



54 QUESTIONS
& ANSWERS
about
EID
PRAYERS

Shaikh Muhammad ibn Saleh Al-'Uthaimeen

Eid Prayers

Questions & Answers

صلاة العيدين

Answers provided by:

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, Most Gracious, Most Beneficent.

Q 1. Is there any *adhan* (call to prayer) or *iqamah* (call to commence) for the *Eid* prayer?

A 1. There is no *adhan* or *iqamah* for *Eid* prayer as is confirmed by the *sunnah* of the Prophet (peace be on him). However, some scholars argue that a call should be made for it by saying aloud “*as-salatu jami’ah*” (literally, ‘prayer is a collector of all people’), but it is a weak argument not supported by any evidence. It is not correct either to base this view on an analogy with the eclipse prayer (the prayer performed during an eclipse of the sun) for which a call should be made, since the solar eclipse happens unexpectedly. According to the *sunnah*, therefore, *Eid* prayer is not to be preceded by *adhan*, *iqamah* or the announcement “*as-salatu jami’ah*”. People should perform the *Eid* prayer as soon as the *imam* (prayer leader) arrives without any *adhan* or *iqamah*. The *khutbah* (sermon) is to be delivered afterwards.

Q 2. Is it a *sunnah* for the *imam* to deliver the *khutbah* from a pulpit in *Eid* prayer?

A 2. Yes, some scholars hold the view that it is a *sunnah* for the *imam* to do so; according to a *hadith* reported by Jabir (may Allah be pleased with him) the Prophet (peace be on him) once gave *khutbah* on *Eid* day, and then “he came down and went over to the women”. It has been commented that the words ‘came down’ imply descent from a raised place (a pulpit). This is the view that is generally adopted. Other scholars argue that

the *khutbah* should preferably be delivered without using a pulpit. Apparently, this is a moot question.

Q 3. What is the reason for taking different routes when going to and coming back from the Eid prayer place?

A 3. First and foremost, by so doing we follow the example of the Prophet (peace be on him); this is what he used to do on *Eid* day. Another reason is that this practice helps publicize the rituals of *Eid* prayer. It can also be regarded as a means of finding out the conditions of the poor and the needy in the town. Some have also cited the reason that the two routes will on the Day of Judgment bear witness in favour of those worshippers who have trodden them.

Q 4. Does one have to make up a missed Eid prayer?

A 4. The correct view is that there is no need to make it up. Unlike the Friday prayer, the *Eid* prayer ceases to be obligatory for those who miss it. If you miss a Friday prayer, you have to perform *zuhr* prayer. The difference lies in the fact that *zuhr* prayer is prescribed for a certain time, and so must be observed if Friday prayer is missed. The *Eid* prayer, on the other hand, is a prayer of 'assembly': if the assembly is missed, no prayer is required.

Q 5. What is the sunnah regarding the place where the Eid prayer should be held: should it be held in a mosque or outdoors?

A 5. According to the *sunnah*, the *Eid* prayer should be performed outdoors as was the case at the time of the Prophet (peace be on him). However, this is only desirable and not obligatory.

Q 6. Is it obligatory to say the extra *takbirs* (magnifying Allah by saying 'Allahu Akbar', i.e. 'Allah is great' or 'Allah is the greatest') in the *Eid* prayers? And should one raise one's hands while saying them?

A 6. Saying the extra *takbirs* in *Eid* prayer is a *sunnah*. If you say them, you will be rewarded for it; if not, you have not committed any sin. But you should not overlook them as they constitute a distinctive feature of the *Eid* prayer. As for what should be said in between them, some scholars say that one should praise Allah and invoke peace and blessings upon the Prophet; but it is not objectionable to omit doing so. Raising one's hands with every *takbir* is, however, a *sunnah* of the Prophet (peace be on him).

Q 7. What should we do if *Eid* falls on a Friday?

A 7. If *Eid* falls on a Friday, both *Eid* and Friday prayers must be held, as the Prophet (peace be on him) used to do. Those who perform the *Eid* prayer are exempt from the Friday prayer, but they must perform the *zuhr* prayer as it is prescribed for that time and must not be omitted.

Q 8. What if someone joins the *Eid* prayer while the *imam* is saying the extra *takbirs*, should he make up for what he missed at the end?

A 8. If you join the *Eid* prayer while the *imam* is saying the extra *takbirs*, you should first say the opening *takbir* and then follow the *imam*. You are not then obliged to make up what you missed.

Q 9. Are Muslims obliged to greet one another on Eid day? Is there any particular phrase or form of greeting that one must use?

A 9. Greeting one another on *Eid* day is permissible, but there is no fixed form of greeting. It is possible to use any customary form or phrase so long as it does not involve any sin.

Q 10. Is there one or two khutbahs for Eid prayer?

A 10. According to the *sunnah*, there should be only one *khutbah*; yet it is not objectionable to deliver two *khutbahs* as this is based on a tradition of the Prophet (peace be on him). However, as the Prophet (peace be on him) used to do, the *imam* should always include a sermon specifically addressed to women. Even if the *imam* speaks through a microphone and his *khutbah* is audible to the women, he should include at the end of his *khutbah* some exhortation for women. If he is not using a microphone and the women could not hear his *khutbah*, he should go to them at the end, accompanied by one or two men, and preach to them.

Q 11. What should be done if some people do not learn of the Eid announcement until the afternoon?

A 11. In the case of *Eidu'l fitr*, they should break their fast and perform the *Eid* prayer the following morning. In the case of *Eidu'l-adha*, they should perform their *Eid* prayer the next morning, and slaughter their animals afterwards, for prayer must always precede offering the sacrifice. The most widely accepted view, however, is that the animals should still be slaughtered on *Eid* day, but it would be safer to offer the sacrifice after the prayer on the following day.

Q 12. What is your opinion about the view expressed by some jurists that eating the liver of the sacrificial animal is a *sunnah*? Is there any evidence for it?

A 12. Scholars say that eating of the sacrificial meat is a *sunnah* as evidenced by the Qur'an and the prophetic tradition. Allah Almighty has said,

﴿ ... فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴾ الحج: ٢٨

“ ... then eat thereof and feed the distressed ones in want”
(Al-Hajj 22: 28).

Moreover, the Prophet (peace be on him) commanded his companions to eat of the sacrificial meat and ate of it himself; so this is supported by both the words and the deeds of the Prophet (peace be on him). The liver in particular is chosen by jurists because it is lighter and easier to cook, and not because eating it is regarded as ritual of worship.

Q 13. Is it permissible to hold more than one *Eid* prayer in one town?

A 13. It is permissible if there is a need for it, just as in the case of Friday prayer. The Qur'an says,

﴿ ... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ... ﴾ الحج: ٧٨

“ ... (Allah) has imposed no difficulties on you in religion ...”
(Al-Hajj, 22: 78).

If it were not allowable to hold *Eid* or Friday prayers at a number of places in a city, many people would be deprived of the opportunity to participate in them.

Such a need arises, for example, when it is difficult for people living in a big city to travel to the site where *Eid* prayer is held. If there is no need for multiplicity of *Eid* prayer, it should be held in one location only.

Q 14. Is it true, as some jurists argue, that a person in i'tikaf should go out for Eid prayer in the clothes he was wearing during his i'tikaf ?

A 14. In my view this is against the *sunnah* of the Prophet (peace be on him), which emphasizes that a person, whether in *i'tikaf* or not, should be dressed in his best on this occasion.

Q 15. What should I do if, having forgotten to say Eid takbirs, and I have already started recitation? Should I say the takbirs afterwards?

A 15. If you forget to say *Eid takbirs* and you have already started the recitation, you are no longer required to say them because this part of the prayer is a *sunnah* whose time has elapsed. Similarly, if you have embarked on recitation without saying the *istiftah*, (opening supplication) you are no longer required to say it.

Q 16. What should I do if I join the Eid prayer while the imam is saying the extra takbirs?

A 16. The answer to this question has already been given. If you join the prayer when the *imam* is in *ruku'* (bowing), you should only say the opening *takbir* and then join others in *ruku'*. And if you join the prayer after the *imam* has said the extra *takbirs*, you are not required to make them up afterwards.

Q 17. Should the place where *Eid* prayer is held be regarded as a mosque where a two *rak'ah* greeting prayer ought to be offered in accordance with the *sunnah* ?

A 17. Yes, the place of *Eid* prayer is considered to be a mosque, and that is why the Prophet (peace be on him) forbade menstruating women to sit therein and commanded them to keep off it. It follows, therefore, that a person who enters it should not sit down until he has offered a two *rak'ah* prayer to greet the mosque. No other supererogatory prayer should be performed before or after *Eid* prayer since the Prophet (peace be on him) has never been reported to have offered any. It is justifiable, however, to greet the mosque with a two *rak'ah* prayer.

Q 18. Are there any specific *sunnah* acts that must be performed on the night before *Eid*?

A 18. I know of no specific *sunnah* act that ought to be performed on the night before *Eid* except the usual *dhikr* (invocation of Allah) and *takbirs* affirmed by the words of Allah:

﴿ ... وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ البقرة: ١٨٥

“ ... (He desires) that you complete the prescribed period, and that you magnify Him for His having guided you aright, and that you render your thanks unto Him” (Al-Baqara, 2: 185).

A *hadith* has been quoted about the merit of worship during the night preceding *Eid*, but its authenticity has been called into question, and I would not venture to endorse this practice as an act conforming to the *sunnah* on the basis of such a *hadith*.

Q 19. What is the formula of *takbir*? And what is the difference between *at-takbir al-mutlaq* (unrestricted *takbir*) and *at-takbir al-muqaiyad* (restricted *takbir*)?

A 19. To recite *takbir* one should say: “*Allahu akbar; Allahu akbar; la ilaha illa’allah; wa Allahu akbar, wa Allahu akbar, wa lillahi’lhamd*”. Alternatively, one may repeat the *takbir* three times: “*Allahu akbar; Allahu Akbar; Allahu akbar.*” The ‘unrestricted *takbir*’ is the *takbir* that can be said at all times, while the ‘restricted *takbir*’ is the one that is said after the prescribed prayers. Scholars have argued that the ‘restricted’ type is confined to *Eidu’l-adha*, starting from the *fajr* (dawn) prayer on the day of ‘Arafa until the afternoon of the last day of *tashriq* (the three days following the day of immolation), while the ‘general’ or ‘unrestricted’ *takbir* should be said during *Eidu’l-fitr* and the first ten days of the month of Dhul-Hijjah. The correct view, however, is that the unrestricted *takbir* can continue throughout *Eidu’l-adha* until the last of the *tashriq* days, its duration being thirteen days.

According to the *sunnah* of the Prophet (peace be on him), only men should say these *takbirs* aloud.

Q 20. According to the *sunnah*, what should a person do on *Eid* before going out to perform the *Eid* prayer?

A 20. On the occasion of *Eidu’l-fitr*, it is a *sunnah* to eat an odd number of dates before going out for prayer. The *sunnah* on *Eidu’l-adha*, however, is to eat some meat from the sacrificed animal after the prayer. Some scholars consider it desirable to take a bath for *Eid* prayer, and to wear one’s best clothes. But it would be acceptable to make only an ablution and wear ordinary clothes.

Q 21. Is it *sunnah* to walk to the *Eid* prayer place?

A 21 According to the *sunnah*, one should go to the *Eid* prayer place on foot; but it is not objectionable to travel by any other means if necessary.

Q 22. According to the *sunnah*, what *surahs*, should an *imam* recite in *Eid* prayer after *al-Fatiha*?

A 22. It is desirable to recite *surah* Qaf and *surah* al-Qamar, or *surah* al-A'la and *surah* al-Ghashiya according to the *sunnah*; but one could recites any other *surahs*.

Q 23. Is it permissible to give the *khutbah* before the *Eid* prayer? And is attending it a necessary condition for the prayer to be valid?

A 23. Delivering the *khutbah* before the *Eid* prayer is an innovation which was rejected by the companions of the Prophet (peace be on him). It is not obligatory to attend the *khutbah*: one may choose to stay and listen to it or leave. Listening to the *khutbah* is not a condition for the validity of the *Eid* prayer, because a condition must precede what is conditional upon it, whereas the *khutbah* follows the *Eid* prayer.

Q 24. How should the *khutbah* of *Eid* begin? Should it begin with *istighfar* (a supplication for forgiveness) or *takbir* (saying the words: 'Allahu akbar'), or with something else?

A 24. The *khutbah* is not supposed to be started with *istighfar*; I know of no scholar who holds this view. Opinion varies, however, as to whether it should be started with *tahmid* (praising Allah) or *takbir*. There is ample room for difference

of opinion in this regard. When an *imam* says, “Allahu akbar, Allahu akbar, la ilaha illa’llah, wa Allahu akbar, wa Allahu akbar, wa li’llahi’lhamd”, he opens his *khutbah* with *tahmid*, all these phrases being regarded as one sentence taken in its entirety. And if he opens his *khutbah* with the words “al-hamdu li’llah, wa Allahu akbar, wa la ilaha illa’llah”, he will still be considered to have begun his *khutbah* with *tahmid*.

Q 25. Should a speaker deliver the Eid khutbah standing or sitting?

A 25. According to the *sunnah* the *khutbah* for Friday and *Eid* prayers should be delivered while standing, as has been affirmed by the example of the Prophet (peace be on him).

Q 26. If a person slaughters a sacrifice animal on behalf of someone else, then who is to shave his head: the one who is entrusted with slaughtering, or the one on whose behalf it is done?

A 26. All the injunctions concerning sacrifices revolve around the one on whose behalf a sacrifice animal is slaughtered. This means that when someone commissions another person to slaughter a sacrifice animal on his behalf, the injunctions concerning the slaughtering will be applicable to the mandator and not to the one simply acting on his behalf.

Q 27. Is it permissible for a person to cut his hair on the tenth of the month of Dhul-Hijjah? And is it better to slaughter a cow or a ram?

A 27 A person may cut his hair after slaughtering his sacrifice animal, even on *Eid* day. A ram is preferable to a one-seventh

portion of a cow or a camel. However, jurists say that offering a whole cow or camel in sacrifice would be preferable to offering one sheep.

Q 28. What are the “appointed days” and the “certain number of days” referred to in the Qur’an?

A 28. The term “appointed days” refers to the first ten days of the month of Dhul-Hijjah, while the days referred to as “a certain number of days” are the *tashriq* days. [Literally, the Arabic word ‘*tashriq*’ means ‘drying flesh in the sun’. It is the name given to the three days after the sacrifice at Makkah, i.e. the 11th, 12th, and 13th of Dhul-Hijja, either because the flesh of the sacrificial animal is then dried, or because it is not slain until sunrise.]

Q 29. What if I only say takbiru’l-ihram (the opening takbir) in the Eid prayer, would my prayer still be valid?

A 29. Yes, it would still be valid because all the supererogatory *takbirs* and the *takbirs* said during movements from one prayer posture to another are not obligatory, but are recommended in accordance with the *sunnah*.

Q 30. Is it permissible to carry arms during the Eid prayers?

A 30. Only if there is some genuine need for it.

Q 31. Is it permissible to talk during the Eid khutbah ?

A 31. Some scholars hold the view that speaking while the *imam* is delivering *khutbah* invalidates one’s prayer. Others do not consider it objectionable since attending the *khutbah*, and consequently listening to it, is not obligatory.

It is, however, a matter of good manners for a Muslim not to speak while the *khutbah* is in progress. Otherwise he would distract himself, his interlocutor and others who may see or hear him.

Q 32. Is it permissible to slaughter animals in the Eid prayer place?

A 32. Slaughtering sacrificial animals in the place where Eid prayer is held is a *sunnah* of the Prophet (peace be on him). But nowadays people are accustomed to slaughtering animals in their houses for fear of soiling the prayer place.

Q 33. For how long are pilgrims prohibited from clipping their nails and cutting or plucking any of their hair in the first ten days of Dhul-Hijja?

A 33. Until they have slaughtered their sacrificial animals. Afterwards, the prohibition no longer applies.

Q 34. In our country, guards go on Eid day to the Eid prayer place before the arrival of the governor. When the governor arrives they beat drums and play music to greet him. Is this permissible?

A 34. Beating drums is not permissible, but beating on tambourines may be allowed, though not at the place and time of worship.

Q 35. How is the Eid prayer performed and what are its necessary conditions and times?

A 35. According to the generally accepted view of the scholars, the Eid prayer is an 'individual obligation' incumbent upon all

men. The Prophet (peace be on him) constantly practiced it and commanded Muslims to observe it. He even commanded girls who attained puberty and became marriageable as well as menstruating women to go out on that occasion, but ordered the latter not to enter the place of prayer.

If a Muslim misses *Eid* prayer he does not have to make it up, because it is a prayer that is conditional on assembly. Once the assembly is over, one is no longer required to do it, just as one does not perform a missed Friday prayer. But as a Friday prayer is performed at the time of the *zuhr* prayer, if it is missed one is required to offer the *zuhr* prayer instead. The *Eid* prayer, however, does not coincide with any other prayer; therefore, if it is missed, it does not have to be made up, nor can there be any substitute for it.

The prescribed form of the *Eid* prayer is quite well known. It begins with an opening *takbir* (*Allahu akbar*), followed by the opening supplication (*istighfar*) and then saying *Allahu akbar* six times. The *Fatiha* is then recited along with another *surah*, either *al-A'la* or *Qaf* in the first *rak'ah*. In the second *rak'ah* one should rise from prostration saying *Allahu akbar*, and when fully erect one should say *Allahu akbar* five times. Then one recites *surah* *Al-Fatiha* along with another *surah*: either *surah* *al-Ghashiyah* if he had recited *surah* *al-A'la* in the first *rak'ah*, or *surah* *al-Qamar* if he had recited *surah* *Qaf* in the first *rak'ah*.

Q 36. Is slaughtering an animal on Eid day obligatory or a sunnah?

A 36. The real question that ought to be asked in connection with sacrifices is whether they are obligatory or not. It is a moot question;

some scholars, such as the Imam Abu Hanifah, argue that they are. This is also reported to be the view of the Imam Ahmad ibn Hanbal, the Imam Malik ibn Anas and Shaikhul Islam Ibn Taimiyah, who argued that the Prophet (peace be on him) consistently observed this practice and commanded Muslim to do the same.

Other scholars argue, however, that sacrificing animals is a confirmed *sunnah* and that it is *makruh* (improper and unbecoming) to omit it if one can afford it.

Q 37. Are travellers required to perform the Eid prayer?

A 37. Like Friday prayers, *Eid* prayer is not compulsory for a traveller. However, if a traveller is staying in a city where *Eid* prayer is held, then he is required to join the local Muslims in their *Eid* prayer.

Q 38. If a person is in the habit of fasting every Monday and Thursday, and it so happens that one of these two days coincides with one of the tashriq days, could he or she still fast?

A 38. If a Monday or Thursday falls during *tashriq* days, then one should not fast on those days. ‘Aisha and Ibn ‘Umar (may Allah be pleased with them both), are reported to have said, “It is not permissible to fast on *tashriq* days for anyone except those who do not have animals to slaughter”, i.e. pilgrims who perform ‘*umrah* first (*tamattu’*) and those who perform *hajj* and *umrah* simultaneously (*qiran*). It is well-known that no forbidden act should be committed for the sake of observing a *sunnah*.

Q 39. What is your opinion concerning some other anniversaries that are celebrated nowadays, such as birthday anniversaries and national days?

A 39. If you are referring to occasions like the birthday of prophet Jesus son of Mary (Christmas), which is celebrated by Christians as a form of worship, then Muslims are definitely prohibited from celebrating it. Indeed, it is one of the major forbidden acts in Islam since it is tantamount to glorifying a practice of *kufr* (disbelief); if a person celebrate Christmas, he or she would be taking the risk of committing an act of *kufr*.

But if what is meant is the birthday of any individual, then celebrating it is closer to a 'forbidden act' (*muharram*) than it is to a 'disliked act' (*makruh*). The same applies to celebrating anniversaries other than those prescribed by Islamic law, the latter being: *Eidu'l-fitr* (the festival of breaking the fast of Ramadan), *Eidu'l-adha* (the feast of sacrifice) and the feast day of the week, namely Friday.

Q 40. *Supposing I have seen the new moon of Eidu'l-fitr, and nobody else in the country is reported to have sighted it, should I break my fast and celebrate Eid even though the whole country will be fasting, in accordance with the hadith: "Fast upon sighting it and break your fast upon sighting it"; or should I follow the people of my country and continue to fast?*

A 40 Scholars believe that if only one person sights the new moon of the month of Shauwal, he must keep the fast. The reason for this is that according to the Islamic law, sighting the new moon of Shauwal cannot be taken as proven unless reported by two witnesses. Some scholars believe, however, that a lone witness should break his fast in private. The former view is widely known to have been adopted by the Imam Ahmad ibn Hanbal.

Q 41. What should the weak and the invalid in a city do if they could not go out to the place where *Eid* prayer is held? And if arrangements could be made for another *Eid* prayer to be held for them inside the city, when should the sacrifice animal be slaughtered: after their prayer or after the original prayer?

A 41. Scholars argue that if there are some weak and invalid people in a city who cannot go out to the place where *Eid* prayer is held, another *Eid* prayer should be arranged for them in a more convenient location. In that case, the sacrifice animals may be slaughtered after the first of the two prayers. One could also argue, with reason, that this matter concerns a person's own prayer: he should slaughter his sacrifice animal after performing *Eid* prayer whenever that may be.

Q 42. Is it permissible for women to go out to the place of *Eid* prayer given the so many temptations prevalent nowadays, and the fact that so many women go out wearing make-up and perfume? And if that was judged to be permissible, how could this judgment be reconciled with the following statement attributed to 'A'isha (may Allah be pleased with her): "If the prophet (peace be on him) were to see the things that women do nowadays, he would prohibit them from going out (to the *Eid* prayer place)" ?

A 42. Women have been commanded to go out to the *Eid* prayer place so that they may witness good things and participate in prayer and supplication along with other Muslims. But they must cover themselves properly and refrain from flaunting their charms or wearing perfume. In this manner, they would be conforming to the *sunnah*, while avoiding temptations. The problems created by some women who openly exhibit their beauty and wear perfumes are the result of their ignorance and their guardians' negligence. This

cannot, however, invalidate the general ruling that women should go out for *Eid* prayer. Concerning the statement of ‘A’isha (may Allah be pleased with her), it is a well-known jurisprudential principle that what is permissible should be prohibited if it results in something prohibited. Therefore, if most women go out in a manner which does not conform to the Islamic law, we should not prevent all of them from going out; we only prevent those who act in the proscribed manner.

Q 43. Supposing that on the night of 29th of Ramadan it was announced in my country that the new moon of Shauwal had not been sighted and that, consequently, the following day would be the 30th of Ramadan; then I travelled on the same night to another country where, the new moon having been sighted, it was announced that the following day would be Eid; should I continue my fast like the people of my country or break my fast and celebrate Eid with the people of the country I travelled to?

A 43. You should break your fast and celebrate *Eid* with the people of the country you happen to be in at the time when *Eid* is announced. If you have fasted for less than twenty nine days, you should complete your fast later on (to make up 29 days). But if you have completed twenty nine days of fast, then since a lunar month could be either twenty nine or thirty days, you do not have to complete thirty days, unless the month of Ramadan is thirty days in both countries.

Q 44. Supposing that, having fasted for twenty nine days, I celebrated Eid in my country; then on the morning of Eid I travelled, obviously not fasting, to another country where people were still fasting; should I also fast or continue to eat and drink celebrating Eid ?

A 44. Having broken your fast quite legitimately, you would be under no obligation to refrain from eating and drinking.

Q 45. *Is it preferable to hold Eid prayer in an open space allocated for it, even in Makkah or Jerusalem, or would it be better to hold it in al-Haram?*

A 45. It is preferable to perform the *Eid* prayer in the *Eid* prayer place. However, for a long time it has been customary for the people of Makkah to pray *Eid* in the Sacred Mosque, though it would be preferable in the latter case for the prayer to be held in an open space allocated for that purpose, as was the case at the time of the Prophet (peace be on him) and the rightly guided Khalifahs who succeeded him.

Q 46. *When should the istiftah (opening supplication) be made, after the opening takbir or after the additional takbirs ?*

A 46. According to some scholars, the opening supplication is recited after the opening *takbir*. But, opinion varies on this matter and it would be possible to defer the *istiftah* until after the last *takbir*.

Q 47. *Is it necessary that the restricted takbir should only follow a congregational prayer or is it sunnah to recite it even if one prays alone?*

A 47. It can be recited after prayer whether performed singly or in congregation; this is probably the correct view. Some scholars argue, however, that it is only permissible after a congregational prayer.

Q 48. *Would it still be permissible for one to recite takbir after a prayer if one's ablution is nullified through a minor ritual impurity, or if one leaves the mosque or if there has been a long interval after the prayer?*

A 48. It should be known that the 'restricted *takbir*' cannot be traced back to any sound, explicit tradition from the Prophet (peace be on him). Nevertheless, there are reports and reasoned views ascribed to learned scholars on this subject, but no consensus of opinion. It would be even permissible for one to drop it altogether and confine oneself to the invocation (*dhikr*) that follows the prayer because it all constitutes remembrance of Allah Almighty. It is well-known that a minor ritual impurity does not preclude one from reciting the invocations (*dhikr*) that follow a prayer; likewise, it is no barrier to *takbir*. Leaving the mosque does not prevent one from reciting invocations or *takbir*. If a long interval has elapsed after a prayer and someone has omitted to recite *takbir*, then he should still recite it if the cause of omission is negligence, or make it up later on if the cause is forgetfulness.

Q 49. *Should takbir precede the dhikr (invocation of Allah) that is supposed to follow every prayer?*

A 49. As I have mentioned earlier, there is no sound explicit tradition of the Prophet (peace be on him) concerning the 'restricted *takbir*', but only the reports and views of some scholars, who say that it should precede the post-prayer invocation (*dhikr*).

Q 50. *In some mosques in our country the mu'azzins (callers to prayer) give the call to prayer through loud-speakers and people repeat each phrase aloud after them. Would this be considered an innovation or a permissible practice?*

A 50. This is an innovation, because according to the tradition of the Prophet (peace be on him) every individual should invoke Allah - *subhanahu wa ta'ala* - silently, and one should not deviate from the *sunnah*.

Q 51. *Is it obligatory to offer sacrifices? And is it possible to offer a sacrifice on behalf of a dead person?*

A 51 Offering sacrifices is a confirmed *sunnah* for those who can afford it. You may offer a sacrifice for yourself and your family, but offering it exclusively on behalf of the dead is not reported in the Prophet's tradition: the Prophet (peace be on him) has never been reported to have offered a sacrifice solely on behalf of a dead person, or on behalf of his companions. A person can offer a sacrifice for himself and his household, and may make the intention of including a dead person among those for whom the sacrifice is offered.

Q 52. *Supposing no man is available to slaughter the sacrifice animal, could this be done by a woman?*

A 52. Yes, it is permissible for a woman to slaughter a sacrifice animal or any other animal for that matter, since men and women are equal in performing all ritual forms of worship.

Q 53. *What if someone insists on having his hair cut before going out for prayer on Eidu'l-adha, in the full knowledge that the Prophet (peace be on him) advised against it?*

A 53 Whoever does that is guilty of disobeying the Prophet (peace be on him), who said: "If in the first ten days of Dhul-Hijjah one of you intends to offer a sacrifice, then he should not cut or pluck any of his hair, or clip his nails". Such a

person should, therefore, turn to Allah in repentance. But contrary to what some lay people think, cutting one's hair or clipping one's nails during the first ten days of Dhul-Hijja has no bearing on the sacrifice whatsoever, i.e. it does not nullify one's sacrifice.

Q 54. Is it permissible for a Muslim offering a sacrifice to give a portion of its meat to a non-Muslim? And is he himself allowed to consume a portion of it?

A 54. A Muslim may give some meat from his sacrifice animal to a non-Muslim provided that the latter is not one of those who fight against Muslims; otherwise, he is forbidden to do so. Allah Almighty says:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ...﴾ المتحنة: ٨ - ٩

*“Allah does not forbid you to be kind and equitable to those who have neither fought against you on account of (your) faith nor driven you from your homes. Allah loves the equitable * But He forbids you, to make friends with those who fought against you because of (your) faith and driven you from your homes or abetted others to drive you out”. (Al-Mumtahinah 60: 8-9)*

As for eating a portion of one's own sacrifice, it is permissible - indeed scholars consider it preferable - for one to perform the *Eid* prayer first, then slaughter the sacrifice animal and eat of its meat before eating anything else.