

Hanbali Rulings on Taraweeh & Eid Prayers

Explanatory Notes on *Akhsar al-Mukhtasaraat*

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Taraweeh Prayers

- I. It is **20 rak'ahs** in Ramadan
 - A. It is **not** less than 20 but can be **more** than 20
 - B. If someone arrives late, the person **must** still do 20 for it to be considered *taraweeh*, otherwise, it is just general *qiyaam al-layl*
- II. **Sunnah** to do it in **congregation**
 - A. *Witr* as well
 - B. It's time: **After** the sunnah of *Isha* and **before** *witr*
 1. If you start *taraweeh* before the sunnah of *Isha*, you **cannot** pray the sunnah of *Isha* now. It is considered **missed**
- III. A **minority** opinion in the school allows women to lead men provided the following **conditions** are **fulfilled** (but it is **not** the official position of the school)
 - A. No men are available that can **even** recite the al-Fatiha
 - B. It is **only** for *taraweeh* prayer
 - C. She leads from the **back** not the front

Eid Prayers

- I. It is **fardh kifaya** on men
 - A. If it falls on same day as Friday, then you do **not** have to pray *jumu'ah*
 1. Individuals have a choice between the two. Either you can pray the Eid prayer and skip *jumu'ah* or you can pray *jumu'ah* and skip the Eid prayer
- II. It's time **begins** at *Dhuha* prayer
- III. It's time **ends** at *zawal*
 - A. One moment before *zawal*
- IV. If a **whole city** did **not** know it was Eid until **after** *zawal*, then they can make it up the following day
 - A. Ex: maybe they did not realize that the moon was sighted
- V. It has the **same conditions** as those required for *Jumu'ah* prayer
- VI. In order for it to be correct:
 - A. The attendees have to be residents
 1. Meaning at least 40 including the imam must be locals
 - B. At least 40 number of people should be present including the imam
 1. They should be from among those on whom *Jumu'ah* is required
- VII. If an individual misses an Eid prayer, it is **recommended** for him to make it up
 - A. It should be prayed the exact way as an Eid prayer
 - B. He can make it up the **same** day as well even after *zawal* but **better** to wait until following day
- VIII. Sunnahs of Eid prayer
 - A. To pray it in any place **outside** of the city

1. An open empty place
 2. It is also good to assign an imam to lead the old and weak in the mosque
 - a) So two prayers being done: one outside of the city and one in the local mosque
 - B. To **delay *Eid ul Fitr*** prayer as much as possible
 - C. To eat **before *Eid ul Fitr*** prayer
 - D. To pray ***Eid ul Adha* early** as possible
 - E. To **not** eat before *Eid ul Adha* so you can eat from the sacrificial meat
- IX. It is prayed with **two *rak'ahs***
- A. The two *khutbas* are **after** the prayer
 - B. **Six *takbeers* after** the opening prayer in the first *rak'ah*, then **five *takbeers* before** the recitation in the second *rak'ah*
 1. The hands are **raised** with **every *takbeer***
 - a) Same with funeral prayer
 2. **Recommended** to say after every two *takbeers*, the du'a: "*Allahu Akbar Kabeera...*" or any other than it in which there is praise of Allah
 3. If someone **forgets** the *takbeers* and starts to recite *Fatiha*, then he will **not** go back to the *takbeers* because they are a **sunnah** only
 - a) It is **not** right to abandon a *ruk'n* or a *wajib* in prayer in order to go back to do a *sunnah*
 - C. In the first *rak'ah*, it is **recommended** to recite *A'la* and in second *rak'ah* it is **recommended** to recite *Ghashiya*
- X. In the two *khutbas* after the prayer, the following is **recommended**: the *khateeb* will start off by doing **nine *takbeers* before** the first *khutba* and **seven *takbeers* before** the second *khutba*
- A. It is **recommended** for the *khateeb* to clarify to the people in the *khutbas* what they will be doing on Eid and how to do it in order to help them
 1. Ex: on *Eid ul Fitr* he can talk about the rulings on *zakat ul fitr* and on *Eid ul Adha* he can talk about rules on slaughtering
 2. This is in **addition** to the general reminder he is doing
- XI. **General *takbeers***: It is **recommended** to do general *takbeers* during the **nights** of Eid
- A. It is **more** recommended to do so for *Eid ul Fitr*
 - B. For *Eid ul Adha*: the time for them begins from the **Fajr of 1st of Dhul Hijjah** until the **finishing** of the *khutba* of *Eid ul Adha*
- XII. **Restricted *takbeers***: **recommended** to do so after **every congregational *fardh* prayer together** in congregation
- A. If praying alone, then it is **not** done
 - B. Doing it **once** suffices but three times is also fine
 - C. It is done **only** during the days of *Hajj*
 1. The time begins from **Fajr of Arafa (9th of Dhul Hijjah)** until the **Asr of 13th of Dhul Hijjah**
 2. For the one in the state of *ihraam*: the time begins from **Dhuhr of the Day of Sacrifice (10th of Dhul Hijjah)** until the **Asr of 13th of Dhul Hijjah**
- XIII. The words of the general and restricted *takbeers*:
- A. *Allahu Akbar, Allahu Akbar, La ilaha ila Allah, wa Allahu Akbar, Allahu Akbar, wa lilla hil hamd*
 1. In the *madhab* we say *Allahu Akbar* **twice** and **not** thrice