256212 - Ruling On Listening to `Eid Khutbah

the question

Is one sinful for not attending the `Eid sermon? And what is the evidence for that?

Detailed answer

Praise be to Allah.

The `Eid sermon is a recommended Sunnah, so its attendance and listening to it are not mandatory.

There is no harm for one who has prayed `Eid to leave and not sit for the sermon, and the evidence for this is what Abu Dawud (1155) narrated from `Abdullah ibn As-Sa'ib, who said: "I witnessed `Eid with the Messenger of Allah (peace and blessings be upon him), and when he finished the prayer, he said: 'We will give a sermon, so whoever wishes to sit for the sermon may sit, and whoever wishes to leave may leave.' There is a difference of opinion regarding the connectedness and interruption of this Hadith. A number of Imams, such as Imam Ahmad, Ibn Ma'in, Abu Dawud, and Abu Zur`ah Ar-Razi opted for the opinion that it is mursal (interrupted). Refer to: 'Al-Musnad Al-Musannaf Al-Mu`allal' (11/275).

However, the majority of scholars act according to its implications.

As-San`ani (may Allah have mercy on him) said in "Subul As-Salam" (3/184): "Consensus has been transmitted on the non-obligation of the sermon in the two `Eids." End quote.

Ash-Shawkani (may Allah have mercy on him) said in "Nayl Al-Awtar" (3/376): "Those who obligate the `Eid prayer and others have agreed on the non-obligation of its sermon, and I do not know of anyone who says it is obligatory." End quote.

Therefore, the non-obligation of attending the `Eid sermon is agreed upon among the majority of

scholars, and here are some statements of scholars from the four jurisprudential schools confirming this ruling:

At-Tahawi Al-Hanafi said in "Bayan Mushkil Al-Athar" (9/359) after mentioning the aforementioned Hadith:

"We understand from this Hadith that the Messenger of Allah (peace and blessings be upon him) allowed those who prayed with him to leave before attending his sermon after it (i.e., the prayer). The sermon for `Eid is not like the sermon for Jumu`ah, in terms of sitting for it, listening to it, and refraining from idle talk until it is finished; this is permissible in the `Eid sermon and prohibited in the Jumu`ah sermon." End quote.

Al-Hattab Al-Maliki said in "Mawahib Al-Jalil" (2/232): "Listening to the two sermons is recommended." End quote.

In "Hashiyat Al-`Adawi" (3/206): "The ruling of the sermon: It is recommended, as mentioned in the verification." End quote.

Ibn Al-Hajj said in "Al-Madkhal" (2/284): "The Sunnah is not to leave after the prayer [i.e., `Eid] until the Imam finishes his sermon." End quote.

An-Nawawi Ash-Shafi`i said in "Al-Majmu`" (5/29): "It is recommended for people to listen to the sermon, and neither the sermon nor listening to it is a condition for the validity of the `Eid prayer. However, Ash-Shafi`i said: If one leaves listening to the sermon of `Eid, or the eclipse, or the prayer for rain, or the sermons of Hajj, or speaks during it, or leaves and abandons it, it is disliked, but there is no repetition required for him." End quote.

Ibn Qudamah Al-Maqdisi said: "The two sermons are a Sunnah, and their attendance and listening to them are not obligatory... They were placed after the prayer, and Allah knows best, because since they are not obligatory, they were set at a time when those who wish to leave can do so, unlike the Jumu`ah sermon." End quote from "Al-Mughni" (3/279).

Al-Mardawi Al-Hanbali (may Allah have mercy on him) said in "Al-Insaf" (5/357):

"The two sermons are a Sunnah, this is the doctrine without doubt, and most of the companions [scholars] are upon it." End quote.

The scholars of the Permanent Committee for Islamic Research and Issuing Fatwas said:

"The two sermons of `Eid are a Sunnah, and they are after the `Eid prayer." End quote from "Islamic Fatawa" (1/425).

Sheikh Ibn `Uthaymin said: "The Jumu`ah sermon requires attendance because of the verse of Allah (interpretation of the meaning): {O you who have believed, when [the adhan] is called for the prayer on the day of Jumu`ah [Friday], then proceed to the remembrance of Allah and leave trade.} As for the two `Eid sermons, attendance is not obligatory; rather, a person may leave immediately after the prayer, but it is better to stay." End quote from "Ash-Sharh Al-Mumti` `ala Zad Al-Mustaqni`" (5/146).

And Allah knows best.