



“EID SERVICE”

Id/Eid Service (Hadith -- The Traditions):

1: Ibn `Umar reported that,

The Messenger of Allah, peace and blessings of Allah be on him, mentioned Ramadan and said:

"Do not keep the fast until you see the new moon, and do not discontinue the keeping of fast until you see it (again), and if it be veiled to you (by cloud, etc.), have it measured." (B. 30 : 11.)

2: Ibn `Umar reported that'

The Messenger of Allah, peace and blessings of Allah be on him, said:

"The month is (sometimes) twenty-nine nights, so do not keep the fast until you see (the new moon), and if it be veiled to you (by cloud, etc.), then complete the number of thirty."¹ (B. 30 : 11.)

¹ The interval between one new moon and the next is sometimes twenty-nine days and sometimes thirty. If there is cloud or mist, and the new moon cannot be seen, there are two ways suggested to determine its appearance; either thirty days may be completed (h. 2), or the appearance of the new moon may be determined by calculation based on the course of the moon (h. 1). According to another hadith (B. 30 : 13), the Arabs did not keep an account of the course of the moon, and therefore the easier way for them was to complete the interval of thirty days. It follows, therefore, that it is not forbidden for a people who keep the account to determine the appearance of the moon from its course. This would bring about more uniformity in the observance of the `Id in one country. Wireless, however, has made uniformity possible even in the actual appearance of the moon is depended upon.

3: Abu Sa`id said,

The Prophet, peace and blessings of Allah be on him, used to go forth on the day of the Fitr and Adzha to the Musalla; so the first thing that he did was the saying of prayer; then he turned and stood facing the people while the people were sitting in their rows, and he admonished them and gave them injunctions and commands; then if he intended to raise an army, he gave the orders for it, or if he intended to command any (other) thing, he commanded it; then he returned.² (B. 13 : 6.)

² The Musalla (lit. the place of prayer) means here the place where the `Id service was generally held. In the `Id service, the prayers were said first and the sermon delivered afterwards. The sermon not only contained general injunctions but also dealt with measures relating to the welfare of the community.

4: Ibn `Abbas reported that,

The Prophet, peace and blessings of Allah be on him, said two rak`ahs of prayer on the day of the Fitr, and he did not say any prayer before it, nor after it; then he came to the women and with him was Bilal, and he commanded them to give charity; so they began to throw away (their ornaments),-- a woman gave away her ear-ring and her necklace.³ (B. 13 : 8.)

3 In the sermon the men were asked to join the army if the raising of an army was necessary, and the women were asked to contribute to the expenses. Charity in the Holy Prophet's day was directed as much towards the defence of the community as towards the help of the poor.

5: Jabir ibn Samurah said,

I said both the `Id prayers with the Prophet, peace and blessings of Allah be on him, not once or twice, without adhan and without iqamah. (M-Msh. 4 : 47.)

6: Kathir reported on the authority of his grandfather that,

The Prophet, peace and blessings of Allah be on him, uttered takbirs in both `Id services seven times in the first (rak`ah) before the recitation (of the Fatihah), and five times in the second (rak`ah) before recitation.⁴ (Tr-Msh. 4 : 47.)

4 According to another hadith, four takbirs were uttered (AD-Msh. 4 : 47).

7; Umm `Atiyyah said,

We (women) were commanded to go forth on the day of `Id, in so far as to make a virgin leave her curtain and to require (even) menstruating women to turn out; and they (the women) were behind the men, and they uttered the takbir, along with their takbir, and they made their supplications along with their supplications, hoping for the blessings of that day and its purification.⁵ (B. 13 : 12.)

5 All women, even young girls, were commanded to go forth for the `Id service. Menstruating women took part in all functions; only they did not join the prayer-service (B. 13 : 15).

8: Anas ordered his slave Ibn Abi `Utbah at Zawiya, so he gathered together the people of his household and his sons, and held prayer service just as the residents of the towns hold prayer service and utter takbirs. (B. 13 : 25.)

9: Anas said,

The Messenger of Allah, peace and blessings of Allah be on him, did not go out on the morning of the day of the Fitr till he had eaten some dates.⁶ (B. 13 : 4.)

6 Being the festival of breaking fasts, it is necessary that something should be eaten before prayer. According to another hadith, food should be taken on the `Id al-Adzha after prayers have been said, but this perhaps refers to partaking of the meat of the animal sacrificed.

10: Ibn `Abbas said,

The Messenger of Allah, peace and blessings of Allah be on him, used to take a bath on the day of the Fitr and the day of the Adzha. (IM. 5 : 164.)

11: It is reported on the authority of `Abd Allah ibn Busr that,

He went forth with the people on the day of the Fitr or the Adzha, and disapproved of the delay of the imam and said, We used to have finished by this time; and it was the time of the prayer after sunrise. 7 (IM. 5 : 165.)

7 The time of the `Id prayer is the breakfast time.

12: Jabir said,

The Prophet, peace and blessings of Allah be on him, used to change the route on the day of the `Id.⁸ (B. 13 : 24.)

8 He went to the place of prayer by one way and came back by another, so that greater numbers of the public might see with their own eyes that Muslims sought communion with the Divine Being even in their festivals.

13: Bara' said:

I heard the Prophet, peace and blessings of Allah be on him, delivering a sermon, so he said:

"The first thing that we do on this day of ours is that we say prayers, then we go back and sacrifice (an animal); so whoever does (this) abides by our sunnah."9 (B. 13 : 3.)

9 This relates to the `Id al-Adzha. Sacrifice was not allowed before prayers, for such procedure would have given precedence to the physical enjoyment of partaking of meat over the spiritual bliss of bowing before God.

14: Abu Hurairah said,

The Messenger of Allah, peace and blessings of Allah be on him, said:

"Whoever has the means but does not sacrifice (an animal), let him not come to our place of prayer." (Ah. II, 321.)

15: Jabir said,

The Messenger of Allah, peace and blessings of Allah be on him, said:

"Do not slaughter but a musinnah, unless it is difficult for you (to get it); in that case, slaughter a jadha`ah from among the sheep.10 (M-Msh. 4 : 48.)

10 Musinnah means full-grown, "and is applied to an animal of the ox-kind and to the sheep or goat, at the least in the third year." Jadha`ah "as applied to a sheep, a year old; and sometime less than a year...; or eight months old or nine... or from six months old to seven..... and applied to a goat a year old.....; applied to a bull, in his second year or in his third year;..... and applied to a camel in his fifth year" (LL).

16: Bara' ibn `Azib reported that,

The Messenger of Allah, peace and blessings of Allah be on him, was asked as to what sacrifices should be avoided. He pointed out with his hand and said:

"Four : The lame one whose limping is manifest and the blind of one eye whose disfigurement is manifest, and the diseased one whose disease is manifest, and the emaciated one which has no marrow left in its bones."11 (AD-Msh. 4 : 48.)

11 This shows that the animal to be sacrificed should be healthy and sound, without any manifest disfigurement.

17: Jabir reported that,

The Prophet, peace and blessings of Allah be on him, said,

"(Sacrifice of)12 a cow (suffices) for seven, (persons) and that of a camel for seven (persons). (M-Msh. 4 : 48.)

12 One goat or one sheep for one man or one household is the rule, but a cow or a camel would suffice for seven, the latter even for ten according to another hadith. (Tr-Msh. 4 : 48).

18: Ibn `Umar said,

Al-Adzha lasts two days after the day of Adzha.13 (M-Msh. 4 : 48.)

13 The animal to be sacrificed may be slaughtered on the day of the `Id after the prayers have been said or at any time during the two following days, these being the days of the pilgrims' stay in Mina.

19: Ibn `Umar said,

The Messenger of Allah, peace and blessings of Allah be on him, made the charity of the Fitr--one sa` of dates or one sa` of barley--obligatory on every slave and free man, male and female, minor and major, from among Muslims, and ordered that it should be paid before people go out for (`Id) prayer. 14 (B. 24 : 70.)

14 Charity, like prayer, constitutes a distinguishing characteristic of both `Id festivals. In the `Id al-Adzha, charity takes the form of the distribution of the meat of the sacrificed animal, and the price of its skin which must be devoted to some charitable object; and in the `Id al-Fitr, it is made obligatory in the form of Fitr charity. The sa` was an Arab measure for grain weighing about four seers. Under present conditions money-value of the sa` would be about four annas in Pakistan, and that may safely be taken as the standard for Fitr charity for each individual, including children.

20: Abu Hurairah said,

The Messenger of Allah, peace and blessings of Allah be on him, appointed me to guard the charity of Ramadan. 15 (B. 40 : 10.)

15 In the Holy Prophet's time, the Fitr charity was collected at a centre and then distributed. The present practice in the Muslim world to leave it to individual choice is against the Holy Prophet's Sunnah . Worked out as an institution as it was in the Holy Prophet's time, it can prove a source of immense benefit to the Muslim community.

21: Ibn `Umar said,

Two `Ids occurred together¹⁶ in the time of the Messenger of Allah, peace and blessings of Allah be on him, so he performed the (`Id) prayer with the people, then said :

"Whoever desires to come to the Friday service, he may come; and whoever desires to remain absent, he may remain absent." (IM. 5 : 162.)

¹⁶ By two `Ids are meant the `Id and Friday.

22: `A'ishah reported that,

Abu Bakr paid her a visit in the days of Mina, and with her were two girls playing on a tambourine and beating (it), and the Prophet, peace and blessings of Allah be on him, had covered himself up with his cloth. Abu Bakr upbraided them, but the Prophet, peace and blessings of Allah be on him, uncovered his face and said: "Leave them alone, O Abu Bakr! for these are the days of `Id." (B. 13 : 25.)