

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ * قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ *



Ṣalāt al-ʿĪd According to the School of Madīnah

Ḥamzah wald Maqbūl

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The Ruling of Praying the *Ṣalāt*¹ of *Ād* For One Upon Whom *Jumu‘ah*² Isn’t Obligatory³

For those upon whom *Jumu‘ah* isn’t obligatory,⁴ *ṣalāt al-Ād* is not a rigorously emphasized *sunnah*. However, it is still recommended for them to pray it. This includes women, children, travelers, and those who live in villages or outside of cities in which *Jumu‘ah* is validly established.

For them, this recommendation can be fulfilled by attending an established *Ād* congregation in a city, or by praying the *ṣalāt al-Ād*, individually,⁵ and without a *khuṭbah*.⁶

Likewise, if one upon whom *ṣalāt al-Ād* is a rigorously emphasized *sunnah*, should miss the prayer for

any reason it is recommended for such a person to make the prayer up individually, and without a *khuṭbah*.

As for those who live in villages or outside of cities in which *Jumu‘ah* is validly established, there is a difference of opinion regarding whether it is recommended for them to have a *khuṭbah* if they should decide to pray together in congregation.⁷

This does not apply to those on *Ḥajj*, for whom praying *Ād* at all is *makrūh*.

Description of The *Ṣalāt* of the Two *Āds* and the *Takbīr*⁸⁹

The *ṣalat* of the two *Āds* is an rigorously emphasized *sunnah*.

¹ The ritual prayer of Islām.

² The Friday Prayer.

³ Taken from Dusūqī’s *Hāshiyah* on Dardīr’s *al-Sharḥ al-Kabīr* on the *Mukhtaṣar* of Khalīl ibn Ishāq.

⁴ One might extrapolate such a ruling to apply to those whose *Jumu‘ah* congregations are suspended due to temporary quarantine and lockdown related restrictions.

⁵ As their gathering a congregation for this purpose would be *makrūh* according to the most correct position.

⁶ Ritual sermon.

⁷ The more correct opinion is that they should pray separately. However, if they do take the weaker position and pray in congregation, they are the only ones for which a *khuṭbah* might be given.

⁸ Taken and modified slightly from Ibn Abī Zayd’s *Risālah*.

⁹ *Takbīr* usually just means saying “*Allāhu Akbar*,” but in the context of the *Āds* and the Days of Minā, it takes on a different meaning that will be explained later in this tract.

The *imām*¹⁰ and the people go out¹¹ for it in the morning in time to reach the place of prayer when it becomes permissible to pray again after the sun rises slightly off the horizon.

It has no *adhān* and no *iqāmah*.

The *imām* leads the congregation in praying two *raka'āt*.

He recites in them out loud, reading *sūrat al-Fātiḥah* and *sūrat al-A'lā* in the first *rak'ah* and *sūrat al-Shams* in the second one, or any other qur'ānic recitation of similar length.

He says “*Allāhu Akbar*” in the first *rak'ah*, seven times, counting the opening *takbīr* of the prayer as well, before reciting the *Fātiḥah*.

He says “*Allāhu Akbar*” five extra times in the second *rak'ah* before reciting the *Fātiḥah*, not counting

the *takbīr* of standing up from *sajdah*.¹²

Each *rak'ah* has two prostrations in it. Then the person makes the *tashahhud* and says “*al-Salāmu 'Alaykum*” and thus ending the prayer.

The *imām* then ascends the pulpit and gives a *khuṭbah*.

He sits before starting the first *khuṭbah* and after completing it. After the second *khuṭbah* he leaves.

It is recommended for all to return home from a different way than which they came.

Each *khuṭbah* of *Īd* is commenced by saying “*Allāhu Akbar*,”¹³ as opposed to “*Alḥamdulillāh*,”¹⁴ as in the *khuṭbah* of *Jumu'ah*.

Thereafter, one should continuously magnifies the praises

¹⁰ Of the *Īd* prayer

¹¹ It is recommended that the *Īd* prayer be prayed outdoors and outside of the mosque, with the exception of the *Ḥaram* of Makkah. It is *makrūh* to pray the *Īd* prayer inside the mosque, again, with the above-mentioned exception, or for rain, snow, or the like.

¹² For a total of eleven extra *takbīrs*; six in the first *rak'ah* and five in the second.

¹³ Ar. Allāh is greater than all things. It is said nine times in the beginning of the first and seven times in the beginning of the second.

¹⁴ Ar. All praise is due to Allāh.

of Allāh by punctuating segments of each *khuṭbah* with the *takbīr*.

One repeat the *takbīr* out loud¹⁵ when leaving home for the *muṣallā*,¹⁶ on both the *ʿĪd al-Fiṭr* and the *ʿĪd al-Aḍḥā*. Thereafter, one should keep doing so until the *imām* reaches the *muṣallā*.

When the *imām* arrives for the prayer, they then all fall silent, except that they make the *takbīr* with the *takbīr* of the *imām* in his *khuṭbah*. They listen silently to his *khuṭbah* in everything but the *takbīr*.

The optimal *takbīr* is

الله أكبر الله أكبر * لا إله إلا الله
الله أكبر الله أكبر * والله الحمد

“*Allāhu Akbar, Allāhu Akbar, lā ilāha illa-Allāh.*”

Allāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.”

That being said, there is much leeway in how the *takbīr* may be recited, according to different narrations.

It is recommended to make *ghusl*¹⁷ for each of the two *ʿĪds*, whether or not one prays its prayer in congregation; however, it is not obligatory.

It is recommended for one to perfume¹⁸ one’s self and wear beautiful clothes¹⁹ for both *ʿĪds*²⁰

¹⁵ For men. For women, they should say it just loud enough to be able to hear themselves, no louder.

¹⁶ This is a specific reference to the *takbīr* of *ʿĪd* and the Days of *Minā*.

¹⁷ The ritual purificatory bath which lifts one out of the state of major ritual impurity.

¹⁸ The *sunnah* of perfume for men is to have a fragrant perfume which smells nice, like musk; for women it is to have a colorful perfume which has a lighter fragrance, like saffron.

¹⁹ The *sunnah* is to wear one’s best white clothes for the Friday prayer, and one’s best clothes, whatever the color, for the two *ʿĪds*.

²⁰ This is for a man in general, and specifically for those women who stay in their homes. As for a woman who leaves her home, she is obliged not to wear clothes or perfumes which will attract the attention of fellow worshipers on that day. For her to do so is prohibited, and such an act would be a sin.