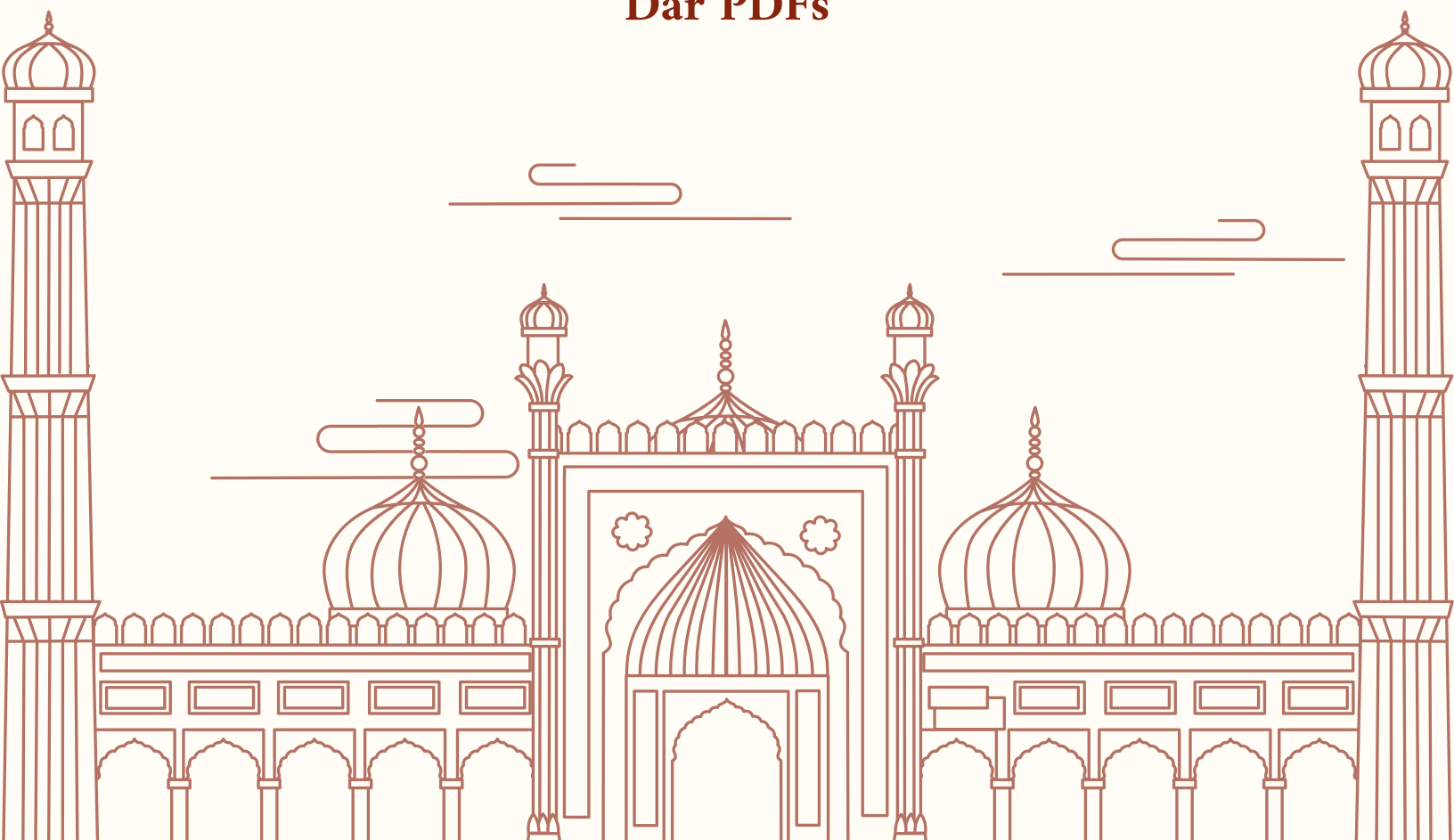




‘EID AL-FITR & ‘EID AL-ADHAA

RULINGS • SUNAN • ETIQUETTES

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Eid al-Fitr

6 Points on Zakat al-Fitr: Sh. Saleh al-Fawzan حفظه الله

- 1.** Zakat al-Fitr is the charity that a Muslim distributes on behalf of himself and others at the end of Ramadan.
- 2.** Zakat al-Fitr is obligatory upon every Muslim, whether male or female, young or old.
- 3.** There are two great wisdoms behind the obligation of Zakat al-Fitr:
 - Firstly, for the one fasting because it compensates for the deficiencies in one's fast because good deeds erase bad deeds.
 - Secondly, for society, because feeding those in need brings about love and joy amongst the people, especially the poor and needy.
- 4.** The amount of Zakat al-Fitr should not be less than one saa' of food, whether it be dates, barley, raisins, cheese, etc. Any food that the people eat. One saa' is equivalent to approximately 2.25 kg. (5 lbs) [i.e., four average-sized, two-handed scoops]
- 5.** Zakat al-Fitr that is not distributed in the form of food, such as in the form of money or other than that, is not sufficient because this opposes what the Messenger of Allah ﷺ commanded and the actions of the Companions.
- 6.** Zakat al-Fitr must be distributed before the 'Eid prayer. It is best to distribute it in the morning of 'Eid because its intent is to suffice the poor and needy so they do not need to ask anyone on the day of 'Eid, and they can enjoy the day along with those who are more fortunate. It is also permissible to distribute the Zakat al-Fitr a day or two before the day of 'Eid. As for the one who distributes it after the 'Eid prayer, it is not considered Zakat al-Fitr; rather, it is considered ordinary charity.

[Paraphrased from Exp. Buloogh al-Maram (4/457-465)]

11 Rulings & Sunan¹ of ‘Eid: Sh. Muhammad Ibn Saleh al-Uthaymeen رحمه الله

1. It is recommended to recite the takbeer during the night of ‘Eid from sunset on the last day of Ramadan until the Imam comes to lead the prayer. The format of the takbeer is as follows:

Allahu akbar, Allahu akbar, laa ilaha ill-Allah, Allahu akbar, Allahu akbar, wa Lillah-il-hamd

Or you can say Allahu akbar three times, so you say:

Allahu akbar, Allahu akbar, Allahu akbar, laa ilaha ill-Allah, Allahu akbar, Allahu akbar, Allahu akbar, wa Lillah-il-hamd

Both are permissible.

Men should raise their voices when reciting this dhikr in the marketplaces, masajid, and homes, but women should not raise their voices.

2. You should eat an odd number of dates before leaving for the ‘Eid prayer because the Prophet ﷺ did not set out on the day of ‘Eid al-Fitr until he ate an odd number of dates. You should stick to an odd number of dates as the Prophet ﷺ did.

3. You should wear your best clothes – this is for men. Concerning women, they should not wear beautiful clothes when they go out to the ‘Eid prayer-place because the Prophet ﷺ said: “Let them go out looking decent,” i.e., in their regular clothes that are not fancy. It is impermissible for them to go out wearing perfume and makeup.

4. Some scholars regard it as recommended to ghusl for the ‘Eid prayer because it is narrated that some of the Salaf did this. Making ghusl for the ‘Eid prayer is recommended, just as it is prescribed for the Jumu’ah prayer because one will meet and mix with the people. So if one makes a ghusl, that is good.

¹ Plural of Sunnah

5. The Muslims unanimously agree that the ‘Eid prayer is prescribed in Islam. Some say that it is Sunnah, some say that it is fard kifaayah (a communal obligation), and some say that it is fard ‘ayn (an individual obligation); therefore, not performing it is a sin. They quote as evidence the fact that the Prophet ﷺ commanded even the virgin girls and women in seclusion, i.e., those who did not ordinarily come out, to attend the ‘Eid prayer-place, except that those who were menstruating should keep away from the prayer-place itself, because it is not permissible for a menstruating woman to stay in the masjid; it is permissible for her to pass through but not to stay there.

It seems to me, based on the evidence, that it is fard ‘ayn (an individual obligation) and that every male is obliged to attend the ‘Eid prayer except for those who have an excuse. This was the view favored by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him).

If an individual misses the ‘Eid prayer, he is not to make it up, as it is similar to the Jumu’ah prayer. If an individual misses the Jumu’ah prayer, he is not to make it up. If it is the time for Jumu’ah, [then he is to pray the Jumu’ah prayer], not Dhuhr. However, if one misses the Jumu’ah prayer, he must pray Dhuhr. As for the ‘Eid prayer, then there is no prescribed prayer at that time other than the ‘Eid prayer itself, so the one who misses it has missed out.

Simultaneously, some scholars have said that the one who misses the ‘Eid prayer should make it up. If he comes to the ‘Eid prayer and the Imam is delivering the khutbah, he should pray the ‘Eid prayer as if he is the Imam.

In the first rak’ah, the Imam should recite Surah al-A’la (87), and in the second rak’ah, he should recite Surah al-Ghashiyah (88). Or he may recite Surah Qaf (50) in the first and Surah al-Qamar (54) in the second. Both options are narrated in saheeh reports from the Messenger of Allah ﷺ.

6. If Jumu’ah and ‘Eid are on the same day, both the ‘Eid prayer and the Jumu’ah prayer should take place as is indicated by the apparent meaning of the hadeeth of Nu’man ibn Basheer which was narrated by Muslim in his

Saheeh. However, those who attend the ‘Eid prayer with the Imam may attend the Jumu’ah prayer if they wish, or they may pray Dhuhr.

7. One of the rulings of the ‘Eid prayer is that according to many scholars, if a person comes to the ‘Eid prayer-place before the Imam, he should sit down and not pray two rak’ahs because when the Prophet ﷺ prayed the ‘Eid prayer, he did not offer any prayer before or after it.

Some scholars are of the view that when a person comes, he should not sit down until he has prayed two rak’ahs because the ‘Eid prayer-place is considered a masjid, based on the fact that menstruating women are not allowed there; therefore, it comes under the same rulings as a masjid and is indicative thereof.

Based on this, it comes under the general meaning of the words of the Prophet ﷺ: **“When any one of you enters the masjid, let him not sit down until he has prayed two rak’ahs.”** Concerning the fact that the Prophet ﷺ did not offer any prayer before or after the ‘Eid prayer, that is because when he arrived, he began the ‘Eid prayer.

Thus it is proven that we should pray Tahiyat al-Masjid (two rak’ahs to “greet the masjid”) when arriving at the ‘Eid prayer-place, as in the case of all masjid, because if we assume from the hadeeth that there is no Tahiyat al-Masjid for the ‘Eid masjid, then we should say that there is no Tahiyat al-Masjid for the Jumu’ah masjid either, because when the Messenger of Allah ﷺ arrived at the Jumu’ah masjid, he would deliver the khutbah, then pray two rak’ahs (the Jumu’ah prayer), then leave and pray the regular Sunnahs of Jumu’ah in his house, so he did not offer any prayer before or after the Jumu’ah prayer [in the masjid.]

What seems more likely to be correct is that we should pray two rak’ahs in the ‘Eid prayer-place to greet the masjid, but we should not denounce one another concerning this issue because it is a matter concerning which the scholars differ. We should not condemn others concerning matters where the

scholars differ unless there is a clear text. So, we should not denounce the one who prays (Tahiyat al-Masjid) or sits down without praying.

8. One of the rulings on the day of ‘Eid al-Fitr is that Zakat al-Fitr is due on this day. The Prophet ﷺ enjoined that it should be distributed before the ‘Eid prayer. It is permissible to distribute it one or two days before that because of the hadeeth of Ibn ‘Umar (may Allah be pleased with them both), which was narrated by al-Bukhari: “They used to distribute it one or two days before ‘Eid al-Fitr.” If it is distributed after the ‘Eid prayer, it is not considered Sadaqat al-Fitr because of the hadeeth of Ibn ‘Abbas: “Whoever distributes it before the prayer, it is Zakat al-Fitr, and whoever distributes it after the prayer, it is ordinary charity.”

It is impermissible to delay Zakat al-Fitr until after the ‘Eid prayer. If one delays it with no excuse, then the Zakat is not accepted, but if there is an excuse such as if a person is traveling and does not have anything to give or anyone to give it to, or he is expecting his family to distribute it and they are expecting him to distribute it, then, in this case, he should distribute it when it is easy for him to do so, even if that is after the prayer, and there is no sin on him because he has an excuse.

9. People should greet one another; however, that often results in impermissible actions on the part of many people, such as men entering houses and shaking hands with unveiled women without any mahram being present. Some of these evils are worse than others.

We see some people denouncing those who refuse to shake hands with those who are not their mahrams, but actually, they are the wrongdoers, not vice versa. However, they should explain to them why they refuse to shake their hands and direct them to ask trustworthy scholars to verify their actions and tell them not to get angry and insist on following the customs of their forefathers because they cannot make permissible that which is forbidden nor make forbidden that which is permissible. They should explain to them that if they do that, they will be like those of whom Allah says (interpretation

of the meaning): **{And similarly, We sent not a warner before you (O Muhammad) to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”}** [al-Zukhruf 43: 23]

Some people have the custom of going out to the graveyard on the day of ‘Eid to greet the occupants of the graves, but the occupants of the graves do not need any greeting or congratulations because they do not fast or pray. Visiting the graves is not explicitly done on the day of ‘Eid or Friday or any particular day. The Prophet ﷺ visited the graves at night, as mentioned in the hadeeth of ‘Aishah narrated by Muslim. The Prophet ﷺ said: **“Visit the graves, for they will remind you of the Hereafter.”** Visiting graves is an act of worship, and acts of worship are not acceptable unless they are in accordance with the sharee’ah in six affairs; from those affairs is the time in which the act is to be done. The Prophet ﷺ did not single out the day of ‘Eid for visiting the graves; therefore, it should not be singled out on that day.

10. From what is done on the day of ‘Eid, men embrace one another, and there is no problem with this. Likewise, men kissing those women who are their mahram, there is no problem with that. However, the scholars have mentioned it is disliked except for one’s mother, for he may kiss her on her head or forehead and, likewise, his daughters. As far as those other than them, from those women who are mahram, he should avoid kissing them on the cheeks, for that is safer [from fitnah].

11. It is prescribed for the one who goes out to the ‘Eid prayer to go by one route and return by another, following the example of the Messenger of Allah ﷺ. This Sunnah does not apply to other prayers, such as the Jumu’ah prayer or other than that; it only applies to ‘Eid.

[Majmoo’ al-Fatawa (16/216-223)]

'Eid al-Adhaa

Rulings & Sunan of 'Eid

1. The **unrestricted** takbeer begins from the entrance of the month of Dhul-Hijjah (sunset on the last day of Dhul-Qi'dah) until sunset on the third day of Tashreeq (13th Dhul-Hijjah). The **restricted** takbeer, which is said after the obligatory prayers, begins from the Fajr prayer on the day of Arafah (9th Dhul-Hijjah) until the Asr prayer on the third day of Tashreeq (13th Dhul-Hijjah).

Refer to 'Eid al-Fitr Point 1 for the format of the Takbeer.

2. Unlike 'Eid al-Fitr, one should not eat anything before the 'Eid al-Adhaa prayer and eat only until after the 'Eid prayer.

3. Men should wear their best clothes and perfume themselves. Women should not wear beautiful clothes when they go out to the 'Eid prayer-place. Instead, they should wear their regular clothes that are not fancy. It is impermissible for women to go out wearing perfume and makeup.

4. It is recommended to ghusl for the 'Eid prayer.

5. The Muslims unanimously agree that the 'Eid prayer is prescribed in Islam. Some say it is Sunnah, some say it is fard kifaayah (a communal obligation), and some say it is fard 'ayn (an individual obligation); therefore, not performing it is a sin. **Refer to 'Eid al-Fitr Point 5 for more details.**

6. If Jumu'ah and 'Eid are on the same day, both the 'Eid and Jumu'ah prayers should take place. However, those who attend the 'Eid prayer with the Imam may attend the Jumu'ah prayer if they wish, or they may pray Dhuhr.

7. Ruling on praying Tahiyat al-Masjid (two rak'ahs to "greet the masjid") when arriving at the 'Eid prayer-place: **Refer to 'Eid al-Fitr Point 7 for more details.**

8. People should greet one another on 'Eid in a legislated manner. **Refer to 'Eid al-Fitr Points 9 & 10 for more details.**

9. It is prescribed for the one who goes out to the 'Eid prayer to go by one route and return by another.

[Majmoo' al-Fatawa: Sh. Muhammad Ibn Saleh al-Uthaymeen رحمه الله]

The Udhiyah (Sacrificial Offering)

The Definition of Udhiyah

The term Udhiyah (sacrificial offering) refers to an animal among livestock that is slaughtered on the day of 'Eid al-Adhaa due to 'Eid as an act of worship by which one intends to draw closer to Allah. It is one of the rituals of Islam that has been legislated in the Book of Allah, the Sunnah of His Messenger ﷺ and the unanimous agreement of the Muslims.

The Ruling of the Udhiyah

The majority of the scholars have taken the view that it is an emphasized sunnah. This is the view of Imam ash-Shafi'ee and that of Malik and Ahmad in what is commonly ascribed to them.

However, other scholars have taken the view that it is obligatory. This is the view of Abu Haneefah and one of the views that Imam Ahmad was reported to have held. Ibn Taymiyyah also favored this view, saying: "It is one of the two views found in the madhab of Malik or what is evident from his madhab."

6 Conditions of the Udhiyah

- 1.** The sacrificial offering must be an animal from among cattle, which includes camels and cows, or smaller livestock such as sheep and goats.
- 2.** It must have reached the required age that is in accordance with the religious standards such as:

- Sheep: At least six months of age

- Goat: At least one year of age
- Cow: At least two years of age
- Camel: At least five years of age

3. The animal must be free of any defect preventing its slaughter from being valid and acceptable. These defects are of four types:

1. Clear defectiveness of the eye.
2. Clear illness.
3. Clear limping.
4. Emaciation that causes brain loss.

Therefore, if these four defects are found in an animal, they prevent its slaughter and sacrifice from being valid, as well as other defects that are similar to or worse than these, which means that it is also not valid to sacrifice the following types of animals:

5. A blind animal that cannot see with both eyes.
6. An animal suffering from nausea until it releases its load and its harm is removed.
7. An animal that has been assisted in giving birth if natural delivery is difficult until the threat of danger is removed.
8. An animal afflicted by something fatal, such as choking, falling from a high place, and so on, until the threat of danger is removed.
9. A crippled animal, which is an animal that cannot walk due to a physical disability.
10. An animal with one of its front legs or back legs broken.

So if these last defects are added to the four mentioned in the narrations, the types of animals that cannot be slaughtered become ten in

total—these six types, plus the animals that suffer from the four previously mentioned defects.

4. The sacrificial offering must be owned by the one slaughtering it, or if not, he must have the right to slaughter it based on religious grounds or the approval of the animal's owner.

5. No other person's right should be associated with the animal being slaughtered. For example, it is not valid to sacrifice an animal being held as a mortgage on a loan.

6. The animal should be slaughtered in the specific time frame legislated in the religion, which is from the time after the 'Eid Prayer on the Day of Sacrifice until the sun sets on the last of the days of Tashreeq, which is the thirteenth day of Dhul-Hijjah. Therefore, the days the sacrifice is permitted are four: the day of 'Eid, after prayer, and the three days after that (i.e., the days of Tashreeq). Whoever performs the sacrifice before the end of the 'Eid Prayer or after the sun sets on the thirteenth day of Dhul-Hijjah, his sacrificial offering is not valid.

Who the Udhiyah Suffices

- One sheep is sufficient for one family
- One goat is sufficient for one family
- One-seventh of a camel or cow is sufficient for one family. This means that up to seven individuals (on behalf of their families) may participate in the slaughtering of one camel or one cow.

The Most Preferable Type of Udhiyah

The best types of animals for slaughtering are camels, then cows if they are slaughtered on behalf of one person. Then sheep, then goats. Then camels if slaughtered on behalf of seven people, then cows if slaughtered on behalf of seven people.

Regarding appearance and qualities, the best animals for slaughtering are the ones with the most fat, meat, and wholesome attributes and the best appearance.

What should be Eaten & Distributed from the Udhiyah

The scholars differed on the amount that should be eaten, presented as a gift, and given in charity. There is much flexibility in this matter. However, the preferred view is to eat a third of his offering, present a third of it as a gift (i.e., to family and friends), and give a third of it to charity.

Things the one who intends to sacrifice should avoid

If a person intends to perform the sacrifice and it has been determined that the month of Dhul-Hijjah has started - either by the sighting of its crescent or the completion of thirty days of Dhul-Qi'dah - he is prohibited from removing any of his hair, nails, or skin until the time when he slaughters his sacrificial offering.

The wisdom behind this prohibition is that since the person sacrificing is partaking in one of the rituals that an individual on Hajj does, which is seeking nearness to Allah through slaughtering an animal, he should also participate in some of the specific requirements of Ihram, such as not cutting one's hair and so on.

This is a specific ruling that applies particularly to a person who slaughters a sacrificial offering. As for a person who will have an animal slaughtered on his behalf, this ruling does not apply to him. Based on this, it is permissible for the family members of a person performing the slaughter to cut their hair, nails, and skin during the first ten days of Dhul-Hijjah.

9 Conditions of Slaughtering

1. The person performing the slaughter must be sane and at the age of discernment.

2. The person performing the slaughter must be either a Muslim or a Kitaabee, which is anyone who ascribes himself to the Jewish or Christian faith.
3. That one makes it his intention to slaughter the animal. Slaughtering is an exclusive action that requires an intention. So, if a person does it without intending to slaughter, the meat of that animal becomes impermissible.
4. The sacrifice should not be done for other than the sake of Allah.
5. One must not mention anyone's name over the sacrificial offering except for Allah's Name.
6. One must mention Allah's Name over the sacrifice, such as by saying "In the Name of Allah" at the time of slaughtering.
7. The slaughter must be performed using a sharpened instrument that causes the blood to flow. Such an instrument can be made from iron, stone, glass, or another material.
8. The blood must be allowed to flow out of the animal when slaughtering it.
9. The one slaughtering must have valid authority to slaughter the animal.

7 Etiquettes of Slaughtering

1. He should face the Qiblah with the animal at the time of slaughtering.
2. He must slaughter the animal in a good manner, which is by quickly and firmly passing a sharpened blade over the neck area.
3. The slaughter of a camel must be done by cutting the area just below the neck and above the chest. This is known as Nahr. As for all other types of animals, their necks should be slit.

A camel should be slaughtered while standing and with its (front) left leg tied. If it is difficult to do it this way, the camel can be slaughtered while kneeling. As for all of the other animals, they are to be slaughtered while lying flat on their left side. However, if the one slaughtering is a lefty, he may use

his left hand and lay the animal down on its right side. This is so long as doing it this way is easier for the animal and more convenient for the one slaughtering it. It is also prescribed for him to place his foot on the animal's collar to give him better control.

4. The throat and esophagus of the animal should be cut in addition to its jugular veins.

5. The blade should be concealed from the view of the animal when sharpening it. This means that the animal should not see the blade until the time of the actual slaughter.

6. One should glorify Allah (by saying Allahu Akbar) after mentioning His Name (by saying Bismillah) when slaughtering.

7. After mentioning Allah's Name and glorifying Him, one should name the person for whom the sacrificial offering (udhiyah or 'aqeeqah) is being performed. He should also ask Allah to accept it from him.

[Paraphrased from 'The Rules of Sacrificial Offerings & Slaughtering Abridged'
by Sh. Muhammad Ibn Saleh al-Uthaymeen رحمه الله]

والله أعلم

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