

THE HAJJ PILGRIMAGE AND CELEBRATING ITS EID

What is Hajj?

Hajj is the pilgrimage that many Muslims perform on a yearly basis to the city of Makkah in the country presently known as Saudi Arabia. Hajj is considered to be one of the greatest actions of worship that Muslims perform sincerely for Allah, the creator of the heavens and the earth by heading towards Makkah, more precisely the K'abah to perform the religious rites and actions of the Hajj pilgrimage. Hajj takes only 5 days minimum to complete it and Muslims performing Hajj are required to dress in a specific way, they are also required to refrain from certain things they would do normally and visit certain sites in Makkah to perform the rites and actions of worship of the Hajj pilgrimage.

When did Hajj first occur?

The rites of Hajj date back to Prophet Ibrahim (Abraham), but Hajj was made compulsory upon the Muslims in the year 9th Hijrah. Prophet Muhammad only performed Hajj once in the year 10th Hijrah, which is known as Hajjul Wadaa' (the farewell Hajj) because that would be his first and last Hajj as he passed away that year.

Which part of Islam does Hajj fall under and how important is it?

Hajj is a very important action of Worship that is compulsory up every Muslim to perform it at least once in their lifetime if they are able financially and fit and healthy to make their way to Makkah and accomplish it. Moreover Hajj is one of the great pillars of Islam which makes firm a Muslim's religion as it occurs in the Prophetic saying of Prophet Muhammad that was narrated by his noble companion ibnu Umar, that he said: The Messenger of Allah said: "Islam is built upon five things; the testification that there is no deity worthy of worship in truth except Allah and that Muhammad is the messenger of Allah, and to perform the five daily prayers, and to give the Zakah (charity), and to fast the month of Ramadhan, and to perform Hajj (pilgrimage) to the house of Allah (K'aba) for those who are able to do so." [Reference: Al Bukhari #8 & Muslim #16]

What is the wisdom behind Hajj?

The wisdom behind Hajj is to worship Allah in a specific manner and place that Allah has commanded Muslims to worship in and to establish the constant remembrance of Allah.

Hajj has numerous benefits and teaches a Muslim many good attributes and manners and rectifies an individual in many ways regarding their inner self (soul) and religious duties.

For example: purpose of life, patience, forbearance, humbleness, contemplation and reflection, remembrance, repentance, forgiveness, refraining from sins and disobedience, withholding from



evil speech and arguments, acting upon obedience to Allah, firmness upon the religion, good treatment of others, purification of the soul, tawheed and much more.

What is the ruling of Hajj in Islam and who is it compulsory upon?

Hajj is a pillar of Islam and it is an obligation (by Islamic evidence (Quran and Sunnah), scholarly agreement and consensus of the Muslims) upon the Muslims only once in their lifetime for those who are able to go and perform it. This is called Al Hajj Al Waajib, the compulsory Hajj or Hajjatul Islam.

Allah says: {And Hajj to the house (K'abah) is a duty that mankind owes to Allah for those who are able, and whosoever denies Hajj, then he has disbelieved in Allah} [Ali Imraan #97]

Hajj is compulsory upon a Muslim by way of the following conditions being present together:

1. Islam - The person is a Muslim.
2. Possesses sanity.
3. Reached puberty.
4. Has the freedom to go for Hajj.
5. Ability, which includes:
 - a. He or she has sufficient money and provisions to reach Makkah, carry out Hajj and to also to return back home after. In addition, he also must be able to leave enough provision with his family, children and those he is obligated to provide for. They must have sufficient provision to live on until he returns.
 - b. He must have settled and paid back any loans and other rights upon him.
 - c. He or she can find safe means of transportation to Makkah and back to also safeguard himself and his wealth.
 - d. He or she has good health, fit physically and is able to cope with travel to carry out the physical actions and rites of Hajj.
6. For women only, that she is able to have a guardian (Mahram) with her on the journey to Hajj and back.

After performing the compulsory Hajj for oneself, a Muslim is allowed to perform Hajj supererogatory as many times as one is able to do so.

The Prophet said: "Hajj is only once and whosoever does more than that, then it is supererogatory (voluntary)." [Ahmad #1/255,290, Abu Dawud #1721, Ibnu Maajah #2886]



Furthermore Hajj is a collective duty (Fard Kifaayah) upon some of the Muslims to perform it every year, which means that the rites of Hajj needs to be carried every year by some at least and never abandoned for any year by all Muslims.

The Prophet said: “O people, indeed Hajj has been made an obligation upon you, therefore perform Hajj” a man said: is it for every year? He then said: “if I were to say yes, it would have been obligated (yearly upon every person) and you would not have been able to carry it out” [Muslim #1337]

I performed Hajj when I was young with my parents before reaching the age of puberty, is my obligation fulfilled?

The scholar have unanimously agreed that if a child performs Hajj before reaching the age of puberty that he is rewarded for it but he must perform Hajj again when he passes puberty and is able to (conditions), because that Hajj is considered to be supererogatory as it was performed before the conditions were fully fulfilled and you are rewarded for it, but it does not relieve you of the compulsory Hajj which must be done when the conditions are met for every individual separately.

What is the reward for Hajj?

By performing the rites of Hajj sincerely for Allah (not showing off) and correctly according to the example of Prophet Muhammad (not missing the main rites and no innovated practices) and acting in a befitting manner a Muslim attains reward for his Hajj and the righteous actions he performed for Allah.

Furthermore, through the correct completion of Hajj, goodly behaviour and mannerisms and safeguarding oneself and other Muslims from the evil of his hands and tongue during Hajj, a Muslim can attain Allah’s pleasure, and in addition to this he attains the reward of Paradise (Jannah) in the Hereafter.

Prophet Muhammad said: The Hajj which is mabroor (i.e. performed correctly with good mannerisms) has no reward except paradise. [Reference:]

When should a Muslim consider going on Hajj? Is it better the earliest possible or to delay it later on in life?

A Muslim should haste to perform hajj as soon as they meet the conditions, it is a sin to delay it till later on in life without an Islamic acceptable excuse. Many Muslims fall into a huge mistake whereby they have the wealth and health to perform Hajj but instead they delay it thinking it’s better to go later on in life when they are old. They busy themselves with accumulating wealth for the pleasure and security of the worldly life. A Muslim must realise that wealth is a blessing from Allah, he gives it and withholds it from whom he pleases, therefore if Allah has commanded an obligation from ones wealth like Zakah and Hajj, a person must not delay and carry out that obligation from their wealth at the required time as delaying it will be disobedience to Allah, the one who has blessed them with that wealth.



Similarly as a Muslim understands that Zakah (2.5%) is compulsory and must be taken out from ones wealth when wealth reaches the Nisaad amount and passes a year and that this is very important, likewise regarding Hajj, when your wealth reaches an amount that you can afford Hajj and have physical ability then its compulsory upon a person to use that part of his wealth to go to Hajj.

Another point, the scholars mention that from the beautiful characteristic of a Muslim is that he uses his blessing in a way that is pleasing to the one who blessed him with that blessing.

Therefore it is compulsory upon a Muslim to hasten to perform Hajj the earliest year possible when they have met the conditions.

The Prophet said: “Hasten to perform Hajj (i.e. The compulsory Hajj) for indeed a person does not know what will happen to him.” [Ahmad #1/313, Ibnu Maajah #2883].

Indeed if a person delays it whilst possessing the conditions, he may end up losing his wealth, befallen by a serious continuous illness, lose limbs or even die and he ends up sinful and unable to complete this obligation because he did not seize the first opportunity to do so.

Is Hajj simple to do? Can I just go and learn it there as people do it?

Like any religious affair or action of worship in Islam that a Muslim intends to embark upon, one must prepare oneself fully beforehand prior to them embarking on a specific action of worship. Knowledge always precedes action in Islam and is a requirement that a Muslim learns about any action of worship completely which is Hajj in this case before they go to fulfil this great pillar of Islam.

Firstly one must learn about intention, as every action is based on its intention. This is a condition for any action of worship to be accepted by Allah. This includes the intention in one’s heart that a person intends their Hajj for Allah, to please him, earn reward and to fulfil the obligation if it’s their first Hajj and not to allow showing off to other people nor intending actions of worship for other than Allah to enter ones heart, this is known as shirk. Also included here is to know the correct time and place to place ones intention to start Hajj.

Secondly one must learn the actions and sayings during Hajj, this falls into following the teachings and example of Prophet Muhammad in his manner of conducting Hajj. This is also a condition for an action of worship to be accepted by Allah. So one must make sure they learn to do the actions and rites at their correct time, place and manner as missing certain important actions or adding non-legislated practices can render a persons’ Hajj invalid or may require expiation which is sacrificing an animal. Innovated practices will not be accepted before Allah and will take a person away from the Prophets guidance. Therefore one must learn Hajj from trustworthy people and follow the evidences regarding the rites of Hajj.

Can I perform Hajj on behalf of someone else?

A person can perform Hajj on behalf of someone else based on two conditions. (1) If they have already performed their first Hajj for themselves, as that is compulsory. (2) That the person he



is performing Hajj for is a person who is either deceased or in a bad state of health and fitness which prevents that person from ever being able to do Hajj for the remainder of their life, like an illness or old age which makes a person weak and unable to carry out the rites of Hajj or even unable to travel to Hajj due to their condition.

A woman asked the Prophet regarding her father who was an old man and could not sit and remain steady on a riding camel, if she could perform Hajj on his behalf, and he said: “perform Hajj on his behalf” [Al Bukhari #1513 & Muslim #1334]

Also the Prophet heard a man indicating he was placing the intention to perform Hajj on behalf of another person, so he asked him: “have you performed Hajj for yourself” and he said: No. The Prophet said: “perform Hajj for yourself.” [Abu Dawud #1181 & Ibnu Maajah #2903]

It is important that a person is given enough money and provision that will be sufficient for him to perform Hajj on behalf of another person and that he should not charge extra to acquire wealth in this way, but instead his or her intention should be to benefit his Muslim brother or sister who is unable and that he gets another opportunity to perform Hajj to the house of Allah, visit Masjid Al-Haram and carry out these great rites. Therefore his Hajj must be intended for Allah alone and not for the reason of acquiring worldly gains. If he performs Hajj for the purpose of acquiring wealth by charging extra to perform Hajj on behalf of another person then his Hajj is incorrect and not accepted. Is any money if left over after completing Hajj he should give it back to the person who appointed him, if the person insists that he keeps the money left over without any influence from him then there is no harm for him to keep it then.

If a person dies after Hajj has been obligated upon him or her due to the conditions being met, then it is compulsory upon one of their children to perform Hajj on their behalf. Money and provision that are needed can be taken from the inheritance they left behind but only what is needed. The child should give preference to performing Hajj for the mother first over the father because she has more right to their goodness in the first place.

What is the stated time and place I can perform Hajj?

Hajj occurs once on a yearly basis and is only to be performed in Makkah and not anywhere else in the world. It will not be accepted otherwise. Furthermore a Muslim must take on the state of Ihraam (1) within the legislated time period and (2) from the correct place or boundary point. These are referred to as the Mawaaqeeet or Meeqaat (singular form).

1. As for the legislated time frame, then a person is allowed to take on the state of Ihraam at any particular time within the months of Shawwaal, Dhul Qidah and the first ten days of Dhul Hijjah and travel to Makkah.
2. As for the boundaries and locations that a person must not go past when heading towards Makkah without taking the state of Ihraam are:



- a. For the inhabitants of Madinah - **Dhul Hulayfah.**
- b. For the inhabitants of Shaam, Egypt, Morocco - **Al Juhfah.**
- c. For the inhabitants of Najd - **Qarn Al Manaazil.**
- d. For the inhabitants of Yemen - **Yalamlam.**
- e. For the inhabitants of Iraaq and East - **Dhaatu 'Irq.**
- f. For the inhabitants of Makkah - From **Makkah**

These boundary points have been mentioned by the Prophet and he said that these Mawaaqeeet (i.e. locations and boundary points) are for those inhabitants who live in those areas and for those who come via those directions and pass through it.

As for those who will not be coming through those regions and boundary points but instead live within those boundary points to Makkah, then they enter into the state of Ihraam from wherever they set off from their homes.

[Taken from Hadith Ibnu Abbas in Al Bukhari #1845 & Muslim #1181 and the Hadith of Jaabir in Muslim #1183]

As for those who live beyond, much further away from those Mawaaqeeet and their journey and route they take to Makkah will not pass via those points then they should enter into a state of Ihraam when they pass parallel to the closest boundary point to them. [Statement of Umar ibn Al Khattaab, Al Bukhari #1531]

I'm travelling by plane to Saudi, How and where do I enter into the state of Ihraam as I'm not passing through one of these Mawaaqeeet?

Similarly for those who are travelling by plane, they also place their intention and enter into the state of Ihraam when they become close to one of the Mawaaqeeet in the air.

But you must prepare yourself before you enter the plane by performing Ghusl (at home) and wearing the Ihraam clothing (for men), then as the plane nears a boundary point, you place your intention and say the talbiyyah whilst you are in the plane. It is not allowed for you to delay the Ihraam till you reach Jeddah airport for example because Jeddah is not a Meeqaat.

What does it mean to enter into the state of ihram?

The state of Ihraam is the intention which a person places in his heart the instance he wants to enter himself into the rites of Hajj. A person does not enter into the state of Ihraam by only wearing the Ihraam clothing, the Ihraam clothing is a separate aspect he needs to do before he places his intention for entering Hajj. After placing the intention for entering into the rites of Hajj it is recommended that a person recites the talbiyyah several times until he reaches the K'abah.



[The Talbiyyah: Labbayk Allahumma Labayk. Labayka Laa Shareeka Laka Labbayk. Innal-hamda wan-n'imata Laka wal-Mulk Laa Shareeka Lak]

How many ways of doing Hajj are there?

There are three ways of performing Hajj. A person can choose any way he pleases from these three:

1. **At-Tamatt'u** - To enter into a state of Umrah first from the Meeqaat and you perform Umrah then you do as normal. Then you enter into the state of Ihraam for Hajj when the Days of Hajj starts on the 8th in Minaa.
2. **Al-Ifraad** - To enter into the state of Ihraam for Hajj only from the Meeqaat and he stays within his Ihraam until he completes the rites of Hajj on Eid day.
3. **Al-Qiraan** - To enter into a state of Ihraam for Hajj and Umrah together.

What is a person not allowed to do when one enters into the state of Ihraam?

The forbidden things are called Mahdhooraat Al Ihraam, they are things people must refrain from for the reason of being in the state of Ihraam and they are nine things:

1. Not to cut or remove any hair on any part of one's body.
2. Not to cut finger or toe nails.
3. Not to cover the head in any way (for men only).
4. Not to wear tailored clothes (for men only).
5. Not to wear perfume or use anything which has a fragrance smell on one's body or clothing, like fragrant soaps.
6. Not to hunt or kill game animals who live on land.
7. Not to get married or to marry off someone or to carry out a marriage ceremony or contract.
8. Not to have sexual relations.
9. Not to touch each other with desire even without having sexual relations.

WHAT IS A SIMPLE STEP BY STEP WAY OF DOING HAJJ?



Let's take Hajj Tamatt'u.

1. Perform Umrah

- a. Perform ghusl, wear perfume on body (Men), wear Ihraam clothing (Men) and place intention for Umrah at the Meeqaat and head towards Makkah.
- b. Say the Talbiyyah on your way to Makah.
- c. Circle the K'abah 7 times.
- d. Pray 2 rak'as behind Maqaam Ibraheem if possible and drink some Zamzam.
- e. Make Sa'ee, go between Safaa and Marwa 7 times, starting from Safaa and ending at Marwa. From Safaa to Marwa is considered 1 and from Marwa back to Safaa is considered number 2 and so on. Stop at the Hill of Safaa and Marwa each time and face the K'aba and make Dua except on reaching the Marwa on your last Sa'ee.
- f. Shorten your hair.
- g. Come out of Ihraam.

2. Perform Hajj

Day 8th of Dhul Hijjah

- a. Go to Minaa and wear the Ihraam clothing (Men) and place intention for Hajj and stay there that day and its night.
- b. Pray Dhuhr, Asr, Maghrid and Isha by shortening them but not combined.
- c. Refrain from the Mahdhooraat after entering into the state of Ihraam.

Day 9th of Dhul Hijjah

- a. Pray Fajr in Minaa.
- b. Any time after the sun has risen head towards 'Arafa and stay on 'Arafa until Maghrib.
- c. Make dua on 'Arafa and perform the prayers.
- d. After Maghrib enters head towards Muzdalifa and remain there that night.

Page 8



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- e. Combine and shorten Maghrib and Isha prayer.

Day 10 of Dhul Hijjah - Eid Day

- a. Pray Fajr on Muzdalifa.
- b. Make Dua.
- c. Leave and head to Minaa before the Sun rises.
- d. Throw seven stones at the largest Jamarah which is the last one closest to Makkah.
- e. Slaughter an animal (sheep ect..)
- f. Shave or shorten the hair (shaving is better for men), for women they shorten a fingertip length.
- g. Now it's permissible for a person to do the Mahdhooraat except sexual relations.
- h. Perform Tawaaf Al Ifaada around the K'abah 7 times.
- i. Now you are allowed to do all the Mahdhooraat.

Day 11, 12, 13 of Dhul Hijjah - Eid days

- a. Stay in Minaa.
- b. Throw 7 stones at each of the three Jamaraat after Dhuhr for all three days 11th, 12th and 13th. 7 stones at the first Jamara, then seven at the second then 7 at the third.
- c. For those leaving Makkah early on the 12th or later on the 13th then after throwing the 7 stones, they proceed to perform Tawaaf Ul Wadaa' around the K'abah 7 times then they leave Makkah.

WHAT ARE THE RULINGS OF THE SACRIFICIAL SLAUGHTER ON EID DAY FOR THOSE NOT IN HAJJ?

- For those not performing Hajj, then it is Sunnah Muakkadah (highly emphasised Sunnah-not compulsory) to offer an animal for slaughter on Eid day for those who are able to do so and are able to afford it. A poor person is allowed to borrow money to slaughter if he knows he can pay it back.



- It is legislated for a Man to offer a sacrificial slaughter on his and his family's behalf (those in his household) and likewise for a women to offer a sacrificial slaughter on her and her family's behalf (in cases where her husband is not doing it or she is the head of her house).
- A sacrificial slaughter covers a household only and does not cover families living in other separate houses. Their slaughter must be done separately by them slaughtering another animal.
- A slaughter also covers 2 families if they live in one house together for example two brothers living in a house with their children or a son living with his wife and children with his parents even if he and his father are both earning. But if they have separate food and kitchen then one animal does not suffice but each requires one animal.
- If a man has two wives living in different houses then one lamb or sheep covers both families.
- If a man is performing Hajj and he intends to slaughter for his household who are not on Hajj with him then he should leave them enough money for the slaughter so that they can afford to slaughter for themselves.
- Whosoever intends to offer a slaughter on Eid day then when the month of Dhul Hijjah enters he or she must refrain from cutting Hair (including all bodily hair), nails and skin until the animal is slaughtered by themselves or they can appoint a person to slaughter an animal on their behalf if they are unable.

The Prophet said: "When the ten (days of Dhul Hijjah) begin, and you want to offer a sacrificial slaughter (on Eid day), then he shall not cut anything from his hair and nails until he slaughters" [Muslim #1977]

- If a person does cut something from hair and nails intentionally, then he has disobeyed the Prophet and upon such a person is to seek forgiveness from Allah and his slaughter is accepted even if he cut them, there is no connecting between cutting them and his slaughter not being accepted but if it was due to forgetfulness then there is no sin upon him.
- It is only the person offering the sacrificial slaughter who refrains from cutting, not his whole family which he is slaughtering for as well, they carry on as normal and cut if they wish, but he has to refrain until the animal is slaughtered.
- If a person appoints another to do the actual slaughter for him, then it is upon the person who is initially offering the sacrificial slaughter to refrain from cutting his hair and nails and not the person appointed to do the physical slaughter.
- A person is allowed to cut his hair, nails or skin if there is a necessity, for example:
 - If he has a wound and needs to cut the hair around it.



- If his nail breaks and it's causing him harm, then he can cut the part that's causing him harm.
- If a piece of his skin is hanging off and is causing him harm, then he is allowed to cut it.
- If a person combs his or her hair and hair falls off unintentionally then there is no sin upon them but combing should be done gently to avoid it falling as best as possible.
- If a person washes their hair and some unintentionally fall off without choice then there is nothing upon them but it should be done gently to avoid it happening as much as possible.
- If a person did not intend to slaughter, then after starting Dhul Hijjah he then wanted to slaughter on Eid day and he has cut his hair or nails after Dhul Hijjah started, then he can offer a sacrificial slaughter and there is no sin upon him as he cut his hair or nails before he intended to slaughter but he needs to refrain from cutting them as soon as he has the intention.
- The correct time to slaughter an animal on Eid day is after the Eid prayer, it is not allowed before it and it is invalid if a person slaughters before it and he will need to slaughter again. Therefore the time starts after Eid prayer is completed till Maghrib on day 13 of Dhul Hijjah (a space of 4 days approx.). he should not cut his nails, hair or skin until the animal is slaughtered even if it is one the 11th, 12th or 13th for some reason.
- The slaughter should be carried out in a person's locality and country and not in another country. If he wants to help the poor in another country then send them money as charity and they can do their slaughtering on their behalf but you carry out your slaughter in your locality and country.
- If a person will be travelling to another country then he should leave money or make arrangements for his family to be able to make the slaughter whilst he is away.
- It is not permissible for a person to send money to another country so that his slaughter takes place there, the benefits that will be lost if one does so are the following:
 - Not making apparent the symbols and practices of Islam in Muslim countries and in the household, thus this practice is abandoned and Muslims and the children don't witness it and cannot participate and take benefit from it.
 - What is legislated is that a person himself slaughters the animal as this was the example of the Prophet so if a person sends money to another country for it to be slaughtered there then this Sunnah is abandoned.
 - He deprives himself of an action of worship by mentioning Allah's name when he slaughters, this is a worship which Allah has commanded so if he sends money abroad for his slaughter to take place there then he abandons this.



- He deprives himself of the action of worship of eating from the meat. Eating from eat is a worship which Allah has commanded so by sending money abroad for his slaughter to take place over there he abandons this.
- A person is allowed to freeze and store the part of his meat to be used later, but if there are needy people then its best to give in charity so that people don't go hungry.
- A person is not allowed to sell any part of the meat or animal, nothing at all, because it's from wealth that has been spent for the sake of Allah, therefore he is not allowed to take money back from it by selling part of the slaughtered animal to earn a profit from it, it's similar to charity (Sadaqa) one cannot take it back.
- The animals that one can offer as a sacrificial slaughter are:
 - Sheep or lamb but must be no younger than 6 months old.
 - Goat but must be no younger than 1 year old.
 - Cow but must be no younger than 2 years old.
 - Camel but must be no younger than 5 years old.
- The animals that are offered for slaughter must be free of illness, deficiencies in their body parts and not skinny. They must not be:
 - One-eyed.
 - Blind.
 - Skinny-thin.
 - Weak.
 - Lame-has a limp.
 - Missing horns.
 - Missing teeth.
 - Whose milk has dried up due to being very old.
 - No illnesses.
- The best animal to slaughter is the camel, then the cow, then the sheep. The more valuable and the more meat it can provide for the poor the better. The best to slaughter within each type is the biggest and fattest.
- To slaughter only one lamb or sheep is sufficient and covers for a person and his family.



- Seven people with different families and houses can share to slaughter a cow or a camel together and it covers each one of them and their families in their households.
- It is better than a person takes part in one slaughter on his behalf and his household and not to slaughter more than that and if he has wealth and wants to do more good then he should instead give money or food in charity to those in need in his country or other countries.
- It is recommended that a person divides the meat he gets from his slaughtered animal into three parts (3 thirds):
 - First part - He eats from it. To take pleasure and benefit from Allah's blessing.
 - Second part - He gives the raw, uncooked meat as charity to the poor. To seek Allah's reward.
 - Third part - He gives raw, uncooked meat to family members or neighbours or even the rich. To strengthen ties, friendship and love between them.
- It is allowed to give a non-Muslim some meat from the sacrificial slaughter as charity if he is:
 - A Mu'aahad, has a pact and agreement with the Muslims.
 - Mustaman, has been given security, safety and protection by Muslims.
 - Not fighting the Muslims.

WHAT ARE RULINGS AND ETIQUETTES OF EID PRAYER FOR THOSE NOT IN HAJJ?

- 1) Eid prayer is an obligation upon the men and the women as the Prophet commanded the women even those currently menstruating to come out to the Eid prayer [Al Bukhari #324,351,971 & Muslim #890]. Those on their menses do not pray but listen to the sermon.
- 2) It is Sunnah to pray the Eid prayer outside on open ground and not in the Masjid as this was the example of the Prophet. He established the Eid prayer outside which started with Eid Al Fitr in the second year after he migrated to Madinah and he continued to pray them outside on open ground until passed away and likewise this was implemented by those after him, his companions and so on. [Refer to Hadith Al Bukhari #956 & Muslim #889]. It has not been reported that he prayed it in the Masjid without a good reason. There is no difficulty in this as it's only twice a year unless the weather does not allow for it to be prayed outside. All areas should pray it outside except in Makkah where it should be prayed in the Masjid Al Haram.
- 3) The time Eid prayer can take place is between after the sun rises equal to the length of a spear till midday (Dhuhr).



- 4) For Eid Ul Fitr it is Sunnah to eat dates before a person goes out to the Eid prayer but for Eid Ul Adhaa the sunnah is not to eat until after the Eid prayer as the Sunnah is that Sadaqatul Fitr is given before the Eid prayer on Eid Ul Fitr and the sacrifice takes place after the Eid prayer on Eid Ul Adhaa.
- 5) It is Sunnah to say the Takbir when going out to the Eid prayer and when waiting for the Imam to arrive.
- 6) The Takbir here is to say: Allahu Akbar Allahu Akbar Laa Ilaaha Illaa Allah Allahu Akbar Allahu Akbar wa lillahilhamd.
- 7) For Eid Ul Adhaa, it is Sunnah for those not performing Hajj to say the Takbir (above) after every congregational obligatory prayer starting from Fajr on the day of 'Arafah till Asr on the Last day of the days of Tashreeq (the 13th).
- 8) It is Sunnah to wear your best clothing as this was the practice of the Prophet and his companions. [Ibnu Khuzayma #1766]
- 9) The Eid prayer is prayed two Rak'ah (units) after the sermon is given. [Al Bukhari #962 & Muslim #884]. The wisdom for Jumu'ah sermon preceding its' prayer is that the sermon is a condition for the prayer to be established so therefore a condition precedes its' action that depends on it. As for the wisdom for delaying the Eid sermon after its prayer is that the Eid sermon is Sunnah therefore it comes after.
- 10) There is no Adhan nor Iqaamah for the Eid prayer. [Muslim #885]
- 11) In the first Rak'ah there are 7 Takbirs (saying: Allahu Akbar) then the loud recitation the Surahs after them. And in the second Rak'ah there are five Takbirs after the Takbir to stand up. A person raises both hands with each Takbir.
- 12) It is Sunnah for the Imam to recite:
 - a. Suratul 'Alaa after Faatihah in the first Rak'ah and Al Ghaashiya after Faatihah in the second Rak'ah.
 - b. Or Qaaf after Faatihah in the first Rak'ah and Iqtarabat after Faatihah in the second Rak'ah.
- 13) There are no supererogatory Sunnah prayers for Eid Prayer to be prayed before or after Eid Salah at the location it is prayed [Al Bukhari #989 & Muslim #884] except when a person returns home after Eid prayer he can pray two Rak'ahs [Ibnu Maajah # 1293].
- 14) If a person arrives late and the Imam is reciting or in the bowing positing, he should make the opening Takbir and follow the Imam without repeating the extra Takbirs he missed.
- 15) If a person misses part of the Eid prayer then he should replace what he missed if he missed the first bowing and so on. For example if he misses a Rak'ah then after the Imam completes the prayer he stands and replaces that Rak'ah with its extra Takbirs. If he



misses the whole prayer and he arrives whilst the Imam is giving the sermon he should sit and listen and after the Imam finishes he should repeat the Eid Salah as it should be prayed.

- 16) It is Sunnah for a person to take a different path for his way back home than the path he took coming to the Eid prayer. This was the practice of the Prophet.

SUMMARISED & REPHRASED WITH CLARIFICATION BUT TAKEN FROM MULAKHAS ALFIQHEE OF SHAYKH SAALIH AL-FAWZAAN, AND MAJMOO FATAWA OF IBNU BAZ AND IBNU UTHAYMEEN, BY RAYYAN BARKER

