

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

**Eedul Fitr:** It is recommended to say the Takbeer in the night of Eed starting from the last day of Ramadaan after sunset up to when the Imaam is present for the prayer [i.e. at the place of prayer on the day of Eed]. The manner in which the Takbeer is performed is: **[Allaahu Akbar, Allaahu Akbar, Laa Ilaaha Illal-laah, Allaahu Akbar, Allaahu Akbar, Wa Lillaahil Hamd - Allaah is The Greatest, Allaah is The Greatest, there is no deity worthy of worship except Allaah, Allaah is The Greatest, Allaah is The Greatest, and all praise belongs to Allaah]**, or you say Allaahu Akbar three times, saying: **[Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, Laa Ilaaha Illal-laah, Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, Wa Lillaahil Hamd]**. Both these are allowed. A person [i.e. male] is to raise his voice when saying this act of remembrance of Allaah in the marketplaces, Masaajid and homes. Women should not raise their voices. (1)

**Eedul Ad'haa:** The Takbeer is prescribed from the dawn of the day of Arafah and during the Ayyaam At-Tashreeq (i.e. 11th to 13th Dhul Hijjah) to Asr time on the 13th of Dhul Hijjah. Allaah (The Most High) said: **وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ** — And remember Allah during the appointed Days.” [Soorah Baqarah: Ayah: 203]. It is prescribed for the men to raise their voices with the Takbeer in the Masaajid, the houses and after the five daily obligatory prayers. This is done to exalt Allaah and to manifest singling Him out in worship and thanking Him. (2)

**Eedul Fitr:** Eat an odd number of dates before going out for the Eed (prayer), because indeed the Prophet [peace and blessings of Allaah be upon him] would not depart (for the prayer) on the day of Eedul Fitr until he ate an odd number of dates. Limit oneself to an odd number (of dates) just as the Prophet [peace and blessings of Allaah be upon him] did. (3)

**Eedul Ad'haa:** Recommended that one eats from the Eed sacrifice, because the Prophet did not use to eat on the day of Eedul Ad'haa until he returned from the Musallaa and ate from the Eed sacrifice. [Zaadul Ma-aad: 1/441]

**Eedul Ad'haa:** The Ayyaam An-Nahr [i.e. the days of sacrifice/slaughtering] are four: The day of Eed and the three days after that. According to Imaam Muhammad Ibn Saaleh al-Uthaymeen [may Allaah have mercy upon him], the Eed sacrifice is a Sunnah Mu'akkadah [i.e. the Prophet performed it continuously, but did not make it an obligation]. The Eed sacrifice is only legislated for those who are alive. It is neither reported from the Prophet [peace and blessings of Allaah be upon him] nor from his companions [may Allaah be pleased with them] that they slaughtered on behalf of the dead, rather men used to slaughter the Eed sacrifice for their households. [For further clarification, see article on this link: <http://salaficentre.com/2012/10/rulings-regarding-the-slaughtering-sh-ibn-baz-and-sh-ibn-ul-uthaymeen/>]

#### **Conditions to be fulfilled:**

Firstly: The animal to be slaughtered has to be a camel and other livestock (such as sheep, goat). If a horse is slaughtered, it will not be accepted, because it is not from those types

of animals to be slaughtered for the Eed sacrifice. The evidence for this is the statement of the Messenger [peace and blessings of Allaah be upon him], "whoever performs an action (i.e. an act of worship) that is not from this affair of ours (i.e. the Qur'an and the Sunnah) will have it rejected".

Secondly: The animal has to be a particular age. Sheep should be at least six months old, cow should be at least two years old and camel should be at least five years old.

Thirdly: The animal should be free from obvious defects. The Messenger [peace and blessings of Allaah be upon him] said, "There are four (animals) that cannot be offered as sacrifice: the one-eyed animal whose defect is clearly visible, a sick animal whose sickness is clearly visible, a disabled animal whose disability is clearly visible and an emaciated animal that has no fat around its bones (i.e. due to illness)".

Fourthly: The Eed sacrifice should be offered after the Eed prayer and within the days of Eed (i.e. the days of Eed are the day of the prayer and the consecutive three days after it)

The one who intends to offer the Eed sacrifice should not remove any of his bodily hair until after the slaughtering. And concerning the opinion that the one slaughtering on behalf of someone is like the one that deputised him and he is also not to remove any of his bodily hair, then this opinion is weak, because the Messenger [peace and blessings of Allaah be upon him] said, "When you sight the new moon of Dhul Hijjah, and if anyone of you wishes to offer the sacrifice, then he should not remove anything from his hair or nails until he has offered his sacrifice", but he did not say, "Or the one who slaughters on his behalf". (4)

**Both Eedul Fitr and Eedul Ad'haa:** One wears his finest clothes and this is with regards to men. As for the women, they should not wear beautiful clothes when going out to the Eed Musallaa [i.e. such clothing should not be revealed, rather should completely concealed under the obligatory dress code. See Awnul Ma'bood 2/205], because the Prophet [peace and blessings of Allaah be upon him] said, "Let them go out whilst not displaying their beauty, perfumed etc"- Meaning, should be dressed in their Thiyaab Aadiyyah [i.e. the normal obligatory dress code for women] and not revealing clothes. It is unlawful for the woman to go out whilst perfumed and displaying her beauty.

Read more here: <https://www.abukhadeejah.com/understanding-the-muslim-dress-code-modesty-for-men-and-the-hijab-for-women-islam-4-5/>

**Both Eedul Fitr and Eedul Ad'haa:** Some scholars hold that it is recommended to perform ghusl for the Eed prayer because this has been reported from some of the pious predecessors, so performing Ghusl is recommended just as it is legislated on the day of Jumu'ah due to people gathering (on that day). Therefore, it is good if a person performs Ghusl.

**Both Eedul Fitr and Eedul Ad'haa:** Some people have the habit of visiting graves on the day of Eed to greet the inhabitants of the graves, but the inhabitants have no need of being

greeted and congratulated, because neither did they fast nor pray the night prayer (i.e. neither were they fasting nor praying in that particular Ramadaan because they have already passed away). Visiting the graves is not specified for the day of Eed or on a Friday or any (specific) day. It has been established that the Prophet [peace and blessings of Allaah be upon him] visited the graves at night, as reported in Aa'isha's [may Allaah be pleased with her] hadeeth in Saheeh Muslim that the Prophet [peace and blessings of Allaah be upon him] said, "Visit the graves because indeed they will remind you of the Hereafter". Visiting graves is one of the acts of worship and acts of worship are not prescribed unless they conform to six affairs in the Islamic legislation, and one of them is the time in which the act of worship is performed. The Prophet [peace and blessings of Allaah be upon him] did not specify the day of Eed for visiting the graves, therefore it is not permissible to specify it.

**Both Eedul Fitr and Eedul Ad'haa:** It is legislated in the Sharee'ah for the one who goes to the Eed prayer to take one road and return by another road in order to follow the example of Allaah's Messenger [peace and blessings of Allaah be upon him]. This Sunnah is not legislated for the other prayers - neither the Jumu'ah prayer nor other than it; rather it is specified for the Eed prayer. If it is said, "What is the reason behind taking different roads when departing and returning?" Answer: Some scholars say that this is done in order to manifest this Islamic rite in the markets of the Muslims. Some say that this is done so that the roads would bear witness for the person on the day of Judgement. Some say, so that one can give charity to the poor people on the second (or other) road. And Allaah knows best. (5)

**Both Eedul Fitr and Eedul Ad'haa Greeting:** It is permissible to greet one another after Eed, because this has been established from some of the Messenger's companions. Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said that there is no particular defined Eed greeting; rather this is left to the people as long as such greeting does not involve sin. (6) People greet one another, but unlawful deeds do occur from many people regarding this affair when men enter houses and shake hands with women (i.e. women they are not allowed to be in seclusion with nor touch).(7) <https://www.abukhadeejah.com/mind-map-illustration-showing-the-mahrams-male-chaperones-of-a-woman-for-travel-and-sittings/>

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[Refs 1, 3, 5 and 7: Excerpts from Majmoo Fataawa Ibn Uthaymeen. 16/216-223. slightly paraphrased]

[Refs 2, 4 and 6: <http://www.sahab.net/forums/index.php?showtopic=132870> ]