

The Prophet's Guidance Regarding the `Eed Prayer

Part of the 3rd volume of the English translation on Imam Ibn Al-Qayyim's, **Zad-ul Ma`ad Fee Hadyi Khairi Al-`Ibad.**



Translation and commentary by Jalal Abualrub

Edited by Alaa Mencke

www.IslamLife.com; Info@IslamLife.com



The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to offer the `Eed Prayers in the musalla (an open area), which was located at the eastern entrance to Madinah where `Hajj caravans made camp. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never prayed the `Eed in his Masjid, except once due to rain, if the `hadeeth that reports this, collected by Abu Dawood and Ibn Majah¹, is held to be authentic. The Prophet's regular guidance was that he always offered the `Eed Prayer in the musalla².

[1] Abu Dawood and Ibn Majah collected this weak `hadeeth, Shaikh Abdul Hadi Wahbeh said to refer to Al-Albani's, Dha'eef Sunan Abu Dawood (248). In his book, Salat Al-`Eedain fee Al-Musalla Hiya As-Sunnah, Pg. 32, footnote no. 1, Al-Albani said that the chain of narration for this `hadeeth is weak, containing two unknown narrators regarding reliability in `hadeeth; also, Ibn Hajar Al-`Asqalani graded this `hadeeth as weak in, Talkhees Al-`Habeer, Pg. 144, and, Bulugh Al-Maram (2:99).

[2] For more details about Salat Al-`Eed, refer to Al-Albani's book, Salat Al-`Eedain fee Al-Musalla Hiya As-Sunnah. Al-Albani stated in this book, Pg. 20-21, that the majority of the scholars, such as and including Al-Baghawi and An-Nawawi stated that the Sunnah is to pray the `Eed Prayers in the

Continue Next Page ...

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to wear his best clothes for the `Eed Prayers. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a `hullah³ that he wore for the two `Eed Prayers and for Jumu'ah⁴. Sometimes, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore two green burds, or a red burd (a square narrow dress or cloak). We previously stated that these clothes were not plain in color, as some people thought, otherwise, this type of clothes would no longer be called a burd. To clarify, the said [type of] clothes had red (or green) stripes, like Yemeni burds; they were called 'red (or green)', as a figure of speech. There are unequivocal and authentic statements reported from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in which he forbade wearing plain red and saffron colored clothes. When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw `Abdullah Ibn (the son of) `Amr, may Allah be pleased with both of them (with `Amr and his father), wearing two red garments, he ordered him to burn

musalla. On Pg. 24-25, Al-Albani reported Imam Ash-Shafii's reiteration of the Prophet's guidance to go to the musalla to pray the `Eed Prayers, as Ibn `Hajar Al-`Asqalani reported from Ash-Shafi'i in, Fat`h Al-Bari, Shar`h Saheeh Al-Bukhari (2:450). Malik, Al-Auza`ii, Ibn Al-Mundhir, Ibn `Hazm, Ibn Taimiyyah, Ibn Qudamah, Ibn Al-`Hajj, Ash-Shaukani, As-San`ani, Siddiq `Hasan Khan, Al-`Aini, are among the scholars who reiterated this Sunnah. Ibn Al-Qayyim will soon mention several `hadeeths regarding the Prophet's practice during the `Eed Prayer. Allah willing, we will also report several more narrations regarding the `Eed Prayers towards the end of this booklet.

[3] Ibn Al-Qayyim said that the `hullah consists of an izar (loin sheet) and a ridaa (robe).

[4] There is an authentic narration leading to `Abdullah Ibn `Abbas رَضِيَ اللهُ عَنْهُ who reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore a red burdah during the `Eed Day; Al-Albani reported this in, Tamam Al-Minnah fee At-Ta`leeq `ala Fiqh As-Sunnah, Pg. 345, and said that he collected Ibn `Abbas' narration in, Silsilat Al-Ahadeeth As-Saheehah 1279.

them. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not have hated wearing red this much yet wear it himself. The evidence indicates that wearing plain red is disallowed, or at least greatly disfavored (disliked)⁵.

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to eat a few -odd numbered- dates before going to `Eed Al-Fitr Prayer⁶. When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went for `Eed Al-Adh`ha Prayer, he did not eat until he came back from the musalla; then, he would eat from the animal he slaughtered for Udh`hiyah⁷.

There is an authentic report stating that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to make ghusl (take a shower) for the two `Eeds. There are two weak `hadeeths about this practice. The first `hadeeth was collected from Abdullah Ibn `Abbas, through Jubarah Ibn Mughallis⁸. The second `hadeeth was reported from Al-Fakih Ibn Sa`d through Yusuf Ibn Khalid As-Samti⁹. Yet, `Abdullah Ibn `Umar رَضِيَ اللهُ عَنْهُ, who

[5] Muslim narrated that `Abdullah Ibn `Amr رَضِيَ اللهُ عَنْهُمَا said,

رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ تَوْبِينَ مَعْصُفَرَيْنِ فَقَالَ: "أَمَّاكَ أَمْرُكَ بِهَذَا" قُلْتُ: أَعْسَلَهُمَا قَالَ: "بَلْ أَحْرَقَهُمَا."
 'Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw me wearing two garments dyed from saffron; he said, 'Your mother ordered you to wear these?' I said, 'Should I change their dye?' He said, 'Rather, burn them.'"

[6] Saheeh Al-Bukhari.

[7] Ahmad, At-Tirmidhi and Ibn Majah collected this authentic `hadeeth from Buraidah Ibn Al-`Haseeb رَضِيَ اللهُ عَنْهُ; Shaikh Abdul Hadi Wahbeh said that Al-Albani graded this `hadeeth as saheeh (authentic), in his book, Saheeh Sunan At-Tirmidhi (1422).

[8] Shaikh Abdul Hadi Wahbeh said, "Ibn Majah collected this `hadeeth; Al-Albani graded it as being very weak; refer to, Dha`eef Sunan Ibn Majah (272)."

[9] Shaikh Abdul Hadi Wahbeh said, "Ibn Majah collected this `hadeeth; Al-Albani said that it is a fabricated `hadeeth; refer to, Dha`eef Sunan Ibn Majah (273)."

was known for his vigor regarding imitating the Sunnah, used to make ghusl before he went to the `Eed Prayer¹⁰.

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the `Eed Prayer by walking; the `anazah (a short lance like a staff) was carried before him. When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the musalla, the `anazah was placed [in the ground] in front of him when he led the prayer¹¹. During that time, the musalla was an empty space and did not contain buildings or walls. [While praying the `Eed,] he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used the lance for sutrah¹².

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to delay the `Eed Al-Fitr Prayer and hasten performing the `Eed Al-Adh`ha Prayer¹³.

[10] Shaikh Abdul Hadi Wahbeh said that Imam Malik collected this `hadeeth using an authentic chain of narration.

[11] Saheeh Al-Bukhari.

[12] As we stated in the second volume of this translation, it is necessary (wajib) for those who lead the prayers for Muslims, as well as, those praying alone, to place a sutrah in front of them. Bukhari and Muslim, with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came while tucking up his red cloak, led the people in prayer, offering two rak`aat (facing the Ka`bah), taking the short spear (or stick) as a sutrah, while praying. I saw people and animals passing in front of him beyond the stick.

[13] Sayyid Sabiq reported in, Fiqh As-Sunnah, V. 1, Pg. 410, that Ibn Qudamah said, "It is from the Sunnah to hasten praying Al-Ad`ha, to give time for slaughtering the Udh`hiyah sacrifice afterwards, and delay praying Al-Fitr, to allow giving the fitr charity (which is due before the prayer). I know of no conflict of opinion regarding this topic." Al-Albani said in, Tamam Al-Minnah fee At-Ta`leeq `ala Fiqh As-Sunnah, Pg. 348, "There is an authentic `hadeeth collected from `Abdullah Ibn Busr on this topic. `Abdullah went with the people to attend `Eed Al-Fitr or `Eed Al-Ad`ha and criticized the Imam coming late to lead the prayer, saying, 'We would have

Continue Next Page ...

`Abdullah Ibn `Umar, known for strictly following the Sunnah, used to remain in his house [on `Eed Day, after going home from praying Fajr at the Masjid], until sunrise, and then proceed to the musalla; he used to recite takbeers on the way to the musalla.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the musalla, he first offered the `Eed Prayer, without preceding it with adhan or iqamah¹⁴. They did not say, "As-Salatu Jami`ah (the congregational prayer is about to start)"¹⁵; the Sunnah does not legislate any of these statements. Upon reaching the musalla, neither the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ nor his Companions offered any prayer before or after the `Eed Prayer¹⁶.

finished by this time, during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' Abu Dawood and other collectors of `hadeeth collected this narration, which Bukhari reported without a chain of narration. Al-`Hakim, An-Nawawi and Adh-Dhahabi graded this `hadeeth as authentic. I collected it in, Irwaa Al-Ghaleel (3:101), and, Saheeh Sunan Abu Dawood (1040)."

[14] Bukhari collected this `hadeeth, from `Abdullah Ibn `Abbas رَضِيَ اللهُ عَنْهُ, and Muslim, from Jabir Ibn `Abdullah رَضِيَ اللهُ عَنْهُ.

[15] Shaikh `Irfan Abdul Qadir `Hassunah Al-`Asha said that Ibn Hajar Al-`Asqalani said in, Fat`h Al-Bari, Shar`h Saheeh Al-Bukhari (3:129), that Imam Malik said, "I heard several scholars state that there was no adhan or iqamah for Al-Fitr or Al-Adh`ha Prayers during the time of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, until our time." Shaikh `Irfan also said that Shaikh Ibn Baz, may Allah grant him His Mercy, said, "...there exists the established Texts testifying that there was no adhan, iqamah or any other statement to announce Salat Al-`Eed. Therefore, it should be known that using any statement to announce the `Eed Prayer is a bid`ah (religious innovation), no matter the statement. Allah has the best knowledge."

[16] Bukhari and Muslim collected this statement, from Abu Sa`eed Al-Khudri رَضِيَ اللهُ عَنْهُ.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered the `Eed Prayer, before the `Eed Khutbah¹⁷, by first praying two rak`ahs (for `Eed)¹⁸. He recited takbeer seven consecutive times in the first rak'ah, after the first takbeer¹⁹, pausing briefly between each takbeer. There is no specific dhikr (invocation of Allah) reported from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ between the takbeers. It was reported, by Al-Khallal, that `Abdullah Ibn Mas'ud used to recite praises and thanks to Allah²⁰ and say the salat on His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ²¹ [between takbeers].

[17] Bukhari, from Abu Sa`eed Al-Khudri رَضِيَ اللهُ عَنْهُ, and Muslim, from Jabir Ibn `Abdullah رَضِيَ اللهُ عَنْهُ. Bukhari narrated from `Abdullah Ibn `Abbas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr, `Umar and `Uthman رَضِيَ اللهُ عَنْهُمْ prayed the `Eed, before delivering the speech. Muslim reported that `Abdullah Ibn `Umar رَضِيَ اللهُ عَنْهُ said that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr and `Umar رَضِيَ اللهُ عَنْهُمَا offered the two `Eed Prayers, before the Khutbah.

[18] Bukhari and Muslim, from `Abdullah Ibn `Abbas رَضِيَ اللهُ عَنْهُ.

[19] Takbeerat Al-I`hram.

[20] By saying, "Al-`hamdu Lillah," which means, "All the thanks and praises be to Allah," and glorifying Him, by saying, "Sub`hana-Allah."

[21] As we stated in the first volume of this translation, the shortest form of the salat and salam on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, 'May Allah's praise, mercy and blessings be on him (in Arabi, *salla allahu `alaihi wa-sallam*). We should mention that during the prayer, in the tashahhud position, there is a longer form of the salat and salam on the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he taught his Companions, may Allah be pleased with them. Shaikh Abdul Hadi Wahbeh said, "There are authentic narrations reported from `Abdullah Ibn Mas'ud رَضِيَ اللهُ عَنْهُ in which he said this about the `Eed Prayer, 'Between the takbeers there is praising of Allah, the Exalted and Most Honored, and glorifying of Allah.' Al-Baihaqi collected this `hadeeth using an acceptable chain of narration; Irwa' Al-Ghaleel (3:115).'" Refer to, Tamam

Continue Next Page ...

Furthermore, `Abdullah Ibn `Umar, known for his strict following of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, used to raise his hands every time he said takbeer²².

When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished saying takbeers, he started reciting Quran, by first reading Al-Fati`hah (the first chapter in the Quran). He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then recited Surat Qaf in the first rak'ah and Al-Inshiqaq in the second rak'ah²³. Sometimes, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited Al-A`la and Al-Ghashiyah²⁴. Both were reported from him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Al-Minnah, Pg. 349-350, where Al-Albani said, "I found another narration for the statement collected from Ibn Mas'ud, when I made ta`hqqeq (analysis of `hadeeth narrations) on, Fadhl As-Salat `ala An-Naby, authored by Imam Isma`eel Al-Qhadhi, where I stated that the chain of narration leading to Ibn Mas'ud is of the `hasan (good) grade. Also, Al-`Hafidh As-Sakhawi graded this narration as authentic in, Al-Qaul Al-Badee` fee As-Salati `ala Al-`Habeeb Ash-Shafee`, Pg. 151. Refer to, Fadhl As-Salat `ala An-Naby (37-38), and, Irwaa Al-Ghaleel (642)."

[22] Shaikh Abdul Hadi Wahbeh said to refer to, Irwaa Al-Ghaleel (3:112-114). Al-Albani said in, Tamam Al-Minnah, Pg. 348-349, "The correct statement to make here, is that [raising the hands with every takbeer] is not legislated, because it was not reported from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The fact that it was reported of the practice of `Umar رَضِيَ اللهُ عَنْهُ and his son [Abdullah] رَضِيَ اللهُ عَنْهُ does not make it a part of the Sunnah ... especially since the narrations leading to them are weak. Al-Baihaqi reported this practice from `Umar, using a weak chain of narration. I could not find the narration leading to Ibn `Umar. Malik said, 'I did not hear anything regarding this topic'; refer to, Irwaa Al-Ghaleel (640)."

[23] Qaf: Surah 50 in the Quran; Al-Inshiqaq: Surah 84. Muslim collected this narration, from Abu Waqid Al-Laithi رَضِيَ اللهُ عَنْهُ.

[24] Al-A`la: Surah 87 in the Quran; Al-Ghashiyah: Surah 88. Muslim collected this narration, from An-Nu`man Ibn Basheer رَضِيَ اللهُ عَنْهُ, who said

Continue Next Page ...

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through established narrations; nothing else was reported from him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished reciting Quran [while praying `Eed], he said takbeer (said, "Allahu Akbar (Allah is the Great)") and went into the ruku` posture. After finishing the first rak'ah [then saying takbeer] and standing up from sujud, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited five consecutive takbeers, then recited Quran. Therefore, during the two rak'ahs [of `Eed] he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ first recited takbeers [seven in the first rak'ah and five in the second rak'ah], then recited Quran, then made ruku`. It was reported that he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said [seven] takbeers [in the first rak'ah], recited Quran and then made ruku`, and in the second rak'ah, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited Quran first and then said takbeers afterwards. However, this was not reported through an established chain of narration, because Muhammad Ibn Mu`awiyah An-Naisaburi, who narrated it, was accused of fabricating `hadeeth by several scholars, as Al-Baihaqi stated.

At-Tirmidhi²⁵ narrated that Katheer Ibn `Abdullah Ibn `Amr Ibn `Auf reported that, his father `Abdullah said that, his father `Amr said that during the two `Eed Prayers, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited seven takbeers in the first rak'ah, before reciting Quran, and five takbeers in the second rak'ah, before reciting Quran. At-Tirmidhi said, "I asked Muhammad [Ibn Isma'eel Al-Bukhari] about this `hadeeth and he said, 'This is the most authentic `hadeeth on this topic; I agree

that even when the `Eed fell on a Friday, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited these two Surahs (87-88) in both prayers.

[25] At-Tirmidhi and Ibn Majah collected this authentic `hadeeth; Shaikh Wahby said that Al-Albani graded it as saheeh, in his book, Saheeh Sunan Ibn Majah (1057).

with it²⁶.’ He also said that the `hadeeth collected from `Abdullah Ibn Abdul Ra'hman At-Taifi, from `Amr Ibn Shu`aib, from his father, from his grandfather, is also authentic.’”

I –Ibn Al-Qayyim- say that Bukhari was referring to a `hadeeth²⁷ wherein it is stated that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited twelve takbeers, seven in the first rak'ah and five in the second; he did not offer any other prayer either before or after [`Eed Prayers]. Ahmad [Ibn `Hanbal] said, “This is also my opinion²⁸.” As for Katheer Ibn `Abdullah Ibn `Amr, Imam Ahmad did not include his narrations in his book, Al-Musnad, stating that his `hadeeths are not worthy of being recorded. However, At-Tirmidhi sometimes graded Katheer’s narrations saheeh and sometimes `hasan²⁹. Bukhari stated that this `hadeeth³⁰ is the most authentic on this topic. He also stated that the `hadeeth collected from `Amr Ibn Shu`aib is saheeh, saying that it is also his opinion³¹; Allah has the best knowledge³².

[26] Meaning, ‘since this `hadeeth is established in my view, I make its content my stance,’ not that Imam Bukhari agrees with some hadeeths, but not with others.

[27] that Imam Ahmad collected from `Abdullah Ibn Abdul Ra'hman At-Taifi, from `Amr Ibn Shu`aib, from his father, from his grandfather

[28] This means, ‘since this `hadeeth is established in my view, I make its content my stance,’ not that Imam Ahmad agrees with some hadeeths, but not with others.

[29] Saheeh and `hasan `hadeeths are both grades of authentic `hadeeths, with saheeh being more established.

[30] This is in reference to the `hadeeth At-Tirmidhi collected from Katheer Ibn `Abdullah Ibn `Amr Ibn `Auf.

[31] That during `Eed Prayers, seven takbeers are recited in the first rak'ah, after Takbeerat Al-I'hram, and five in the second rak'ah, after reciting takbeer to stand up from sujud.

[32] We should add that Abu Dawood and Ibn Majah collected a `hadeeth from `Aishah, may Allah be pleased with her, to the same effect.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished the [`Eed] Prayer, he would stand in front of the congregation, who would remain sitting in their rows. Then he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would preach to them, advise them, give them commandments, and forbid things for them [during Khutbat Al-`Eed]. Afterwards, if he wished to send an army or an expeditionary force, he would do so; or if he wanted to give an order, he would do so³³.

There was neither a minbar (pulpit, podium) that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would stand on [to deliver the `Eed Speech], nor was Madinah's minbar transported [to the musalla]. Rather, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to deliver the speech while standing on the ground. Jabir [Ibn Abdullah] رَضِيَ اللهُ عَنْهُ said, "I attended the `Eed Prayer with Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; he first offered the prayer, and then delivered the speech, without calling adhan or iqamah. Next, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up, while leaning on Bilal رَضِيَ اللهُ عَنْهُ, and enjoined the Taqwa (fear) from Allah and ordained obeying Him. He advised people and reminded them, then went to where the women were sitting and advised them and reminded them." This `hadeeth is Muttafaqun `Alaih [Bukhari and Muslim collected it].

Abu Sa`eed Al-Khudri رَضِيَ اللهُ عَنْهُ said, "The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to Fitr and Ad`ha `Eed Prayers in the musalla. The first thing he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did was pray and then would stand before the people, who would remain sitting in their rows." Muslim [and also Bukhari³⁴] collected this `hadeeth.

[33] Bukhari collected this `hadeeth, from Abu Sa`eed Al-Khudri رَضِيَ اللهُ عَنْهُ.

[34] Actually, these were the words that Bukhari collected for this `hadeeth.

There is another narration collected from Abu Sa`eed Al-Khudri رَضِيَ اللهُ عَنْهُ, who said that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the `Eed and lead the prayer, offering two rak'ahs. After he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ended the prayer with the salam, he would mount his camel and face the congregation, who would be sitting in rows, and would encourage giving sadaqah (charity). Women would give the most charity at that time, giving away earrings, rings and other items. Afterwards, if the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wished to send an army for an expedition, he would mention it to them. Otherwise, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would go back home.

I -Ibn Al-Qayyim- always thought that there is an error in this narration. This is because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the `Eed Prayer walking, and the `anzah (short spear) would be carried before him. The only time he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ delivered the speech while sitting on his camel, was during `Eed Al-Adh`ha in Mina [in Makkah during his last `Hajj].

I found the narration in question in, Al-Musnad, collected by Baqi Ibn Makhlad, a scholar of `hadeeth. Baqi collected this `hadeeth from Abu Bakr Ibn Abi Shaibah, from Abdullah Ibn Numair, from Dawood Ibn Qais, from `Iyadh Ibn `Abdullah Ibn Sa`d Ibn Abi Sar`h, from Abu Sa`eed Al-Khudri, who said, "Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the `Eed Al-Fitr Prayer, lead the people in offering two rak'ahs and end it with the salam. He would then face the congregation and order them to give charity; women would give the most charity³⁵." He then mentioned the rest of the `hadeeth. Baqi then

[35] Therefore, this narration did not mention the part stating that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting on his camel while delivering the `Eed Speech.

said that, Abu Bakr Ibn Khallad said that, Abu Amir said that, Dawood said that, `Iyadh said that, Abu Sa`eed said, "The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the `Eed Al-Fitr Prayer and lead the people in offering two rak'ahs, which was the first thing he did [after arriving at the musalla]. He would then face the people, who would be sitting, and order them to give charity..." This is the same chain of narration Ibn Majah used, except that Ibn Majah collected it from Abu Kuraib, from Abu Usamah from Dawood³⁶. The original narration could have said, "... and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would stand on his feet," to conform with Jabir's narration that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was leaning on Bilal. However, the person who recorded Ibn Majah's `hadeeth might have incorrectly recorded in it that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting on his camel; Allah has the best knowledge.

One may say that the, Two Saheehs [Bukhari and Muslim], reported that `Abdullah Ibn `Abbas رَضِيَ اللهُ عَنْهُ said, "I joined the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللهُ عَنْهُ, `Umar رَضِيَ اللهُ عَنْهُ and `Uthman رَضِيَ اللهُ عَنْهُ in the `Eed Al-Fitr Prayers. They used to offer the prayer, before the khutbah, then, deliver the khutbah." Ibn `Abbas said, "The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ descended [after delivering the speech]; it is as if I am now looking at him waving to the men to remain sitting. He, accompanied by Bilal, came crossing the rows [of men], until he reached the women, and recited this Ayah,

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا ﴾

{O, Prophet! When the believing women come to you to give the oath of fealty to you that they will not associate anything in worship with

[36] Shaikh Wahby said that Ibn Majah collected this `hadeeth, which Al-Albani graded as saheeh in his book, Saheeh Sunan Ibn Majah (1065).

Allah...}37.'" Also, the Two Saheehs [Bukhari and Muslim] narrated that Jabir Ibn `Abdullah رَضِيَ اللهُ عَنْهُ said, "The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up and started with the [`Eed] prayer, then delivered the khutbah. When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished [the khutbah], he descended to the women and preached to them." One might say that according to these two narrations, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the speech while standing on a minbar or sitting on his camel. It is possible, one might say, that a minbar was built for him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made of mud stones.

We answer this suggestion by first saying that there is no doubt in the authenticity of these two `hadeeths. Also, there is no doubt that the minbar was not transferred from the [Prophet's] Masjid [to the musalla]. The first to take the minbar out [to the musalla] was Marwan Ibn Al-`Hakam and he was criticized for doing so. As for the minbar that was built [in the Madinah musalla with mud bricks], it was built by Katheer Ibn As-Salt, when Marwan was the governor of Madinah; This was reported in the, Two Saheehs [Bukhari and Muslim]. It is possible that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to stand on a high place or a mistabah (outdoor stone bench), then descend to the area where women were sitting to deliver a speech to them, advise them and remind them. Allah has the best knowledge.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to start all his speeches with the praise of Allah. There is not a single `hadeeth in which it is reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started the two `Eed Speeches by reciting takbeers38.

[37] The Quran: Surah (chapter) 60, Ayah (sentence) 12.

[38] Many Imams of Masjids start `Eed Speeches with takbeers; this is a contradiction of the Sunnah for which they have no evidence. Shaikh `Irfan mentioned two narrations here, one collected by Ibn Abi Shaibah in his book, *Al-Musannaf* (2:95), from `Ubaidillah Ibn `Utbah who said that it is a part of the Sunnah for the Imam to recite nine takbeers before `Eed Speeches and

Ibn Majah reported in the Sunan that Sa`d Al-Qaradh, who used to call the adhan for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to recite many takbeers within his `Eed Speeches³⁹. This `hadeeth does not indicate that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to start his `Eed Speeches by reciting takbeers.

There is a difference of opinion on whether the two `Eed Speeches and the Istisqaa Speech⁴⁰ should start with takbeers or `hamd (praises of Allah). There is an opinion that the Istisqaa Speech should start with invoking Allah for forgiveness. Shaikh Al-Islam Ibn Taimiyyah said that [starting with `hamd] is the correct opinion, since the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Every important matter that does not start with `hamd of Allah is aj-dham⁴¹."

seven afterwards, while standing on the minbar. However, 'It is a part of the Sunnah,' does not necessarily mean that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said or did it, as the scholars stated. The second narration was collected from Al-`Hasan, stating that while standing on the minbar and delivering the `Eed Speech, the Imam recites 14 takbeers. None of these two narrations state that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did so. Therefore, mentioning them here does not contradict what Ibn Al-Qayyim stated, that there are no authentic `hadeeths stating that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started his `Eed Speeches with takbeers!

[39] A weak `hadeeth collected by Ibn Majah; Shaikh Wahby said that Al-Albani graded it as being weak in, Dha`eef Sunan Ibn Majah (264).

[40] invoking Allah, the Exalted, the Most Honored, for rain.

[41] 'Ajdam', means, 'Infected with leprosy'; Abu Dawood and Ibn Majah collected this `hadeeth, which as Shaikh Wahby said, Al-Albani graded as weak in his book, Dha`eef Sunan Ibn Majah (415). Ibn Majah's narration mentioned the word, 'Aqta` (maimed)', instead of, 'Ajdam', which can also mean, 'maimed'.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started all his speeches with the `hamd (praises and thanks) of Allah⁴².

[42] Shaikh Wahby said, "Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجَدْمَاءِ ."

'Every khutbah that does not contain tashahhud is like the jadhmaa (lepers or maimed) hand.' Abu Dawood [also Ahmad and At-Tirmidhi] collected this `hadeeth, which Al-Albani graded as saheeh (authentic) in his book, Saheeh Sunan Abu Dawood (4052). Al-Albani said in his book, Silsilat Al-A`hadeeth As-Saheehah (1:276-277), 'The meaning of, 'Tashahhud', in this `hadeeth pertains to Khutbat Al-`Hajah that the Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to teach his Companions. [This khutbah starts with,

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ، وَنُسَبِّحُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَحْدَهُ لَا شَرِيكَ لَهُ - وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

'Inna al-`hamda lillah, na`hmaduhu wa-nasta`enuhu wa-nastaghfiruh, wa-na`udhu billahi min shururi anfusina wa-min sayyi-aati a`malina. Man yah-dihi Allahu fala mudhilla lah, wa man yudhlil fala hadiya lah, wa-ash-hadu an la ilaha illa-allahu wa`hdahu la shareeka lah, wa ash-hadu anna muhammadan `abduhu wa-rasuluh. (All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. We seek refuge with Allah from the evil contained in our own selves and from the evil burden of our deeds. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.)' The proof to my statement here is found in Jabir's `hadeeth, which reads, 'Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to stand up and deliver a speech in which he would thank and praise Allah and glorify Him as He is worthy, saying next, 'Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. Verily, the best Speech is Allah's Book...'

Continue Next Page ...

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a concession to those who attend the `Eed Prayer to remain and listen to the khutbah or to depart. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also gave a concession not to attend the Jumu'ah Prayer, if `Eed falls on a Friday and they attended the `Eed Prayer⁴³.

In another narration collected from Jabir, Jabir said, 'He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say in his khutbah, after tashahhud, 'The best Speech is Allah's Book...'. Ahmad and several other scholars collected this `hadeeth. In the latter narration, Jabir indicated that before saying, 'The best Speech', comes the tashahhud. Jabir did not mention this directly, but it is apparent since he said that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ first thanked and praised Allah and glorified Him. In other `hadeeths about Khutbat Al-`Hajah, thanking, praising and glorification of Allah included tashahhud, and this is why I said that the tashahhud mentioned in the `hadeeth [above in this footnote, after the Arabi text] is the tashahhud mentioned in Khutbat Al-`Hajah, because it agrees with the second narration collected from Jabir. I explained this topic in my book, Khutbat Al-`Hajah, Pg. 32, for those who seek more details.'"

[43] Abu Dawood narrated,

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجْمِعُونَ." "

Abu Hurairah reported that Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "In this day of yours, two `Eeds have coincided. He who wishes, does not have to attend Jumu'ah, but we will establish the Jumu'ah Prayer." Shaikh Wahby said that Al-Albani graded this `hadeeth as authentic and included it in his book, Saheeh Sunan Abu Dawood (948). Also, Ibn Majah collected this `hadeeth from Abu Hurairah and `Abdullah Ibn `Abbas.

Shaikh Sayyid Sabiq said in, Fiqh As-Sunnah, Pg. 407, that the `Eed Prayer is an established Sunnah that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regularly performed and ordered men and women to attend (as reported by Bukhari and Muslim). Al-Albani said in, Tamam Al-Minnah fee At-Ta'leeq `ala Fiqh As-Sunnah, Pg. 344, "The Prophet's order mentioned here indicates wujub (necessity). Since it is necessary to go [to `Eed gathering], then it is apparent that praying `Eed

Continue Next Page ...

is necessary, as well. The true statement [to make here] is that [the `Eed Prayer] is wajib (necessary), not only an established Sunnah. Among the proofs to this ruling, is the fact that the `Eed Prayer takes the place of Jumu'ah, if they coincide (according to the `hadeeth above), as the author [Sayyid Sabiq] previously mentioned. What is not a wajib does not take the place of a wajib, as Siddiq `Hasan Khan stated in, Ar-Raudhah An-Nadiyyah. For more details on this topic refer to, Ar-Raudhah An-Nadiyyah, and, [Ash-Shaukani's] As-sail Al-Jarrar (1:315)."

The opinion reported here is also the opinion of Imams Abu `Haneefah, Ash-Shafi'i, in one narration from him, and Ahmad Ibn `Hanbal, in one narration from him, as Ibn Taimiyyah stated, agreeing with this stance. It is strange that some people require those who attend the `Eed Prayer on a Friday, to pray Dhuhr if they did not attend Jumu'ah. However, if one follows this opinion, the concession not to attend Jumu'ah becomes empty, since one will still have to pray Dhuhr. In fact, it will be easier for people to attend Jumu'ah, which consists of two rak'ahs, rather than pray the four rak'ahs for Dhuhr! Then, where is the benefit Muslims gain from the concession, under discussion? Further, we previously mentioned that Allah ordained the Jumu'ah Prayer on Friday [for men], not Dhuhr! We also mentioned the various differences between Jumu'ah and Dhuhr, in the chapter on the virtues of Friday. Finally, Bukhari narrated that `Uthman Ibn `Affan رَضِيَ اللهُ عَنْهُ told the people who attended the `Eed Prayer, which fell on a Friday, to wait to attend Jumu'ah or leave if they wish. Furthermore, Abu Dawood narrated that during the reign of `Abdullah Ibn Az-Zubair, `Eed Al-Fitr fell on a Friday. `Abdullah offered only two rak'ahs early in the morning [for `Eed Prayer] and did not pray anything, until `Asr.

I used to ask those who did not agree that attending `Eed Prayer is wajib, meaning required, whether those who attend the `Eed Prayer on Friday and do not pray until `Asr, whether they prayed four or five compulsory prayers on that day! If they agree that they prayed five compulsory prayers, then they have uttered the truth, and thus, attending the `Eed Prayer is required and necessary. Otherwise, what would they say about the Prophet's statement, "Therefore, those who wish, do not have to attend Jumu'ah!"

When he went to the `Eed Prayer, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to depart his house using a path and come back using another⁴⁴. It was said that the reason behind the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ doing this, was to greet with the salam the people residing along both fairways, or so that the blessing of his passing by would reach both areas, or to fulfil the needs of those among them who had needs. It was also said that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did so to establish the symbols of Islam in the various roads and fairways. Another reason offered was that he did so to bring rage to the hypocrites, when they witnessed the might of Islam and its people, and to establish Islam's symbols. It was also said that the reason he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did so, was that he wished that the various areas [he walked on] testified [that he was fulfilling Allah's Obedience]. Surely, he who walks to the masjid and the musalla will earn this virtue: one step raises them a grade and another erases a mistake, until one returns home⁴⁵. It was also said, and this is the correct opinion, that all the reasons mentioned here are possible, as well as, other unknown wisdom that always accompanied his actions صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

It was ruwiya (a term that indicates weakness in the `hadeeth) that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to recite these words, beginning after praying Fajr on `Arafah Day⁴⁶, until the `Asr Prayer of the last of the Days of Tashreeq⁴⁷, "Allahu akbar, allahu akbar, la ilaha illa-Allah,

[44] Bukhari collected this `hadeeth, from Jabir Ibn `Abdullah رَضِيَ اللهُ عَنْهُ.

[45] Bukhari and Muslim collected a `hadeeth on the reward of going to the Masjid to pray.

[46] Yaumu (Day of) `Arafah is the ninth day of the lunar month of Dhul-`Hijjah, the month of the `Hajj.

[47] The Days of Tashreeq are the eleventh, twelfth and thirteenth of the lunar month of Dhul-`Hijjah; saying takbeer is legislated during Tashreeq Days in the month of the `Hajj, Dhul-`Hijjah.

wa allahu akbar allahu akbar, wa lillahi al-`hamd (Allah is the Great, Allah is the Great. There is no deity worthy of worship except Allah. Allah is the Great, Allah is the Great. To Allah belongs all the thanks and praises.)”⁴⁸

[48] Al-Albani said in his book, *Tamam Al-Minnah*, Pg. 356, “Ibn Abi Shaibah collected this narration, containing the statement, ‘Allahu akbar’, twice, and in another narration, thrice. The first narration is the established one; refer to, *Irwaa Al-Ghaleel* (3:125-126).”

Allah knows best; there are no authentic narrations stating that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said the takbeers reported here. However, Ibn Abi Shaibah (2:72) reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to `Eed Al-Fitr and would say takbeers, until he reached the musalla. When he ended the prayer, he ended the takbeer (*Silsilat Al-A`hadeeth As-Saheehah*, number170). Furthermore, Al-Albani said in, *Tamam Al-Minnah*, Pg. 356, regarding starting takbeer for `Eed Al-Adh`ha from after the dawn of `Arafah Day, until the `Asr Prayer of the last of the Days of Tashreeq, “This is established through authentic narrations collected from the practice of `Ali and `Abdullah Ibn `Abbas. I included both narrations in, *Irwaa Al-Ghaleel* (3:125). Also, Al-`Hakim reported this practice from `Abdullah Ibn Mas'ud.” This is also the opinion of Shaikh Al-Islam Ibn Taimiyyah.

We should state here that, as Ibn Hajar Al-`Asqalani stated, it is an innovation in the religion to recite these takbeers in one group, all saying it in the same time. Everyone should say takbeers by himself or herself, no matter what people say to them in criticism. Among the most ridiculous statements I have heard about why people should say the takbeers in congregation, is that we should do so to show unity to the kuffar (disbelievers) and to protect our individual takbeers from being confused and lost in the crowd! However, unity can only be attained through following the Sunnah, not contradicting it. In addition, we should know that Muslims will only be united around the Quran and the authentic Sunnah. Moreover, Allah can indeed distinguish between the various takbeers of the people, even if every one is saying them by himself or herself. No voice is ever lost to Allah, the Exalted; He knows all secrets and nothing in the heavens or earth ever escapes His Knowledge. Here are several other Sunnahs of `Eed Prayers:

Continue Next Page ...

1. Takbeers should be recited audibly. Bukhari reported, without a chain of narration, regarding saying takbeers during the Days of Tashreeq, "Umar Ibn Al-Khattab رَضِيَ اللهُ عَنْهُ used to recite takbeers in his tent at Mina [during `Hajj], and the people in the masjid would hear him and start reciting takbeers, as well. Also, the people in the bazaars would recite takbeers, until Mina was shaken with loud takbeers. Also, during the Days of Tashreeq, `Abdullah Ibn `Umar recited takbeers at Mina and after compulsory prayers, and also while in his bed or tent, while sitting or walking. Maimunah (the Prophet's wife), may Allah be pleased with her, also said takbeers during the Adh`ha festival day. Also, women used to repeat takbeers following the takbeers said by Aban Ibn `Uthman and `Umar Ibn Abdul Azeez during the Days of Tashreeq, and along with the men congregating in the masjid."
2. If one missed attending the `Eed Prayer, one prays two rak`ahs. Imam Bukhari reported this ruling from `Ata, without a chain of narration (ta`leeq bi-seeghat al-jazm). If a group of people missed the `Eed Prayer, for a valid reason that is, they could offer the `Eed Prayer the next day, according to an authentic `hadeeth collected by Ahmad, An-Nasai and Ibn Majah.
3. During the `Eed Day, one could say to other Muslims, "Taqabbala allahu minna wa-minkum (May Allah accept [the acts of worship] from us and from you)." As-Suyuti reported a statement in this meaning from Jubair Ibn Nufair رَضِيَ اللهُ عَنْهُ, who reported it of the practice of the Prophet's Companions. Al-Albani said in, *Tamam Al-Minnah*, Pg. 355, that Al-Ma`hamili collected this statement in, *Salat Al-`Eedain* (2:129:2), using an authentic chain of narration.
4. Once, Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said after finishing the `Eed Prayer,

"إِنَّا نَخُطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ."

"I am going to deliver a speech (for `Eed); those who wish to remain to hear the khutbah can do so, and those who wish to leave, can leave." Abu Dawood, An-Nasai, and Ibn Majah collected this `hadeeth. Al-`Hakim, Adh-Dhahabi, Ibn Khuzaimah and Al-Albani graded this `hadeeth as Saheeh (References: *Tamam Al-Minnah*, Pg. 350; *Saheeh Sunan Abu Dawood* (1048); and, *Irwaa Al-Ghaleel* (629), all by Al-Albani).

Continue Next Page ...



All thanks and praises are due to Allah, Alone, without partners. May the blessings and mercy of Allah be on all of His

5. Finally, here are several `hadeeths pertaining to the Prophet's guidance during the `Eed Prayers, taken from Al-Albani's, Salat Al-`Eedain fee Al-Musalla Hiya As-Sunnah, Pg. 15-20.

- a. Ibn Majah narrated that `Abdullah Ibn `Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the musalla during `Eed Day and an `anazah (short lance) would be carried before him. When he arrived at the musalla, the `anazah was placed (in the ground as sutrah) in front of him and he would pray facing it. During that time, the musalla was an open area with nothing that qualified to be a sutrah." Al-Albani graded this `hadeeth as Saheeh. Bukhari and Muslim reported similar narrations.
- b. Bukhari reported that Al-Baraa Ibn `Azib رَضِيَ اللهُ عَنْهُ said, "The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went towards Al-Baqee` (at Madinah) on the Day of `Eed Al-Ad`ha and offered a two-rak'ah prayer (of `Eed Al-Ad`ha). He then faced us and said, 'On this day of ours, our first act of worship is the offering of prayer and then we will go and slaughter the sacrifice. Whoever does this, concords with our Sunnah; and whoever slaughtered his sacrifice before that (before the prayer) then that was a thing which he prepared earlier for his family, but would not be considered a nusuk," meaning, does not qualify as sacrifice for Eed Al-Adh`ha.
- c. Bukhari and Muslim reported that Um Atiyyah رَضِيَ اللهُ عَنْهَا said, "We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims [to Allah] on the two `Eed Festivals. Menstruating women were to keep away from the musalla." This means that menstruating women did not attend the Prayer of `Eed, but attended the khutbah and invocation of Allah.

Messengers and Prophets, starting with Adam, passing by Nu`h (Noah), Ibraheem (Abraham), Musa (Moses), and `Esa (Jesus), and ending with the Last and Final Prophet and Messenger, Muhammad.