

بَابُ صَلَاةِ الْعِيدَيْنِ

Chapter: The 'Eid Prayer

وهي فَرَضٌ كفايةٌ إذا تَرَكَهَا أَهْلُ بَلَدٍ قَاتَلَهُمُ الْإِمَامُ ، وَوَقْتُهَا كَصَلَاةِ الضُّحَى وَآخِرُهُ الزَّوَالُ ، فَإِنْ لَمْ يُعْلَمْ بِالْعِيدِ إِلَّا بَعْدَهُ صَلَّوْا مِنَ الْغَدِ ، وَتُسَنُّ فِي صَحْرَاءَ ، وَتَقْدِمْ صَلَاةَ الْأَضْحَى وَعَكْسُهُ الْفِطْرُ ، وَأَكْلُهُ قَبْلَهَا وَعَكْسُهُ فِي الْأَضْحَى إِنْ ضَحَّى ، وَتُكْرَهُ فِي الْجَامِعِ بِلَا عُذْرٍ ، وَيُسَنُّ تَبَكُّيرُ مَأْمُومٍ إِلَيْهَا مَاشِيًا بَعْدَ الصُّبْحِ ، وَتَأْخُرُ إِمَامٍ إِلَى وَقْتِ الصَّلَاةِ عَلَى أَحْسَنِ هَيْئَةٍ إِلَّا الْمُعْتَكِفَ فِي ثِيَابٍ اعْتَكَافِهِ ، وَمَنْ شَرَطَهَا اسْتِيطَانٌ وَعَدَدُ الْجُمُعَةِ ، لَا إِذْنُ الْإِمَامِ ، وَيُسَنُّ أَنْ يَرْجِعَ مِنْ طَرِيقٍ آخَرَ ، وَيُصَلِّيْهَا رَكَعَتَيْنِ قَبْلَ الْخُطْبَةِ يُكَبِّرُ فِي الْأَوَّلَى بَعْدَ الْإِحْرَامِ وَالِاسْتِفْتَاكِحِ وَقَبْلَ التَّعَوُّذِ وَالْقِرَاءَةِ سِتًّا ، وَفِي الثَّانِيَةِ قَبْلَ الْقِرَاءَةِ حَمْسًا ، يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ ، وَيَقُولُ : " اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمْ تَسْلِيمًا كَثِيرًا ، وَإِنْ أَحَبَّ قَالَ غَيْرَ ذَلِكَ . ثُمَّ يَقْرَأُ جَهْرًا فِي الْأَوَّلَى بَعْدَ الْفَاتِحَةِ بِسَبْعٍ وَبِالْغَاشِيَةِ فِي الثَّانِيَةِ ، فَإِذَا سَلَّمَ خَطَبَ خُطْبَتَيْنِ كَخُطْبَتِي الْجُمُعَةِ يَسْتَفْتِحُ الْأَوَّلَى بِتِسْعِ تَكْبِيرَاتٍ وَالثَّانِيَةَ بِسَبْعٍ ، يَحْتُثُّهُمْ فِي الْفِطْرِ عَلَى الصَّدَقَةِ وَيُبَيِّنُ لَهُمْ مَا يُخْرِجُونَ ، وَيُرَغِّبُهُمْ فِي الْأَضْحَى فِي الْأَضْحِيَّةِ وَيُبَيِّنُ لَهُمْ حُكْمَهَا ، وَالتَّكْبِيرَاتُ الزَّوَائِدُ وَالذِّكْرُ بَيْنَهَا وَالْخُطْبَتَانِ سُنَّةٌ ، وَيُكْرَهُ التَّنْفُلُ قَبْلَ الصَّلَاةِ وَبَعْدَهَا فِي مَوْضِعِهَا ، وَيُسَنُّ لِمَنْ فَاتَتْهُ أَوْ بَعْضُهَا قَضَاؤُهَا عَلَى صِفَتِهَا ، وَيُسَنُّ التَّكْبِيرُ الْمُطْلَقُ فِي لَيْلَتَيِ الْعِيدَيْنِ ، وَفِي فِطْرِ آكَدُ ، وَفِي كُلِّ عَشْرِ ذِي الْحِجَّةِ وَالْمَقِيدُ عَقَبَ كُلِّ فَرِيضَةٍ فِي جَمَاعَةٍ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ ، وَلِلْمُحْرِمِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى عَصْرِ آخِرِ أَيَّامِ التَّشْرِيقِ ، وَإِنْ نَسِيَهِ قَضَاهُ مَا لَمْ يُحْدِثْ أَوْ يَخْرُجَ مِنَ الْمَسْجِدِ ، وَلَا يُسَنُّ عَقَبَ صَلَاةِ عِيدٍ ، وَصِفَتُهُ شَفْعًا " اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، وَلِلَّهِ الْحَمْدُ ."

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 'Eid 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 'Eid 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).

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.

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 'Eid'l-Fiṭr he should encourage them to give charity and explain how it is calculated, and in 'Eid'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 'Eid 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.

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

- on the night before 'Eid, being more emphasised in 'Eid'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 'Eid prayer.

In its dual form, it is pronounced: *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!")