them directly from the chest, as any additional movement requires its own evidence.
 - **Precedent from takbīrat al-iḥrām:** the two positions in the ordinary prayer that are agreed upon as raising from the sides are the opening takbīr and rising for an added (third) rak‘ah — both starting from a resting position. On this reasoning, the hands should default to the sides between the extra takbīrāt as well, since that is the pattern already evidenced elsewhere in the prayer.
- Shaykh al-‘Uthaymīn treats the matter as flexible; both practices are held to be acceptable, including among some Ḥanbalī scholars who permit raising directly from the chest. **The class position is to keep the hands folded and raise them directly for each takbīrah, without dropping them to the sides in between.**

Position

25.11

- The hands are raised either to shoulder height or to the ears — the narrations allow no lower position. The only flexibility in the aḥādīth is whether they describe the fingertips or the base of the palms.
- **Class position:** the apparent difference between the narrations mentioning the shoulders and those mentioning the ears is reconciled by taking the fingertips to reach the ears and the base of the palms to reach the shoulders — a simple combination that accommodates the majority of scholarly descriptions, including the Ḥanafī practice of touching the ears (though some Ḥanafīs held that touching itself is unevidenced, and instead bring the hands close without contact).
- Shaykh al-‘Uthaymīn is emphatic that raising the hands is not a matter of personal style or effort: the hands must be raised properly and fully, with an open, uncupped palm — not lowered out of laziness or habit, whether in the ordinary prayer or in the ‘Īd takbīrāt.
- He also notes, without adopting it as an established ruling, that one of his own teachers, Shaykh Muḥammad al-Ḥasan al-Dadū, held that every takbīrah besides takbīrat al-ihrām (i.e. sami‘ Allāhu liman ḥamidah, rising for a rak‘ah, and the extra takbīrs of Janāzah and ‘Īd) is raised slightly lower than the opening takbīr

Dhikr Between Takbīrs

25.10

School(s)	Position
Ḥanbalī	Recommends (mustaḥabb) the longer formula attributed to Ibn Mas‘ūd's athar.
Shāfi‘ī	Recommends some dhikr or takbīr — the specific wording is not fixed.
Ḥanafī, Mālikī	Nothing is said between the takbīrs beyond the takbīr itself.

- Al-Ḥajjāwī records a specific formula to be recited after each extra takbīrah:

اللَّهُ أَكْبَرُ كَثِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

Allāh is the Greatest, most abundant praise be to Allāh, may Allāh be exalted morning and evening, and blessings and abundant peace be upon the Prophet Muḥammad and his family — and if one wishes, one may say other than this.

- Shaykh al-‘Uthaymīn notes that a dhikr this long, specific, and detailed would require its own textual basis (naṣṣ) from the Prophet ﷺ, and none exists. The formula is not narrated from the Prophet ﷺ at all; it is drawn from an **athar** of ‘Abdullāh ibn Mas‘ūd (RA):

أَنَّهُ قَالَ: يُحَمِّدُ اللَّهَ، وَيُتَنِي عَلَيْهِ، وَيُصَلِّي عَلَى النَّبِيِّ ﷺ

He said: one should praise Allāh, extol Him, and send salutations upon the Prophet ﷺ.

- Shaykh al-‘Uthaymīn explains that Ibn Mas‘ūd's three brief instructions — praise (ḥamd), extolling (thanā’), and salutations (ṣalāh) — are plausibly satisfied simply by reciting al-Fātiḥah, **therefore saying nothing is closer to what is correct**

اللَّهُ أَكْبَرُ كَبِيرٌ

25.11

- **Akbar** follows the superlative pattern **af'al** (ism 'l-tafḍīl) — not the active participle (ism 'l-fā'il) of *kabīr*.

THE PATTERN

base form

af'al (superlative)

kabīr (great)

akbar

ʿaẓīm (great)

a'ẓam

ʿālim (knowing)

a'lam

Same pattern → *akbar* is a superlative, not a simple comparative.

RESTRICTED vs UNRESTRICTED

Restricted

"Allāh is greater than X" —
limits Him

Unrestricted

"Allāhu akbar" — greater than
all, absolute

«اللَّهُ أَكْبَرُ»: صَارَتْ مُقَيَّدَةً، وَإِذَا قُلْتَ «اللَّهُ أَكْبَرُ مِنْ كَذَا»: لَوْ قُلْتَ
صَارَتْ مُطْلَقَةً

"If restricted, it limits Him; left unrestricted (Allāhu akbar), it does not." — *Al-Sharḥ al-Mumtī*

- Left unrestricted, **Allāhu akbar** means greater than every single thing conceivable — the heavens and earth, by comparison, as a mustard seed in His grasp. *Any restrictive clause, even innocent, reduces the kamāl (completeness) the word conveys.*
- Grammatically, **kabīra** functions as a ḥāl (circumstantial accusative) that intensifies the preceding statement, on the model of the classical Arabic example *zaydun ḍaraba ʿamran ḍarban* ('Zayd struck ʿAmr, a striking') — the added noun emphasises the force and completeness of the act rather than adding new information.

A caution

25.11

- Shaykh al-‘Uthaymīn raises a common error in tarbiyah: telling a child that '*Allāh is bigger than the television*' or '*bigger than your father*' to make His greatness relatable. Because a young child can only grasp the comparison in binary, concrete terms, the unintended effect is to fix Allāh's greatness at the scale of the room
- Shaykh al-‘Uthaymīn treats this as a genuine, if well-intentioned, mistake in ‘aqīdah, and encourages parents not to hesitate to seek guidance on such matters.
- Is such a restricted comparison is ever permissible — for example, telling someone making an argument, '*Allāh is more important than that.*' He answers that this is allowed when addressing someone capable of understanding the point without misconstruing Allāh's nature, citing Allāh's own restricted usage in the Qur’ān:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

They schemed, and so did Allāh: He is the best of schemers. Sūrat al-Anfāl, 8:30

اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

Who is better: Allāh, or those they set up as partners with Him? Sūrat al-Naml, 27:59

- In both cases Allāh ﷻ compares Himself directly to what people associate with Him — a restricted usage employed deliberately to make a rhetorical point. **Shaykh al-‘Uthaymīn's conclusion: such restricted usage is permitted to prove a point, but must be used with care.**

وَالْحَمْدُ لِلَّهِ كَثِيرًا،

25.11

- **Wa 'l-Ḥamdu Lillāhi Kathīra**, Shaykh al-ʿUthaymīn defines ḥamd *describing the Praised One (al-maḥmūd) with perfection.*
- This is distinguished from thanāʾ, which some translate as 'praise' or 'thanks' but which Shaykh al-ʿUthaymīn holds to be a distinct concept, not a synonym of ḥamd. The evidence is the well-known ḥadīth qudsi describing the exchange between Allāh ﷺ and the worshipper reciting al-Fātiḥah:

إِذَا قَالَ الْمُصَلِّي: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: الرَّحْمَنُ الرَّحِيمُ، قَالَ: أَتَنَى عَلَيَّ عَبْدِي

When the worshipper says 'al-ḥamdu lillāhi rabb 'l-ʿālamīn,' Allāh says, 'My servant has praised Me (ḥamidānī).' And when he says 'al-Raḥmān 'l-Raḥīm,' Allāh says, 'My servant has extolled Me (athnā 'alayya).' Ṣaḥīḥ Muslim

- The practical distinction:
 - ḥamd is a permanent, unconditional description of Allāh's ﷺ perfection, true of Him regardless of whether any servant remembers or intends it — praise simply is, and is deserved.
 - Thanāʾ, by contrast, is repeated and contingent, given specifically each time a servant appreciates and remembers — closer to the human act of saying 'thank you' again and again.
 - Kathīra (abundant) is then a further descriptive intensifier of ḥamd itself, indicating plenitude of praise, mirroring the same grammatical pattern (masdar) already discussed.

- **Subḥān Allāhi Bukratan wa Aṣīl**, Shaykh al-‘Uthaymīn explains that the essential meaning of tasbīḥ/subḥān is tanzīḥ, declaring Allāh utterly free of anything that would diminish His majesty — expressed in three distinct ways:
 - **Removing every ‘ayb (ignoble or shameful quality) from Allāh ﷺ** — e.g. blindness, deafness, ignorance. An ‘ayb is a defect of quality or character, not of quantity.
 - **Removing every naqṣ (deficiency) that diminishes His perfection** — e.g. tiredness, need for food or sleep. A naqṣ is a lack of something, evidenced by the refutation in **Sūrat Qāf: 'We created the heavens, the earth, and everything between, in six Days without tiring' (50:38)** — a direct rebuttal of the notion, found in Genesis, that Allāh ﷺ rested afterward.
 - **Removing any resemblance between Allāh ﷺ and creation** — **'There is nothing like Him: He is the All-Hearing, the All-Seeing' (Sūrat al-Shūrā, 42:11)**, the foundational verse for the entire chapter of ‘aqīdah on Allāh's names and attributes.
- Shaykh al-‘Uthaymīn stresses the last point, any comparison between Allāh ﷺ and something familiar to us is inherently limited by human experience/imagination, and risks insulting Allāh ﷺ by association — even a factually favourable comparison can diminish rather than honour, illustrated by the classical Arabic line comparing a sword unfavourably to a stick: to say the sword merely 'lasts longer than a stick' understates it by inviting the comparison at all. This is echoed in the Prophetic supplication:

I cannot enumerate praise upon You; You are as You have praised Yourself. Sunan al-Nasā’i

- **Wa Ṣalla Allāhu ‘Ala Muḥammad**, Shaykh al-‘Uthaymīn explains that Allāh's ṣalāh upon the Prophet ﷺ means his praise and exaltation in the company of the very highest angels
 - a meaning understood by the Salaf, attributed here to Abū ‘Āliyah among the Tābi‘īn.
 - The statement 'ṣalla Allāhu ‘alayhi wa sallam,' though phrased as a statement, functions as a request directed to Allāh ﷻ: send ṣalāh (praise) and salām (peace) upon him ﷺ.
- Some manuscripts of Zād al-Mustaḥṣin read 'wa ṣalla Allāhu ‘ala Sayyidinā Muḥammad,' inserting Sayyidinā (our master).
 - Shaykh al-‘Uthaymīn treats this as a case of common usage entering the written text over time, rather than an original reading as there is no ḥadīth in which the Prophet ﷺ described himself with mastery when teaching how to send ṣalāh upon him.
- Shaykh al-‘Uthaymīn's conclusion is that there is no doubt the Prophet ﷺ is Sayyidinā in reality, but this is a religious formula (a matter of tawqīf), so the specific wording taught must be followed as narrated. Sayyidinā is fine in ordinary speech or personal reflection, but should not be inserted into the memorised ritual formula, the ḥadīth wording, or the taslīm of the prayer itself.

- **Wa Ālihi**, When the formula names specific categories separately (e.g. 'his family, his Companions, and those who follow them in righteousness'), āl means his believing relatives specifically.
 - When ṣalawāt is sent simply upon 'Muḥammad wa ālih' with no further specification, āl is used in its broadest sense: all Muslims, all followers of his dīn.
- **Sending Ṣalawāt on Hearing the Prophet's Name in Prayer**
- Scholars differ on whether to send ṣalawāt silently upon hearing the Prophet's ﷺ name recited in the Qur'ān during prayer (e.g. Muḥammadun Rasūl Allāh). All agree it should be said after the prayer if remembered.
 - As for saying it silently in the moment itself, this is treated as permissible, since it falls within the genus of dhikr permitted in prayer (the same principle that allows saying alḥamdulillāh silently after a sneeze)
 - What is clearly prohibited is verbally responding across the prayer to another person — as in the well-known ḥadīth of Mu'āwiyah ibn al-Ḥakam, who was rebuked for saying yarḥamuk Allāh ﷺ to someone who sneezed during prayer:

Talking to people is not fitting during this prayer; it consists only of glorifying Allāh, declaring His greatness, and recitation of the Qur'ān. Ṣaḥīḥ Muslim, no. 537a.

- **Wa Sallama Taslīman Kathīra**, Sallama (peace) means safety from every harm.
 - Shaykh al-‘Uthaymīn notes the whole sentence is grammatically a jumlah khabariyyah (a declarative, informational sentence), yet its intended meaning is not information but du‘ā’ — an implicit request to Allāh ﷺ to send praise, protection, and peace upon the Prophet ﷺ, phrased declaratively rather than as an explicit command.
- Shaykh al-‘Uthaymīn advises any addition to this matter is flexible: whatever additional dhikr is said (subḥān Allāh, alḥamdulillāh, or otherwise) is acceptable; the only essential element is the repetition of the takbīr itself between them.

Recitation

25.12

- Al-Fātiḥah is recited aloud in both rak‘ahs, followed by a sūrah, also aloud, as narrated from the Prophet ﷺ. Two authentic patterns are established:
 - **Sūrat al-A‘lā in the first rak‘ah, Sūrat al-Ghāshiyah in the second** — narrated in Ṣaḥīḥ Muslim, no. 891.
 - **Sūrat Qāf in the first rak‘ah, Sūrat al-Qamar in the second** — also an established sunnah from the same authority.
- Reciting **aloud** in the ‘Īd prayer follows the general sunnah of every ṣalāt al-jāmi‘ah — not 'congregational prayer' in the sense of the five daily prayers, but the public ritual prayers held outside them: ‘Īd, Jumu‘ah, ṣalāt al-Kusūf (the eclipse prayer), and ṣalāt al-Istisqā’ (the rain prayer), as evidenced by the Prophet's ﷺ practice of reciting aloud in each.
- On mixing the two recitation patterns: the imām is encouraged to revive the less common Qāf/al-Qamar pattern periodically so people remain aware of it, but should use judgement (a well-established, trusted senior scholar reviving a lesser-known sunnah will typically be met with appreciation) accounting for weather and for occasions like ‘Īd al-Aḍḥā, where a shorter prayer allows people to proceed promptly to the day's rites.

Two Khuṭbahs

25.13

- The consensus among all four schools is that the ʿĪd khuṭbah consists of two parts, resting on a ḥadīth of Jābir ibn ʿAbdillāh in Ibn Mājah.
 - Shaykh al-ʿUthaymīn (in agreement with earlier scholars including al-Būṣīrī) considers this ḥadīth weak, though not universally rejected as fabricated — the textual case is genuinely disputed rather than settled either way.
- Beyond the textual weakness, he offers a second argument: the well-known additional address (authentically established in Bukhāri and Muslim) the Prophet ﷺ gave specifically to the women after the main khutbah is not, in his view, a second khutbah of the ʿĪd sermon itself, but a separate address to a separate audience — conflated over time into the idea of 'two khuṭbahs.'
 - On this reading, the default position (a single khuṭbah, as with any sermon lacking specific evidence for a second) should stand for ʿĪd, as it does in the class's view, for the khuṭbah of ʿArafah on Ḥajj — each occasion assessed on its own evidence rather than by analogy to Jumuʿah, where two khuṭbahs are separately established.
- Procedurally, the khuṭbah need not be delivered by the same person who led the prayer, exactly as covered previously regarding Jumuʿah; roles may be split if there is a valid reason.

Silence

25.13

- Imām al-Ḥajjāwī's phrase '*like the two khuṭbahs of Jumu‘ah*' raises the question of whether the same rulings apply — specifically, whether it is obligatory to attend and to remain silent, as it is for Jumu‘ah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَدَرُّوا الْبَيْعَ

Believers, when the call to prayer is made on the day of congregation, hurry towards the reminder of Allāh and leave off your trading. Sūrat al-Jumu‘ah, 62:9

- This obligation to attend Jumu‘ah has a direct textual basis; no equivalent command exists for ‘Īd. Shaykh al-‘Uthaymīn therefore holds that attending the ‘Īd khuṭbah is not obligatory — one may leave immediately after the prayer if he wishes, though staying is better — citing:

إِنَّا نَخْطُبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ، وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ

We shall deliver the sermon; whoever likes to sit for it may sit, and whoever likes to go may go.

- Some Ḥanābilah nonetheless held that, once present, one must remain silent exactly as in Jumu‘ah — since Imām al-Ḥajjāwī's '*like the two khuṭbahs of Jumu‘ah*' was taken to import that rule.
- Shaykh al-‘Uthaymīn adds an important qualification regardless of this dispute: if a person's talking would disturb others who are trying to listen, then staying quiet becomes obligatory on that separate basis — **the general prohibition on disturbing fellow worshippers, not any specific rule tied to the khuṭbah's status.**

Takbīr in the khuṭbah

25.13

- Imām al-Ḥajjāwī's specifies opening the first khuṭbah with nine takbīrs and the second with seven, said consecutively before continuing into the ḥamd and ṣalāh upon the Prophet ﷺ (some versions reverse the order, beginning with ḥamd then takbīr — the matter is flexible)

He [the Prophet ﷺ] used to open the first [khuṭbah] with nine takbīrs and the second with seven.

Muṣannaḥ 'Abd al-Razzāq, nos. 5672–5673; Sunan al-Bayhaqī, no. 6286

- The dalīl (textual evidence) is weak
 - Shaykh al-ʿUthaymīn weighs in with taʿlīl (the underlying logical reasoning): the first khuṭbah is generally longer, hence more takbīrs; the numbers nine and seven both keep to odd (witr) counts; and ʿĪd is generally a day saturated with takbīr —

وَلْتَكْبِرُوا لِلَّهِ عَلَىٰ مَا هَدَانَا

...and that you may glorify Allāh for having guided you. Sūrat al-Baqarah, 2:185

- Other scholars held that no special takbīrs open the khuṭbah at all — it simply begins with the standard ḥamd, as any khuṭbah does, e.g.:
 - Alḥamdulillāhi kathīra, waʿllāhu akbaru kabīra — combining the customary praise with the takbīr theme in the same opening, satisfying both without a distinct block of extra takbīrs.
- Class position: no special extra takbīrs open the ʿĪd khuṭbah — where takbīr is due (the extra takbīrāt of the prayer itself, or the general takbīr of the ʿĪd days), it is given fully and without reservation; where it is not textually established, it is not added.

Bid‘ah

25.13

- Shaykh al-‘Uthaymīn doesn’t class the nine/seven takbīr practice as bid‘ah, despite the weak evidence, because a ta‘līl and a general principle (the day being one of takbīr) both support it. Some scholars make a distinction with regards to Bid‘ah;
 - **Bid‘ah al-maḥḍī (pure innovation)**: an act with no basis whatsoever in evidence, timing, form, or number — entirely fabricated.
 - **Bid‘ah idāfiyyah (supplementary/relative innovation)**: an act that is itself an established form of worship or permissible practice, but to which a specific, unevidenced restriction of time, place, or manner has been added — such as an imām insisting a general du‘ā’ be made for exactly five minutes after every Jumu‘ah, though du‘ā’ itself, and Friday as a time of du‘ā’, are both well established.
- Other scholars avoid this, as it can be used to justify practices that ought simply to be called bid‘ah. A child's birthday is given as an example of something closer to bid‘ah idāfiyyah, though without even religious intent behind it in most cases — the underlying principle that singling out a specific day is not inherently objectionable as the Prophet's ﷺ own practice of fasting on Mondays specifically because it was the day of his birth:

That is a day on which I was born. Ṣaḥīḥ Muslim, no. 1162e.

- This does not make marking a birthday religiously required or even necessarily advisable, but it does show that specifying a day for a reason is not, by itself, a fabricated or objectionable idea.

The Content of the 'Īd al-Fiṭr Khuṭbah

25.13

- Imām al-Ḥajjāwī's instructs the khaṭīb to encourage charity in the Fiṭr khuṭbah and explain what is to be given — referring specifically to ṣadaqat al-fiṭr (zakāt al-fiṭr), an obligatory payment given in food rather than money, its type, quantity, and quality all needing explanation (only good-quality food may be given, never spoiled, damp, or moth-eaten grain).
- Shaykh al-ʿUthaymīn disagrees with placing this reminder in the 'Īd khuṭbah itself, since by that point it is already too late for the payment to count as zakāh:

مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ

Whoever pays it before the ['Īd] prayer, it is an accepted zakāh; whoever pays it after the prayer, it is [only] a ṣadaqah like other charitable gifts. Ṣaḥīḥ ḥadīth of Ibn ʿAbbās

- Since the deadline for zakāt al-fiṭr is before the 'Īd prayer, reminding people about it during the khuṭbah that follows the prayer serves no purpose — the correct timing for that reminder is the last Jumuʿah khuṭbah before 'Īd.
- The proper content of the 'Īd al-Fiṭr khuṭbah itself, in his view, should instead clarify the consequence of having missed the deadline: any payment made now counts only as general ṣadaqah, not as the obligatory zakāt al-fiṭr.

‘Īd al-Adḥā Khuṭbah

25.13

- Here Shaykh al-‘Uthaymīn agrees with Imām al-Ḥajjāwī: encouraging the uḍḥiyah (sacrifice) and explaining its rulings is exactly the right content for this khuṭbah, since the timing is directly relevant. The khaṭīb is expected to cover, at minimum: the ruling (sunnah or obligatory, and upon whom), the permitted animal types, their required ages, and physical condition.
- Age is determined practically by dentition — the thaniyyah stage is recognised by the visible development and relative lengthening of the animal's upper teeth, a method well known to farmers and herders.

Do not slaughter except a fully mature (musinnahمسِنَّة) animal, unless it is difficult for you, in which case slaughter a jadha‘ah of the sheep. Ṣaḥīḥ Muslim, no. 1963.

- The majority of scholars treat this ḥadīth as establishing musinnah (thaniyyah) as the default recommended standard, with jadha‘ah as a permitted concession where a musinnah animal cannot be found — meaning either fulfils the obligation. Shaykh al-‘Uthaymīn notes, with some evident exasperation, that the Ṣāḥirī (literalist) school took the ḥadīth's wording so strictly as to reject jadha‘ah as valid at all except where a musinnah is genuinely unavailable, refusing to read 'unless it is difficult' as anything but a literal precondition, a position he calls one of the Ṣāḥiriyyah's characteristic gharā‘ib (oddities).
- Finally, the khuṭbah should clarify the time period for the uḍḥiyah: from directly after the ‘Īd prayer until the end of the days of tashrīq — the 11th, 12th, and 13th of Dhū’l-Ḥijjah — making, together with the day of ‘Īd itself (the 10th), four days in total, the most correct and authenticated position (against the common misconception that the period is only three days).

•

Animal	Minimum required age (<u>thaniyyah</u>)	Exception (jadha'ah)
Camel (<u>ibl</u>)	Five full (lunar) years	—
Cattle (baqar)	Three full years	—
Goat (ma'iz)	One full year	—
Sheep (ḍa'n)	Majority: a full year is sufficient though not required	Jadha'ah (roughly 6–9 months) is the established sunnah and majority-accepted minimum

Ruling

25.14

الرَّوَايَةُ وَالذِّكْرُ بَيْنَهَا وَالْخُطْبَتَانِ سُنَّةٌ

Additional takbīrs, the dhikr between them, and the two khuṭbahs are a sunnah.

- The "additional" takbīrs refer to those extra to the takbīrāt that are already obligatory in the prayer: six extra in the first rakʿah and five in the second. In the first rakʿah they are additional to the rukn already present — takbīrat l-iḥrām. In the second rakʿah, since there is no rukn takbīr (only wājib ones), the zawāʿid are additional to the wājib.
- The evidence that these extra takbīrāt are only sunnah is drawn from the ḥadīth of al-mūsī fī ṣalātihi — the man who erred in his prayer and was told by the Prophet ﷺ to repeat it. In that ḥadīth, the Prophet ﷺ established only the opening takbīr as a rukn and nothing beyond it, which is evidence that the zawāʿid takbīrs — in the ʿĪd, the funeral prayer, and similar contexts — are sunnah aspects of the prayer only.

The narration of the man who erred in his prayer (al-mūsī fī ṣalātihi), in which the Prophet ﷺ told him: "Go back and pray, for you have not prayed." Ṣaḥīḥ al-Bukhārī, no. 757; Ṣaḥīḥ Muslim

- The same ruling (sunnah) applies to the dhikr recited between the additional takbīrs. This is regardless of which specific dhikr is chosen — whether it is Allāhu akbaru kabīra wa-l-ḥamdu lillāhi kathīra (the wording chosen by the Ḥanbalis here) or any other dhikr such as subḥān Allāh or al-ḥamdu lillāh. **The class position, however, is that this dhikr is not sunnah at all.**

Ruling

25.14

- The Ḥanbali position is that both khuṭbahs of the ʿĪd prayer are sunnah (the class position holds there is only one khuṭbah). Their evidence is that the Prophet ﷺ gave a concession to those attending the ʿĪd prayer, allowing them to leave before the khuṭbah, which they took to mean the khuṭbah cannot be obligatory.

The Prophet ﷺ gave those who had prayed the ʿĪd prayer the choice of staying to hear the khuṭbah or leaving. Ṣaḥīḥ Ibn Khuzaymah, no. 1462; Sunan al-Bayhaqī, 3/301;

- Shaykh al-ʿUthaymīn considers this a weak argument. A concession releasing particular individuals from attendance does not establish that the khuṭbah itself is not obligatory — it is possible the Prophet ﷺ permitted certain people to leave due to some necessity he observed, without that undermining the underlying obligation.
- He adds that, especially in the Prophet's ﷺ time, virtually no one would leave such a gathering except out of genuine necessity, since the ʿĪd assembly is a rare and significant congregation with an accompanying reminder and admonition. Had someone argued that the khuṭbah (or khuṭbahs) is actually obligatory, this would have been a reasonably weighty position — though Shaykh al-ʿUthaymīn himself still holds that it is sunnah, just not on the basis of the Ḥanbalis' argument.

Nafl prayer

25.14

وَيُكْرَهُ التَّنَقُّلُ قَبْلَ الصَّلَاةِ وَبَعْدَهَا فِي مَوْضِعِهَا

It is disliked to offer any supererogatory prayer before or after the 'Īd prayer in its location.

- The Ḥanbali position holds it is disliked (makrūh) to pray nafl in the muṣalla itself before or after the 'Īd prayer — for both the imām and the followers. This dislike is tied specifically to the location where the prayer is offered (i.e., an outdoor muṣalla); praying nafl at home before or after the 'Īd prayer is unaffected and not disliked.
- Their evidence is the ḥadīth that the Prophet ﷺ went out to the muṣalla, prayed the two units of the 'Īd prayer, and prayed nothing before or after it.

The Prophet ﷺ went out on the day of 'Īd and prayed two rak'ahs, praying nothing before or after them. Ṣaḥīḥ al-Bukhārī, no. 964; Ṣaḥīḥ Muslim, no. 884a.

- Shaykh al-ʿUthaymīn questions this evidence. The Prophet ﷺ behaved the same way for Jumuʿah — arriving, praying with the people, and leaving, while praying his sunnah at home — yet no one holds that praying nafl before or after Jumuʿah in the masjid is disliked.
- More fundamentally, he argues that the Prophet's ﷺ simply not doing something does not by itself establish that the act is disliked. Karāhah is an actual legal ruling (ḥukm sharʿī) requiring a genuine prohibitive text — either general (e.g., "every innovation is misguidance") or specific to the act — and no such prohibition exists here regarding nafl before or after the 'Īd prayer.

Unrestricted

25.14

- Some scholars go further, holding that praying nafl in the muṣalla before or after the ʿĪd prayer is not disliked at all, citing the general permissibility of voluntary prayer at all non-prohibited times, and the Ḍuḥā period being an especially virtuous time for prayer, along with general encouragement to pray nafl abundantly:

عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ

"Make frequent prostrations before Allāh." Ṣaḥīḥ Muslim, no. 488.

فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

The Prophet ﷺ to Rabīʿah ibn Kaʿb al-Aslamī, who asked to accompany him in Paradise:

"Then help me to achieve this for you by devoting yourself often to prostration." Ṣaḥīḥ Muslim, no. 489.

- This view — that there is no karāhah at all — is the official position of Imām al-Shāfiʿī's madh-hab as recorded in Al-Umm (2/499), and it is the position Shaykh al-ʿUthaymīn adopts.
- Shaykh al-ʿUthaymīn notes it is preferable for people to spend the time before the prayer occupied with takbīr rather than nafl, but this is a matter of what is better (afḍal), comparing it only to unrestricted general nafl, not a statement of karāhah.

Taḥiyyat' l-masjid:

25.14

- He also raises the case of taḥiyyat' l-masjid: a minimum two-unit prayer offered whenever one enters a masjid and no other prayer already fulfils that role. If the muṣalla of the 'Īd carries the ruling of a masjid, then many scholars regard this prayer as strongly recommended or even obligatory
- Shaykh al-ʿUthaymīn argues that the muṣalla used for the 'Īd prayer carries the ruling of a masjid, even though it is an open outdoor area. His evidence is that the Prophet ﷺ ordered women — including menstruating women — to attend the 'Īd prayer, but instructed the menstruating women to remain to the side, away from the main prayer area. This is a restriction characteristic only of a masjid; in an ordinary place of prayer (a muṣalla in the general sense, such as a corner of one's home), a menstruating woman may sit without any such restriction.

The Prophet ﷺ commanded women, including menstruating women, to come out to the 'Īd prayer, with menstruating women kept apart from the main prayer area. Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim

- This position is stated explicitly by later Ḥanbali jurists:

مُصَلَّى الْعِيدِ مَسْجِدٌ لَا مُصَلَّى الْجَنَائِزِ

"The muṣalla of the 'Īd is a masjid; the muṣalla of the funeral prayer is not." Ibn al-Najjār.

- Shaykh al-ʿUthaymīn explains that the janāzah muṣalla is excluded because it is rarely treated as a place of prayer in its own right (there is no sajdah performed there as a matter of course) and is typically located beside the graveyard.

Missed prayer

25.14

وَيُسَنُّ لِمَنْ فَاتَتْهُ أَوْ بَعْضُهَا قَضَاؤُهَا عَلَى صِفَتِهَا

It is sunnah for one who has missed it, or part of it, to make it up in the same manner.

- According to the madh-hab, whoever misses the 'Īd prayer entirely, or misses part of it, should make it up in the same form as it was originally prayed — including the additional takbīrs — though there is no sin in not doing so, since this is only a sunnah, not an obligation.
- This **does not contradict** the earlier ruling that the 'Īd prayer is a communal obligation (**farḍ kifāyah**): once the community has fulfilled the communal obligation, it is lifted, and any individual who missed it is only recommended, not obligated, to make it up, the Ḥanbalis cite the following:

"He who forgets a prayer, or sleeps through it, its expiation is that he should observe it when he remembers it." Ṣaḥīḥ al-Bukhārī, no. 597; Ṣaḥīḥ Muslim, no. 684a.

"Pray whatever you are able to catch, and complete whatever you have missed." Ṣaḥīḥ Muslim, no. 602; Ṣaḥīḥ al-Bukhārī, no. 636.

- Shaykh al-ʿUthaymīn questions this evidence: both ḥadīths concern obligatory prayers missed by an individual, whereas the 'Īd prayer is not an individual obligation but a public, communal act.
- If a person misses such a public prayer, there is nothing individual for them to "make up" unless specific evidence establishes it.
 - This is analogous to Jumu'ah: a person who misses Jumu'ah does not make up Jumu'ah — he simply prays Ṣaḥr, the obligatory prayer of that time.

The Takbīr of ‘Īd

25.15

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

*Allāh is the Greatest, Allāh is the Greatest, there is nothing worthy of worship except Allāh;
Allāh is the Greatest, Allāh is the Greatest, and to Allāh all praise is due.*

- There are two approaches to the takbīr مطلق/مقيد :

Type	Description
Takbīr al-muṭlaq (unrestricted)	Not tied to any specific time, place, or formula — organic, to be said whenever the moment calls for greater remembrance or gratitude
Takbīr al-muqayyad (restricted)	Tied specifically to the end of the five daily prayers (to be covered in the following lesson)

- The unrestricted takbīr for ‘Īd al-Fiṭr and ‘Īd al-Aḍḥa begins from Maghrib on the night before ‘Īd, as per the statement of Allāh ﷺ:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"...He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful." Sūrat al-Baqarah, 2:185.

- The completion of the prescribed period (the ‘iddah, i.e., the fasting month) occurs as soon as the sun sets on the last day of Ramaḍān — either because thirty days have been completed, or because the new moon has been sighted.
- From that Maghrib onward, one begins takbīr for ‘Īd al-Fiṭr, continuing until the imām establishes the ‘Īd prayer (recalling there is no adhān or iqāmah for it).

Manner of Reciting the Takbīr

25.15

- The author does not specify whether the takbīr should be said aloud, quietly, or in unison.
- Shaykh al-‘Uthaymīn's view is that the sunnah is to say it **aloud**, as an expression (ish‘ār) of the ritual significance of the occasion — with the exception of **women, who should recite it quietly** unless no men are present, in which case they may recite it aloud.
- Ustādh notes his own reservations about this last point, without disputing the underlying principle that a woman's voice can be a source of fitnah in public and must be treated with care — a position the majority of scholars hold, which is why public recitation or singing by women is generally not permitted, though it remains fine among women themselves.
 - But should this concern extend to takbīr recited collectively and loudly by many women together (for example, in the back of a muṣalla or in a car as a family), since a chorus of voices does not carry the individual, potentially seductive quality that is the basis (‘illah) for the restriction on a lone woman's voice.
 - The class position is that women reciting takbīr together as a group, drowned out among many voices, is not problematic, whereas an individual woman reciting on her own in public should follow the position stated by the fuqahā’.

Restricted

25.15

وَفِي ذِي الْحِجَّةِ أَكَدٌ فِي فِطْرٍ

[Unrestricted takbīr is a sunnah] being more emphasised in 'Īd al-Fiṭr, and throughout the first ten days of Dhu'l-Hijjah.

- Takbīr al-muṭlaq is more emphasised in 'Īd al-Fiṭr than in 'Īd al-Aḍḥa because it is directly specified by the Qur'ān (Sūrat al-Baqarah 2:185), which takes precedence over the more general legislation for 'Īd al-Aḍḥa found in Sūrat al-Ḥajj:

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ

"Celebrate God's name, on specified days, over the livestock He has provided for them." 22:28.

- Shaykh al-'Uthaymīn notes that some scholars argued the reverse — that 'Īd al-Aḍḥa should be considered more emphasised — for two reasons:
 - 1- there is no scholarly dispute over the takbīr of 'Īd al-Aḍḥa, whereas some differed over the precise timing of 'Īd al-Fiṭr's takbīr;
 - 2- 'Īd al-Aḍḥa has an additional, well-established restricted takbīr (takbīr al-muqayyad) following the prayers for several days afterward, which 'Īd al-Fiṭr lacks.
- Shaykh al-'Uthaymīn's own conclusion is that each is more emphasised than the other from a different angle:
 - 'Īd al-Fiṭr from the Qur'ānic-specificity angle
 - 'Īd al-Aḍḥa from the angle of sustained sunnah practice.

Talbiyah or takbīr

25.15

- The sunnah of takbīr throughout the first ten days of Dhu 'l-Ḥijjah is established from the general ḥadīth on the virtue of righteous deeds and remember Allāh's ﷺ name in these days:

So they may obtain the benefits 'in store' for them,¹ and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor. Sūrat al-Ḥajj 22:28.

- Some may say that the dhikr mentioned in Sūrat al-Ḥajj is general and not specifically takbīr, Shaykh al-ʿUthaymīn responds with the practice of the Companions. Anas (raḍiy Allāhu ʿanhu), asked what the Companions did travelling from Minā to ʿArafah, reported that some recited talbiyah and others recited takbīr, with neither objected to by the Prophet ﷺ:

"Some of us used to recite talbiyah and it was not objected to, and others used to recite takbīr and it was not objected to." Ṣaḥīḥ al-Bukhārī,

- Further support is drawn from the well-known practice of Abū Hurayrah and ʿAbdullāh ibn ʿUmar (raḍiy Allāhu ʿanhumā), who would make takbīr in the marketplaces during these days, with others following their lead.

Sacrificial animal

25.15

- On whether this takbīr requires one to actually possess a sacrificial animal — since Sūrat al-Ḥajj 22:28 ties the dhikr to livestock Allāh ﷺ has provided — some scholars (as noted in al-Rawḍ al-Murbi‘) held that a person who cannot afford an animal is not obligated in this sunnah.
- Shaykh al-‘Uthaymīn states that the more well-known Ḥanbali position is that the takbīr remains a sunnah regardless of whether one has seen or owns the animal, since the gratitude and dhikr of these days stands independently as an act of worship.

Post prayer

25.16

- A question arises once the takbīr al-muqayyad (the restricted takbīr following the prayer) is established: does it take priority over the standard post-prayer adhkār (istighfār, Allāhumma anta al-salām wa minka al-salām, āyat al-Kursī, etc.), or vice versa?
 - Some scholars held that the takbīr should be said first, as soon as the imām turns around, citing this as the prevailing practice among Muslims generally, along with the ḥadīth of ‘Abdullāh ibn ‘Abbās, who identified that the prayer had ended because he heard the takbīr.
- Shaykh al-‘Uthaymīn's view is that the correct position is that istighfār and Allāhumma anta al-salām wa minka al-salām should be given precedence, since they are properly connected to the prayer itself, correcting its inevitable deficiencies, whereas the takbīr is only as connected to the prayer as the general adhkār that follow it.
 - The muṣallī never achieves perfection in prayer, and shayṭān is especially active in attacking a person's focus during it, which is why istighfār — an acknowledgement of that imperfection — is given priority immediately after the salām.

In between

25.16

- On the majority interpretation of the ḥadīth of Ibn ʿAbbās, most scholars hold that his reference to "hearing the takbīr" was a general term covering all the adhkār recited after prayer, not takbīr specifically.
- The ḥadīth also indicate that the post-prayer adhkār were not recited in complete silence; some volume was audible to those present, which is the Ḥanbali position, though without matching the highly structured, unison recitation seen in some later traditions.
- Shaykh AE own practice, reconciling the various narrations, is to recite the adhkār with some degree of audible volume (since this is what the narrations support) without raising the voice for the entirety of it, varying between quieter and more audible recitation throughout.

Restrictions

25.16

وَالْمُقَيَّدُ عَقَبَ كُلِّ فَرِيضَةٍ فِي جَمَاعَةٍ

The restricted (muqayyad) takbīr follows every obligatory prayer performed in congregation.

- The Ḥanbalis the restricted takbīr after the prayer on 'Īd days applies only under 3 conditions:

Condition	Explanation
1. Obligatory prayer	It is a sunnah only after one of the five obligatory prayers (including Jumu'ah), not after <u>nafl</u> prayers
2. Congregational (jamā'ah)	The prayer must be offered in congregation; a person praying alone (even inside the masjid, having missed the jamā'ah) does not make this takbīr
3. Adā', not qaḍā'	The prayer must be performed in its proper time; a prayer made up later (e.g. Zuḥr made up at 'Aṣr time) does not carry this takbīr, regardless of the reason for the delay

- A consequence of the second condition is that it is not specific to gender: so women praying at home would not make this takbīr but when praying in jamā'ah they would
- Shaykh al-ʿUthaymīn notes that other scholars held the opposite, more general, position: that takbīr al-muqayyad is a sunnah for absolutely every person who prays, regardless of the prayer is obligatory or voluntary, on time or made up, in congregation or alone, man or woman. A third, intermediate position held it is a sunnah restricted to obligatory prayers only, whether prayed alone or in congregation, on time or made up, but not for nafl.
- Shaykh al-ʿUthaymīn observes that none of these positions rest on a definitive text so concludes accordingly that the matter is flexible

Timing of Takbīr al-Muqayyad: Start and End Points

25.16

Period	Ḥanbali Category
Night of ʿĪd al-Fiṭr through the ʿĪd khuṭbah; first eight-plus days of Dhu'l-Ḥijjah	Takbīr al-muṭlaq only
Fajr of the Day of ʿArafah through the ʿĪd khuṭbah	Takbīr al-muṭlaq and al-muqayyad combined
Ẓuhr of Yawm al-Naḥr through sunset on the 13th of Dhu'l-Ḥijjah	Takbīr al-muqayyad only

- For the **muḥrim** (the one in iḥrām for Ḥajj), the **restricted takbīr begins from Ẓuhr on Yawm al-Naḥr** (the Day of ʿĪd al-Aḍḥa) legislated after every obligatory prayer during that period, based on the report that the Prophet ﷺ began the talbiyah following the prayer.

أَهْلَ فِي دُبْرِ الصَّلَاةِ

The Prophet ﷺ began the talbiyah following the prayer. Musnad Aḥmad

- The talbiyah continues until al-taḥallul al-awwal (the first, partial release from the state of iḥrām), which for most pilgrims occurs around the time of the stoning of Jamrat al-ʿAqabah on the morning of the 10th; once this occurs, the talbiyah ends and is replaced by takbīr, which is why the muḥrim's takbīr begins specifically from Ẓuhr onward — the first obligatory congregational prayer after that release.
- For everyone else (non-Ḥajj), the restricted takbīr begins from Fajr on the Day of ʿArafah (the 9th of Dhu'l-Ḥijjah) and continues, after every obligatory congregational prayer, until the sun sets on the 13th (the last day of Ayyām al-Tashrīq) — 23 obligatory prayers in total for a person at home.

Two categories

25.16

- Shaykh al-‘Uthaymīn argues there is no period in which only takbīr al-muqayyad applies, the unrestricted takbīr continues throughout the Days of Tashrīq as well, not just up to the start of the ‘Īd prayer. His evidence is the Qur’ānic command to remember Allāh ﷺ on "the appointed days" and the ḥadīth describing these days as days of eating, drinking, and the dhikr of Allāh ﷺ generally;

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

"And remember Allāh during the appointed days." Sūrat al-Baqarah, 2:203.

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ

"The Days of Tashrīq are days of eating, drinking, and the remembrance of Allāh." Ṣaḥīḥ Muslim

- On this basis, Shaykh al-‘Uthaymīn holds there are only two categories, not three: a period of takbīr al-muṭlaq only, and a period combining muṭlaq and muqayyad together — with the combined period extending from Fajr on the Day of ‘Arafah all the way to sunset on the 13th of Dhu’l-Ḥijjah, rather than ending once the ‘Īd prayer begins

Framework	Muṭlaq only	Muṭlaq + Muqayyad combined	Muqayyad only
Ḥanbali madh-hab	Night of ‘Īd al-Fiṭr to khuṭbah; first days of Dhu’l-Ḥijjah to Fajr of ‘Arafah	Fajr of ‘Arafah to the ‘Īd khuṭbah	Zuḥr of Yawm al-Naḥr to 13th Dhu’l-Ḥijjah
Shaykh al-‘Uthaymīn	Night of ‘Īd al-Fiṭr to ‘Īd prayer; first eight days of Dhu’l-Ḥijjah	Fajr of the Day of ‘Arafah through sunset on the 13th of Dhu’l-Ḥijjah	(no such category)

Takbīr Timeline — Ḥanbalī Madhhab

Which category of takbīr applies, by period, from ‘Īd al-Fiṭr through the end of the days of Tashrīq

Night & morning of ‘Īd al-Fiṭr



Dhū’l-Ḥijjah

1st - 8th:
first eight-plus days

Fajr 9th (‘Arafah) -
‘Īd khuṭbah, 10th

Ṣuḥr 10th (Yawm al-Naḥr) -
sunset 13th



Takbīr During Dhū’l-Ḥijjah — Two Positions Compared

Ḥanbalī madh-hab vs. Shaykh al-‘Uthaymīn, aligned on the same days of Dhū’l-Ḥijjah

☒ Both agree: night & morning of ‘Īd al-Fiṭr through the ‘Īd prayer/khuṭbah — Takbīr al-muṭṭlaq only

Ḥanbalī madh-hab

1st - Fajr of ‘Arafah (9th):
first days of Dhū’l-Ḥijjah

Fajr 9th - ‘Īd
khuṭbah, 10th

Ṣuḥr 10th (Yawm al-Naḥr) - 13th



Shaykh al-‘Uthaymīn

1st - 8th:
first eight days of Dhū’l-Ḥijjah

Fajr of ‘Arafah (9th) - sunset on the 13th



● Divergence: after Ṣuḥr on Yawm al-Naḥr (10th), the Ḥanbalī madh-hab moves to muqayyad-only — al-‘Uthaymīn holds that no such standalone category exists and keeps takbīr combined through sunset on the 13th.

The Days of Dhu'l-Hijjah

25.16

- The 9th of Dhu'l-Hijjah, the Day of 'Arafah, is described as the day on which Allāh ﷺ frees the greatest number of people from the Fire and accepts the du'ā' of the believers; the standing at 'Arafah defines the Hajj itself. For those not performing Hajj, fasting this day expiates two years of sins.

Fasting the Day of 'Arafah expiates the sins of the past year and the coming year. Sunan Ibn Mājah, no. 1730 (graded ṣaḥīḥ).

- The 10th of Dhu'l-Hijjah, Yawm al-Naḥr (the Day of Sacrifice) and to everyone else as 'Īd al-Aḍḥa, is regarded by Ibn Taymiyyah as the single best day of the year, since it gathers together the greatest concentration of major acts of worship of any day: the morning standing at Muzdalifah, the return to Minā, the stoning of the Jamarāt, the sacrifice, the cutting of the hair, and the ṭawāf and sa'ī of ifāḍah, alongside the continuing talbiyah and takbīr.
- The days that follow — the 11th, 12th, and 13th of Dhu'l-Hijjah — are Ayyām al-Tashrīq, named for the traditional practice of slicing the abundant sacrificial meat into strips and drying it in the sun so it would keep. The Prophet ﷺ described these days as days of eating, drinking, and remembrance of Allāh ﷻ which is why, together with the 10th, this period is sometimes called the "Big 'Īd" — effectively four days of continuous celebration.

Forgetting

25.17

- Ḥanbalis advise that a person who forgets the restricted takbīr after prayer is that he should make it up as soon as he remembers, unless one of three things has occurred: he has broken his wuḍū', he has left the masjid, or **a long interval has passed (this third condition is Shaykh al-ʿUthaymīn's own addition, understood rather than stated explicitly by the author)**
- Shaykh al-ʿUthaymīn questions the first two conditions as stated by the Ḥanbalis. On **breaking wuḍū'**, the Ḥanbali reasoning is that this cancels the takbīr just as it would cancel the ability to build further onto the prayer (e.g. via sajdāt al-sahw). Shaykh al-ʿUthaymīn responds that this analogy fails: purification is a precondition for prayer itself, but not for dhikr or duʿā
- On **leaving the masjid**, the Ḥanbali reasoning is that the location and moment for this dhikr was tied to sitting after the prayer; once a person leaves, the opportunity is gone. Shaykh al-ʿUthaymīn again disagrees, arguing that what actually cancels the takbīr is the length of time elapsed (tūl al-makth), not the act of leaving the masjid itself
 - Just as a person who, having missed an obligation within the prayer itself (e.g. a takbīr before rukū'), remembers a short while later and is still permitted to correct it with sajdāt al-sahw
- His conclusion (al-qawl al-rājiḥ) is that the missed takbīr al-muqayyad should be made up as soon as remembered, regardless of whether wuḍū' has been broken or the masjid has been left, provided the delay is within a reasonable window (5–15 minutes)

Wording

25.17

وَلَا يُسَنُّ عَقِبَ صَلَاةِ عِيدٍ

It is not a sunnah [to offer this restricted takbīr] after the ‘Īd prayer.

- This is a position on which most scholars agree. The reasoning is that this moment calls for focus and quiet, for the imāms khuṭbah
- Also there is no narration from the Prophet ﷺ or the Companions that takbīr was made specifically after the ‘Īd prayer in this restricted sense

Approach	Pattern
1st view	Takbīr said twice each time (shaf’): Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh, wa-Allāhu akbar, Allāhu akbar, wa lillāhi al-ḥamd — treating each phrase (2 takbīrs + tahlīl, 2 takbīrs + taḥmīd) as complete in itself
2nd view	Takbīr said three times each time (witr): Allāhu akbar ×3, lā ilāha illa Allāh, wa-Allāhu akbar ×3, wa lillāhi al-ḥamd — treating each of the four phrases (2 takbīr-clusters, tahlīl, taḥmīd) as an individual, separately-odd unit
3rd view	Witr the first time, shaf’ the second: Allāhu akbar ×3, lā ilāha illa Allāh, Allāhu akbar ×2, wa lillāhi al-ḥamd — treating the whole phrase as one genus (jins wāḥid), so the total (3+1+2 = 6, or reckoned differently, is odd as a whole)

- Shaykh al-‘Uthaymīn preferred wording (in the absence of a definitive text and therefore flexible issue);

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Post-‘Īd Congratulatory Phrases

25.17

- The Ḥanbali position that there is no problem in the phrases, though there is no specific recommendation in people greeting one another on ‘Īd with phrases such as taqabbal Allāhu minnā wa minkum ("may Allāh accept it from us and from you"), ‘Īd mubārak, or taqabbal Allāhu ṣiyāmakum wa qiyāmakum ("may Allāh accept your fasting and your night prayer").

فَكَانُوا إِذَا رَجَعُوا يَقُولُ بَعْضُهُمْ لِبَعْضٍ: تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

When the Companions returned from the ‘Īd prayer, they would say to one another, "May Allāh accept it from us and from you." Reported via Muḥammad ibn Ziyād from Abū Umāmah al-Bāhilī and other Companions; narrated by al-Ṭabarānī

- This practice has not been narrated from the Prophet ﷺ himself, only from the Companions so is permitted as it was never objected to and has no inherent problematic content.
- Shaykh AE Ustādh extends this same leniency to physically greeting one another on ‘Īd (a handshake or brief embrace) as a general congratulatory custom, while cautioning against turning it into an elaborate, ritualised routine (e.g. an insisted-upon three-part hug sequence), which was likewise never the practice of the Prophet ﷺ.

Ta' rīf

25.17

- In Al-Rawḍ al-Murbi' further there is a discussion about the practice of ta' rīf — gathering in the masājid of the major cities on the evening of the Day of 'Arafah to make dhikr and du'ā' — attributing its origin to 'Abdullāh ibn 'Abbās and 'Amr ibn Ḥurayth.
- Shaykh al-'Uthaymīn firmly is very much against this, holding that this practice is in fact an innovation. Even granting the narration from Ibn 'Abbās as authentic, he argues it describes a private, family-specific act — Ibn 'Abbās gathering his own household to make du'ā' together near sunset while fasting, not a public, organised communal gathering:
- Shaykh AE discusses that **the class position departs from Shaykh al-'Uthaymīn's conclusion here, siding with the broader scholarly view (though a minority) that treats this as having a general basis — the excellence of the time itself, the acceptance of a fasting person's du'ā', and the special virtue of the moment before Maghrib — provided it is NOT organised, publicised, or treated as an established ritual with its own specific form.**
 - An individual or family choosing to spend that time in du'ā' and dhikr, without formally badging it as "ta' rīf," would be considered acceptable; making it into an announced, structured communal event is where it crosses into bid'ah.

Modified text

It is an ~~communal~~ individual obligation, and one that the Leader (Imām) will wage war over if a people abandon it. Its time is that of the Ḍuḥa Prayer, and it ends at zawāl. If one doesn't know that it's 'Īd until after this time, they pray it the next day. It is a Sunnah to:

- perform it outside in an open area
- to pray the 'Īd al-Aḍḥa prayer at an earlier time, and the opposite for the Fiṭr prayer
- to eat before the Fiṭr prayer, and to eat after the Aḍḥa prayer if offering a sacrifice

It is disliked to perform it in the Mosque unless there is legal excuse.

It is a Sunnah for those praying to leave early for it after the Fajr prayer, walking, whilst the Imām should delay his arrival until the time of prayer itself – all presenting themselves in the very best of fashion ~~other than for the one performing i'tikāf who arrives in the clothes he is already wearing.~~

From its conditions is that the minimum number of attendees must be the same as for the Jumu'ah prayer and that they are all full residents. The permission of the Imām is not necessary.

It is a Sunnah to return back home via an alternate route (to the one taken earlier).

Modified text

It is offered as two units, before the khuṭbah. In the first unit, after the opening takbīr and istiftāḥ but before the ta‘awwudh and any recitation, one utters six takbīrs. In the second unit, one utters five takbīrs before any recitation. One raises their hands with every takbīr, saying:

Allāhu Akbar kabīrā, wal-ḥamdulillāhi kathīrā, wa subḥānallāhi bukratan wa aṣīlā, wa ṣallallāhu ‘alā Muḥammad al-nabiyyī wa ālihī wa sallama taslīman kathīrā (“Allāh is The

Greatest, may the most abundant praise be to Allāh, may Allāh be exalted morning and evening, and blessings and abundant peace be upon the Prophet Muhammad and his family!”), and if he wishes he can say other than that too or stay silent.

Then he recites out loud, with *Sūrat’l-A’lā* in the first unit after the *Fātiḥah* and with *Sūrat’l-Ghāshiyah* in the second. Once he exits the prayer, he gives ~~two~~ a sermon ~~like that of Jum‘ah~~, he can start the first khutbah with nine takbīrs, and the second khuṭbah with seven takbīrs. In ‘Īd’l-Fiṭr he should ~~encourage them to give charity and~~ explain how it is calculated, and in ‘Īd’l-Aḍḥa he should encourage them to offer the sacrifice explaining its rulings.

Additional takbīrs and dhikr between the two khuṭbahs is allowed ~~Sunnah. It is disliked to offer any supererogatory prayers before or after the ‘Īd prayer in that location. It is Sunnah to make up the prayer exactly as it is, if one misses all of it or part of it.~~

Modified text

It is a Sunnah to make unrestricted takbīr (*al-takbīr al-muṭlaq*):

- on the night before ‘Īd, being more emphasised in ‘Īd’l-Fiṭr
- all throughout the first ~~ten~~ eight days of Dhu’l-Ḥijjah

It is also a Sunnah to make the combined unrestricted takbīr (*al-takbīr al-muṭlaq*) and specified takbīr (*al-takbīr al-muqayyad*):

- after every obligatory congregational prayer from the Fajr prayer on the Day of ‘Arafah until the end of the days of Tashrīq for those not performing Ḥajj
- after the Dhuhr prayer on the Day of Naḥr until the end of the days of Tashrīq for those in iḥrām

If one forgets, he can make them up as long as ~~he has not broken his wuḍū’ or left the Masjid~~ a prolonged period of time has not passed. It is not Sunnah to offer it after the ‘Īd prayer.

~~In its dual form,~~ it is pronounced:

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar Lā ilāha illallāh, wAllāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd. (“Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest there is nothing worthy of worship except Allāh; Allāh is the Greatest, Allāh is the Greatest, and to Allah all praise is due!”)

Year 14– Classpositions/tabulated summary (1/3)

Obligation & Timing

- It is an individual obligation, and one that the Leader (*Imām*) will wage war over if a people abandon it.
- Its time is that of the Ḍuha Prayer, and it ends at *zawāl*.
- If one doesn't know that it's 'Īd until after this time, they pray it the next day.

***Sunnah*: Location, Timing & Eating**

- It is a *Sunnah* to perform it outside in an open area.
- To pray the 'Īd al-Aḍḥa prayer at an earlier time, and the opposite for the Fiṭr prayer.
- To eat before the Fiṭr prayer, and to eat after the Aḍḥa prayer if offering a sacrifice.

Disliked: Praying in the Mosque

- It is disliked to perform it in the Mosque unless there is legal excuse.

***Sunnah* Etiquette for Attendees**

- It is a *Sunnah* for those praying to leave early for it after the Fajr prayer, walking, whilst the *Imām* should delay his arrival until the time of prayer itself.
- All presenting themselves in the very best of fashion.

Year 14– Classpositions/tabulated summary (2/3)

Conditions for the Prayer

- From its conditions is that the minimum number of attendees must be the same as for the *Jumu'ah* prayer and that they are all full residents.
- The permission of the *Imām* is not necessary.

Returning Home

- It is a *Sunnah* to return back home via an alternate route (to the one taken earlier).

Acts during the *khuṭbah*

- It is offered as two units, before the *khuṭbah*.
- In the first unit, after the opening *takbīr* and *istiftāḥ* but before the ta'awwudh and any recitation, one utters six *takbīrs*.
- In the second unit, one utters five *takbīrs* before any recitation.
- One raises their hands with every *takbīr*, saying: Allāhu Akbar kabīrā, wal-ḥamdulillāhi kathīrā, wa subḥānallāhi bukratan wa aṣīlā, wa ṣallāllāhu 'alā Muḥammad al-nabiyyī wa ālihī wa sallama taslīman kathīrā (“Allāh is The Greatest, may the most abundant praise be to Allāh, may Allāh be exalted morning and evening, and blessings and abundant peace be upon the Prophet Muhammad and his family!”).
- And if he wishes he can say other than that too or stay silent

Year 14– Classpositions/tabulated summary (3/3)

Recitation & the Khuṭbahs

- Then he recites out loud, with *Sūrat’l-A’lā* in the first unit after the Fātiḥah and with *Sūrat’l-Ghāshiyah* in the second.
- Once he exits the prayer, he gives a sermon. He can start the first *khutbah* with nine *takbīrs*, and the second *khuṭbah* with seven *takbīrs*.
- In ‘Īd’l-Fiṭr he can explain how charity is calculated, and in ‘Īd’l-Aḍḥa he should encourage them to offer the sacrifice explaining its rulings. Additional *takbīrs*/dhikr between two *khuṭbahs* is allowed.

Takbīr al-Muṭlaq (Unrestricted)

- It is a *Sunnah* to make unrestricted *takbīr* (*al-takbīr al-muṭlaq*):
- On the night before ‘Īd, being more emphasised in ‘Īd’l-Fiṭr.
- All throughout the first eight days of Dhu’l-Ḥijjah.

Combined Takbīr (Muṭlaq + Muqayyad)

- It is also a *Sunnah* to make the combined unrestricted *takbīr* (*al-takbīr al-muṭlaq*) and specified *takbīr* (*al-takbīr al-muqayyad*):
- After every obligatory congregational prayer from the Fajr prayer on the Day of ‘Arafah until the end of the days of Tashrīq for those not performing Ḥajj.
- After the Dhuhr prayer on the Day of Naḥr until the end of the days of Tashrīq for those in *iḥrām*.

Making Up a Missed Takbīr

- If one forgets, he can make them up as long as a prolonged period of time has not passed.
- It is not *Sunnah* to offer it after the ‘Īd prayer.

Wording of the Takbīr

- It is pronounced: Allāhu Akbar, Allāhu Akbar, Allāhu Akbar Lā ilāha illallāh, wAllāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd. (“Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest there is nothing worthy of worship except Allāh; Allāh is the Greatest, Allāh is the Greatest, and to Allah all praise is due!”)