

The Sermon For The 'Eed Prayer And Choosing To Attend It

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Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

The Sunnah with respect to the 'Eed sermon is that it should be after the Prayer. Al-Bukhaaree has titled a chapter in his book, as-Saheeh, with: "Chapter: The sermon after the 'Eed Prayer." ¹

Ibn 'Abbaas said: "I witnessed the 'Eed with Allaah's Messenger (Sallallahu 'alaihi wa sallam), Aboo Bakr, 'Umar and 'Uthmaan (Radiya 'Llahu 'anhum ajma'een) and they all used to pray before the sermon." ²

Ibn 'Umar reported: "That the Prophet (Sallallahu 'alaihi wa sallam), Aboo Bakr and 'Umar used to pray the 'Eed Prayer before the sermon." ³

Waliyyullaah ad-Dihlawee, when explaining the previous chapter headings of al-Bukhaaree said: ⁴ "Meaning, this is the Sunnah of the Prophet (sallallahu 'alayhi wa sallam) and that which was acted upon by the Rightly Guided Caliphs. The changes that occurred - I mean bringing the sermon before the Prayer, which is based on analogous deductions from the Friday Prayer - is an innovation that emanated from Marwaan." ⁵

Imaam at-Tirmidhee ⁶ said: "The people of knowledge, from the Prophet's Companions and others, acted upon this, that the 'Eed Prayer precedes sermon. It is said that the first person to give the sermon before the Prayer was Marwaan Ibn Hakam." ⁷

Aboo Sa'eed al-Khudree (Radiya 'Llahu 'anhu) said: "The Prophet (Sallallahu 'alaihi wa sallam) used to proceed to the musallaa on the day of 'Eedul-Fitr and Adhaa and the first thing that he would begin with was the Prayer. After the Prayer, he would move and stand in front of the people - the people being seated in their rows - and he would admonish, advise and command them ..." ⁸

The 'Eed sermon is just like all other sermons - opened by praising and exalting Allaah, the Mighty and Sublime.

Ibnul-Qayyim (Rahimahu 'Llah) said:

"He (Sallallahu 'alaihi wa sallam) used to begin all his sermons by praising Allaah. However not a single hadeeth has been preserved from him saying that he used

¹ Fathul-Baaree (2/453)

² Related by al-Bukhaaree (no. 962), Muslim (no. 884), and Ahmad (1/331, 346)

³ Related by al-Bukhaaree (no. 963), Muslim (no. 888), and at-Tirmidhee (no. 531), an-Nisaa'ee (3/183), Ibn Maajah (no. 1276) and Ahmad (2/12,38)

⁴ Sharh Taraajim Abwaabul-Bukhaaree (p. 79)

⁵ He is Marwaan Ibn Hakam Ibn Abil-'Aas, the 'Amawee Caliph. He died in the year 65H. His biography is present in al-'Alaam (7/207) by az-Zirkilee.

⁶ In his Sunan (2/411)

⁷ Refer to Kitaabul-Umm (1/235-236) by Imaam ash-Shaafi'ee and to 'Aaridaa'ul-Ahwaadhee (313/6) by al-Qaadee Ibnul-A'raabee al-Maalikee.

⁸ Related by al-Bukhaaree (no. 956), Muslim (no. 889), an-Nisaa'ee (3/187), al-Bayhaquee (3/280), and Ahmad (3/36,54).

to begin the 'Eed sermons with takbeer. Rather, Ibn Maajah relates in his book, as-Sunan⁹ upon the authority of Sa'd al-Quradh the Prophet's mu'adhhdhin¹⁰ - that he (Sallallahu 'alaihi wa sallam) used to make the takbeer frequently in between the sermons, and he (Sallallahu 'alaihi wa sallam), also made the takbeer in the 'Eed sermons. However this does not indicate that he (Sallallahu 'alaihi wa sallam) used to begin the 'Eed sermon with it..."¹¹

It has not been authentically reported in the Sunnah that the sermon of 'Eed is two sermons divided by sitting down between them! Since, that which is found regarding this is a very weak hadeeth transmitted by al-Bazaar in his Musnad (no. 53) from the Musnad of Sa'd - from his teacher, 'Abdullaah Ibn Shabeeb with his chain of narration of Sa'd (radiyallaahu 'anhu). That the Prophet (Sallallahu 'alaihi wa sallam) used to give two sermons and separate them by sitting down (between them). Al-Bukhaaree said about 'Abdullaah Ibn Shabeeb, "He is munkarul-hadeeth (makes a hadeeth munkar)." Thus the 'Eed sermon remains on the original basis, which is as one sermon.

Attending the 'Eed sermon is not obligatory, unlike the 'Eed Prayer, which is obligatory. This is due to what is established from 'Abdullaah Ibn Saa'ib (Radiya 'Llahu 'anhu), who said: "I witnessed 'Eed with the Prophet (Sallallahu 'alaihi wa sallam) and when he finished praying he (Sallallahu 'alaihi wa sallam) said: 'Verily we shall give a sermon, so whoever wishes to stay for the sermon then let him stay and whoever wishes to depart then let him depart'"¹²

Ibnul-Qayyim¹³ (Rahimahu 'Llah) said: "He (Sallallahu 'alaihi wa sallam) gave permission for those who attended the 'Eed Prayer to stay for the sermon or to leave."¹⁴

⁹ It is found in his Sunan (no. 1287), and it is also reported by al-Haakim (3/607), al-Bayhaqee (3/299) from 'Abdur-Rahmaan Ibn Sa'd Ibn 'Ammar Ibn Sa'd al-Mu'adhhdhin: who reported to me by my father, from my grandfather... and he mentioned the hadeeth. The isnaad for the hadeeth is da'eef (weak) as 'Abdur-Rahmaan Ibn Sa'd is a weak narrator and his father and grandfather are majhool (unknown).

¹⁰ **Translator's Note:** The title 'mu'adhhdhin' given to one who gives the call to Prayer

¹¹ Zaadul-Ma'aad (1 /447-448)

¹² Related by Aboo Daawood (no. 1155), an-Nisaa'ee (3/185), Ibn Maajah (no. 1290) al-Haakim (1/295) and its isnaad is saheeh refer to Irwaa'ul-Ghaleel (3196-98)

¹³ Zaadul-Ma'aad (1/448)

¹⁴ Refer to Majmoo'ul-Fataawaa by Shaykhul-Islam (24/214)