

# EED ETIQUETTE AND RULINGS



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E-Book

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AND RULINGS

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**Praise be to Allaah, Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, sallallaahu 'alayhi wa sallam, and upon all his family and Companions.**

“Eed” is an Arabic word referring to something habitual, that returns and is repeated. Eeds or festivals are symbols to be found in every nation, including those that are based on revealed scriptures and those that are idolatrous, as well as others, because celebrating festivals is something that is an instinctive part of human nature. All people like to have special occasions to celebrate, where they can come together and express their joy and happiness.

The festivals of the nations of non-believers may be connected to worldly matters, such as the beginning of the year, the start of an agricultural season, the changing of the weather, the establishment of a state, the accession of a ruler, and so on. They may also be connected to religious occasions, like many of the festivals belonging exclusively to the Jews and Christians, such as the Thursday on which they claim the table was sent down to Jesus, Christmas, New Year's, Thanksgiving, and holidays on which gifts are exchanged. These are celebrated in all European and North American countries nowadays, and in other countries where Christian influence is prevalent, even if the country is not originally Christian. Some so-called Muslims may also join in these holidays, out of ignorance or hypocrisy.

The Magians (Zoroastrians) also have their own festivals, such as Mahrajaan, Nowruz and so on.



The Baatinis have their own festivals too, such as “Eed al-Ghadeer”, when they claim that the Prophet , sallallaahu 'alayhi wa sallam, gave the Khilaafah (succession; Caliphate) to 'Ali, may Allaah be pleased with him, and to the twelve Imaams after him.



### **The Muslims are distinguished by their festivals**



The Prophet’s words: **“Every nation has its festival, and this is your festival”** indicate that these two 'Eeds are exclusively for the Muslims, and that it is not permissible for Muslims to imitate the non-believers and polytheists in anything that is a distinctive part of their celebrations, whether it be food, dress, bonfires or acts of worship. Muslim children should not be allowed to play on those festivals, or to put up decorations, or to join in with the non-believers on those occasions. All the festivals of non-believers or innovated festivals are Haraam (unlawful) for Muslims , such as Independence Day celebrations, anniversaries of revolutions, holidays celebrating trees or accessions to the throne, birthdays, Labor Day, the Nile festival, Shimm al-Naseem (Egyptian spring holiday), Teachers’ Day, and al-Mawlood al-Nabawi (Prophet’s Birthday).

The Muslims have no festivals apart from 'Eed al-Fitr and 'Eed al-Ad-haa, because of the Hadeeth (narration) narrated from Anas, may Allaah be pleased with him, who said: “The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came to Madeenah and the people had two days when they would play and have fun. He said: **‘What are these two days?’**”



They said: 'We used to play and have fun on these days during the Jaahiliyyah. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Allaah has given you something better than them, the day of Ad-haa and the day of Fitr.'**' (Sunan Abu Daawood, 1134)

These two 'Eeds are among the signs or symbols of Allaah which we must celebrate and understand the aims and meanings behind them.

The following is a discussion of some of the rulings and manners of the two 'Eeds according to Islaamic Sharee'ah (legislation):

### **Ahkaam al-'Eed (Rulings on 'Eed)**

#### **Fasting**

It is Haraam (unlawful) to fast on the days of 'Eed because of the narration of Abu Sa'eed al-Khudri, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, forbade fasting on the day of Fitr and the day of Sacrifice (Ad-haa). (Reported by Muslim, 827)

#### **Ruling on the 'Eed prayers**

Some of the scholars say that 'Eed prayers are Waajib (obligatory) – this is the view of the Hanafi scholars and of Shaykh al-Islaam Ibn Taymiyyah, may Allaah have mercy on him. They say that the Prophet , sallallaahu 'alayhi wa sallam, always prayed the 'Eed prayer and never omitted to do it, not even once. They take as evidence the Aayah (which



means): **{“Therefore turn in prayer to your Lord and sacrifice (to Him only)”}** [Qur'aan, 108:2], i.e., the 'Eed prayer and the sacrifice after it, which is an instruction, and the fact that the Prophet, sallallaahu 'alayhi wa sallam, ordered that the women should be brought out to attend the 'Eed prayers, and that a woman who did not have a Jilbaab (cover) should borrow one from her sister.

Some scholars say that 'Eed prayer is Fardh kifaayah (communal obligation). This is the view of the Hanbalis. A third group say that 'Eed prayer is Sunnah Mu'akkadah (a stressed Prophetic tradition). This is the view of the Maalikis and Shaafi'is. They take as evidence the Hadeeth of the Bedouin which says that Allaah has not imposed any prayers on His slaves other than the five daily prayers. So the Muslim should be keen to attend 'Eed prayers, especially since the opinion that it is Waajib is based on strong evidence. The goodness, blessings and great reward one gets from attending 'Eed prayers, and the fact that one is following the example of the Prophet, sallallaahu 'alayhi wa sallam, by doing so, should be sufficient motivation.



### Essentials and timing of 'Eed prayer

Some scholars (the Hanafis and Hanbalis) say that the conditions of 'Eed prayer are that the Iqaamah (call to prayer) should be recited and the prayer should be offered in Jamaa'ah (congregation). Some of them said that the conditions of 'Eed prayer are the same as the conditions for Friday prayer, with the exception of the Khutbah, attendance at which is not obligatory. The majority of scholars say that



the time for the 'Eed prayer starts when the sun has risen above the height of a spear, as seen by the naked eye, and continues until the sun is approaching its zenith.

### **Description of the 'Eed prayer**

'Umar, may Allaah be pleased with him, said: "The prayer of 'Eed and al-Ad-haa is two complete Rak'ahs (units of prayer), not shortened. This is according to the words of your Prophet, sallallaahu 'alayhi wa sallam, and the liar is doomed."

Abu Sa'eed, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to come out to the prayer-place on the day of Fitr and al-Ad-haa, and the first thing he would do was the prayer."

The Takbeer (saying Allaahu Akbar) is repeated seven times in the first Rak'ah and five times in the second, the Qur'aan is to be recited after each.

It was reported from 'Aa'ishah, may Allaah be pleased with her: "The Takbeer of al-Fitr and al-Ad-haa is seven in the first Rak'ah and five in the second, apart from the Takbeer of Rukoo'."

(Reported by Abu Daawood; Saheeh by the sum of its Isnaads (chains of narration))

If a person joining the prayer catches up with the Imaam during these extra Takbeeraat, he should say "Allaahu



Akbar” with the Imaam, and he does not have to make up any Takbeeraat he may have missed, because they are Sunnah, not Waajib. With regard to what should be said between the Takbeeraat, Hamaad ibn Salamah reported from Ibraaheem that Waleed ibn ‘Uqbah entered the mosque when Ibn Mas’ood, Hudhayfah and Abu Moosa, may Allaah be pleased with them all, were there, and said: “Eed is here, what should I do?” Ibn Mas’ood, may Allaah be pleased with him, said: “Say ‘Allaahu Akbar’, praise and thank Allaah, send blessings on the Prophet, sallallaahu ‘alayhi wa sallam, and make Du’aa’ (supplication), then say ‘Allaahu Akbar’, praise and thank Allaah, send blessings on the Prophet, sallallaahu ‘alayhi wa sallam ....” (Reported by at-Tabaraani. It is a Saheeh Hadeeth that is quoted in al-Irwaa’ and elsewhere).



### Recitation of Qur’aan in ‘Eed prayers

It is recommended (Mustahabb) that in the ‘Eed prayers the Imaam should recite Qaaf [Chapter 50] and Aqtarabat al-saa’ah [Chapter 54], as it is reported in Saheeh Muslim that ‘Umar ibn al-Khattaab asked Abu Waaqid al-Laythi, may Allaah be pleased with them: “What did the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, used to recite at [‘Eed] al-Ad-haa and al-Fitr?” He said: “He used to recite **{Qaaf. Wal-Qur’aan al-majeed}** [Qur’aan, 50:1] and **{Aqtarabat al-saa’ah wa anshaqq al-qamar}** [Qur’aan, 54:1].

Most of the reports indicate that the Prophet, sallallaahu ‘alayhi wa sallam, used to recite Chapter al-A’laa [87] and Chapter al-Ghaashiyah [88], as he used to recite them in the Friday prayer. Al-Nu’maan ibn Bishr, may Allaah be pleased





with him, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to recite on the two 'Eeds and on Fridays **{Sabbih isma rabbika'l-a'laa}** [Qur'aan, 87:1] and **{Hal ataaka Hadeeth al-ghaashiyah}** [Qur'aan, 88:1]." (Reported by Muslim, 878).

Samurah, may Allaah be pleased with him, said: "The Prophet , sallallaahu 'alayhi wa sallam, used to recite on the two 'Eeds: **{Sabbih isma rabbika'l-a'laa}** [Qur'aan, 87:1] and **{Hal ataaka Hadeeth al-ghaashiyah}** [Qur'aan, 88:1]." (Reported by Ahmad and others; it is Saheeh. Al-Irwaa', 3/116)

### **The prayer comes before the Khutbah**

One of the rulings of 'Eed is that the prayer should come before the Khutbah, as is reported in Musnad Ahmad from the Hadeeth of Ibn 'Abbaas, may Allaah be pleased with them both, who testified that the Messenger of Allaah , sallallaahu 'alayhi wa sallam, prayed before the Khutbah on 'Eed, then he gave the Khutbah. (Reported by Ahmad, 1905. The Hadeeth is also in Al-Bukhaari and Muslim).

Another indication that the Khutbah should be after the prayer is the Hadeeth of Abu Sa'eed, may Allaah be pleased with him:

"The Prophet , sallallaahu 'alayhi wa sallam, used to go out to the prayer-place on the day of al-Fitr and al-Ad-haa, and the first thing he would do was to pray, then he would stand up facing the people, whilst they were still sitting in their rows, and would advise and instruct them. If he wanted to send out a military



expedition, he would decide about the matter then, or if he wanted to issue a command, he would do it then."

This is what the people continued to do until I came out [to the 'Eed prayers] with Marwaan, when he was governor of Madeenah, on either Ad-haa or Fitr. When we reached the prayer-place, we saw the Minbar (pulpit), which had been built by Katheer ibn al-Salt. Marwaan wanted to get on the Minbar before the prayer. I pulled on his cloak, and he pulled on mine in return, then he got on the Minbar and gave the Khutbah before the prayer. I said: 'You have changed it, by Allaah!' He said: 'O Abu Sa'eed, what you know is gone.' I said: 'What I know, by Allaah, is better than what I do not know.' He said: 'The people will not remain sitting after the prayer, so we made it [the Khutbah] before the prayer.'" (Reported by Al-Bukhaari, 956).

### **Anyone who wants to leave during the Khutbah is allowed to do so**

'Abd-Allaah ibn al-Saa'ib, may Allaah be pleased with him, said: "I attended 'Eed with the Prophet, sallallaahu 'alayhi wa sallam, and when he finished the prayer, he said: "We will give the Khutbah, so whoever wants to sit (and listen to) the Khutbah, let him sit, and whoever wants to leave, let him go.'" (Irwaa' al-Ghaleel, 3/96)



### **Not delaying the prayer for too long**

'Abd-Allaah ibn Bishr, may Allaah be pleased with him, the Companion of the Prophet, sallallaahu 'alayhi wa sallam, went out with the people on the day of Fitr or al-Ad-haa, and objected to the fact that the Imaam came very late. He said: "At the time of the Prophet , sallallaahu 'alayhi wa sallam, we would have finished by now," and that was at the time of al-Tasbeeh ." (Reported by Al-Bukhaari )

### **Naafil prayers in the prayer-place**

There are no Naafil prayers to be done either before or after the 'Eed prayer, as Ibn 'Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, used to come out on the day of 'Eed and pray two Rak'ahs, with nothing before or after them.

This is the case if the prayer is offered in a prayer place or public place. If, however, the people pray the 'Eed prayer in a mosque, then they should pray two Rak'ahs for Tahiyat al-Masjid ("Greeting the mosque") before sitting down.

### **If people did not know about 'Eed until the next day**

Abu 'Umayr ibn Anas, may Allaah be pleased with him, reported from his paternal uncles among the Ansaar who said: "It was cloudy and we could not see the new moon of Shawwaal, so we started the day fasting, then a caravan came at the end of the day and told the Messenger of Allaah , sallallaahu 'alayhi wa sallam, that they had seen the new



moon of Shawwaal the day before, so he told the people to stop fasting, and they went out to pray the 'Eed prayer the next day." (Reported by the five. It is Saheeh; al-Irwaa', 3/102)

If someone misses the 'Eed prayer, the most correct view is that he may make it up by praying two Rak'ahs.

### **Women's attendance at 'Eed prayers**

Hafsah, may Allaah be pleased with her, said:

"We used to prevent prepubescent girls from attending 'Eed prayers. Then a woman came and stayed at the fort of Banu Khalaf, and told us about her sister. Her sister's husband had taken part in twelve campaigns with the Prophet, sallallaahu 'alayhi wa sallam, and [she said]: 'My sister was with him on six of them. She said: "We used to treat the wounded and take care of the sick. My sister asked the Prophet, sallallaahu 'alayhi wa sallam, whether there was anything wrong with her not going out [on 'Eed] if she did not have a Jilbaab. He said: 'Let her friend give her one of her Jilbaabs so that she may witness the blessings of 'Eed and see the Muslims gathering.'"

When Um 'Atiyah, may Allaah be pleased with her, came, I asked her: 'Did you hear the Prophet , sallallaahu 'alayhi wa sallam, [say this]?' She said: 'May my father be sacrificed for him' – and she never mentioned him without saying 'may my father be sacrificed for him' – 'I heard him saying that we



should bring out the young girls and those who were secluded, or the young girls who were secluded, and the menstruating women, so that they could witness the blessings of 'Eed and see the gathering of the believers, but those who were menstruating were to keep away from the prayer-place itself." (Reported by Al-Bukhaari, 324).

The 'young girls' ('Awaatiq, sing. 'Aatiq) are girls who have reached adolescence or are close to it, or have reached the age of marriage, or are very precious to their families, or who are spared from having to do humiliating work. It appears that they used to prevent these young girls from going out because of the corruption that arose after the first generation of Islaam; but the Companion did not approve of that and they thought that the ruling should remain in their time as it had been during the time of the Prophet, sallallaahu 'alayhi wa sallam.

"Her Jilbaabs" – she should lend her some of her clothes that she does not need.

"Secluded" – they would have a curtain in the corner of the house behind which virgins would stay.

"Menstruating women" – Huyyad, sing. Haa'id – this may refer either to girls who have reached the age of puberty, or women who are having their period and are not Taahir (pure).



“Menstruating women should avoid the prayer-place itself” – Ibn al-Munayyir, may Allaah have mercy on him, said: “The reason why they should avoid the prayer-place is that if they stand with the women who are praying even though they are not praying, it may appear that they have no respect for the prayer or are careless, so it better for them to avoid that.”

It was said that the reason why menstruating women should avoid the prayer-place is as a precaution, so that women will not come near men for no reason if they are not praying, or so that they will not offend others with their blood or their odor.

The Hadeeth urges everyone to attend 'Eed prayer, and to cooperate with one another in righteousness and piety. The menstruating woman should not forsake the remembrance of Allaah or places of goodness such as gatherings for the purpose of seeking knowledge and remembering Allaah – apart from mosques. The Hadeeth also indicates that women should not go out without a Jilbaab.

This Hadeeth tells us that it is not proper for young women and women in seclusion to go out except for a valid reason. It states that it is preferable (Mustahabb) for a woman to wear a Jilbaab, and that it is permissible to lend and borrow clothes. It also indicates that 'Eed prayer is obligatory (Waajib).

Ibn Abi Shaybah, may Allaah have mercy on him, also narrated that Ibn 'Umar, may Allaah be pleased with them



both, used to take whoever he could of his household out to the 'Eed prayers.

The Hadeeth of Umm 'Atiyah, may Allaah be pleased with her, also states the reason for the ruling, which is so that women may witness the blessings of 'Eed, see the gathering of the Muslims, and share the blessings and purification of this day.

At-Tirmithi, may Allaah have mercy on him, said in his Sunan, after quoting the Hadeeth of Umm 'Atiyah, may Allaah be pleased with her.

"Some of the scholars referred to this Hadeeth and allowed women to go out to the 'Eed prayers, and some of them disliked this. It was reported that 'Abd-Allaah ibn al-Mubaarak, may Allaah have mercy on him, said: 'I do not like for women to go out to 'Eed prayers nowadays. If a woman insists on going out, her husband should let her, if she goes out wearing her shabbiest clothes and not adorning herself. If she insists on adorning herself, then she should not go out. In this case the husband has the right to stop her from going out. It was reported that 'Aa'ishah, may Allaah be pleased with her, said: 'If the Prophet , sallallaahu 'alayhi wa sallam, had seen what has happened to women, he would have stopped them from going to the mosques, just as the women of Bani Israa'eel were stopped.' It was reported that Sufyaan al-Thawri, may Allaah have mercy on him, did not like women to go to the 'Eed prayers in his day." (Reported by At-Tirmithi, 495).



Umm 'Atiyah, may Allaah be pleased with her, gave her Fatwa in the Hadeeth mentioned above a while after the Prophet, sallallaahu 'alayhi wa sallam, had died, and it is not reported that any of the Companions disagreed with this. The words of 'Aa'ishah, may Allaah be pleased with her: "If the Prophet , sallallaahu 'alayhi wa sallam, had seen what has happened to women, he would have stopped them from going to the mosques", do not contradict this (provided that women are meeting the Islaamic conditions attached to their going out)... It is better if permission is given only to those women who are not going to look at men or be looked at, whose attendance will not lead to anything undesirable and who are not going to rub shoulders with men on the street or in the mosque. (i.e., women whose going out will not cause Fitnah or temptation to her or to men).

Men should check on their womenfolk when they going out for the prayer to make sure that their Hijaab is complete, because they are the "shepherds" who are responsible for their "flocks". Women should go out in shabby clothes, not adorned or wearing perfume. Menstruating women should not enter the mosque or prayer-place; they can wait in the car, for example, where they can hear the Khutbah.

### **Aadaab al-'Eed (Etiquette of 'Eed)**

**Ghusl (taking a bath)** : One of the manners of 'Eed is to take a bath before going out to the prayer. It is reported in a Saheeh report in al-Muwatta' and elsewhere that 'Abd-Allaah ibn 'Umar, may Allaah be pleased with him, used to take a bath





on the day of al-Fitr before coming to the prayer-place. (Reported by Maallik in his book al-Muwatta' 428)

It was reported that Sa'eed ibn Jubayr, may Allaah be pleased with him, said: "Three things are Sunnah on 'Eed: to walk (to the prayer-place), to take a bath and to eat before coming out." This is what Sa'eed ibn Jubayr, may Allaah be pleased with him, said, and he may have learned this from some of the Companions.

An-Nawawi, may Allaah have mercy on him, mentioned that the scholars were agreed that it is Mustahabb to take a bath before the 'Eed prayer.

The reason why it is Mustahabb to take a bath before Friday prayer and other public gatherings also applies in the case of 'Eed, only more so.

### **Eating before coming out**

One should not come out to the prayer-place on 'Eed al-Fitr before eating some dates, because of the Hadeeth narrated by Al-Bukhaari from Anas ibn Maalik, may Allaah be pleased with him, who said: "The Messenger of Allaah , sallallaahu 'alayhi wa sallam, would not go out on the morning of 'Eed al-Fitr until he had eaten some dates... and he would eat an odd number." (Reported by Al-Bukhaari, 953)

It is Mustahabb to eat before coming out because this confirms that we are not allowed to fast on this day, and demonstrates that the fast is now over. Ibn Hajar, may Allaah



have mercy on him, explained that this is to prevent people extending the fast and it also means obeying the commandment of Allaah. (Fat-h Al-Baari, 2/446).

If a person does not have any dates, he can eat anything permissible for breakfast. On 'Eed al-Ad-haa, on the other hand, it is Mustahabb not to eat until after the prayer, when one should eat from the meat of one's sacrifice.

### **Takbeer on the day of 'Eed**

This is one of the greatest Sunnahs of this day, because of the words of Allaah (which mean): **{“... (He [Allaah] wants that you) must complete the same number (of days), and that you must magnify Allaah (say Takbeer – ‘Allaahu akbar’) for having guided you so that you may be grateful to Him.”}** [Qur'aan 2:185]

Al-Waleed ibn Muslim, may Allaah have mercy on him, said: “I asked al-Awzaa'i and Maalik ibn Anas about saying Takbeer aloud on 'Eed. They said: ‘Yes, ‘Abd-Allaah ibn ‘Umar, may Allaah be pleased with them both him, used to say it aloud on the day of Fitr until the Imaam came out.’”

Abu ‘Abd al-Rahmaan al-Salami, may Allaah have mercy on him, said: “On 'Eed al-Fitr they would say it louder than on 'Eed al-Ad-haa.” Wakee', may Allaah have mercy on him, said: “i.e., the Takbeer.” (Irwaa', 3/122).

Al-Daaraqutni, may Allaah have mercy on him, and others reported that when Ibn ‘Umar, may Allaah have mercy on them both, came out on 'Eed al-Fitr and 'Eed al-Ad-haa, he



would strive hard in making Takbeer until he reached the prayer-place, then he would continue making Takbeer until the Imaam came.

Ibn Abi Shaybah, may Allaah have mercy on him, reported with a Saheeh Isnaad that al-Zuhri, may Allaah have mercy on him, said: "The people used to make Takbeer on 'Eed when they came out of their houses until they reached the prayer-place and until the Imaam came out. When the Imaam came out, they fell silent, until the Imaam said Takbeer, then they said Takbeer." (*Irwaa'*, 2/121).

The practice of making Takbeer from home to the prayer-place, and until the Imaam comes in, was well-known among the Salaf and was reported by a number of authors such as Ibn Abi Shaybah, 'Abd al-Razzaaq and al-Firyaabi, may Allaah have mercy on them all, in his book Ahkaam al-'Eedayn from a group of the Salaf. An example of this is the report that Naafi' ibn Jubayr, may Allaah have mercy on him, used to make Takbeer and wondered why people did not do so. He would ask people: "Why do you not make Takbeer?" Ibn Shihaab al-Zuhri, may Allaah have mercy on him, said: "The people used to make Takbeer from the time they left their homes until the Imaam came in."

The time for making Takbeer on 'Eed al-Fitr starts from the night of 'Eed until the time when the Imaam comes in to lead the prayer.



## **The wording of the Takbeer**

Ibn Abi Shaybah, may Allaah have mercy on him, reported in al-Musannaf that Ibn Mas'ood, may Allaah be pleased with him, used to say Takbeer on the days of Tashreeq as follows: "Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allaah, wa Allaahu Akbar, Allaahu Akbar wa Lillaahi'l-hamd (Allaah is Most Great... there is no god worthy of worship but Allaah, Allaah is Most Great, and to Allaah be praise)." Ibn Abi Shaybah, may Allaah have mercy on him, reported it elsewhere with the same Isnaad, but with the phrase "Allaahu Akbar" repeated three times.

Al-Muhaamili, may Allaah have mercy on him, also reported that Ibn Mas'ood, may Allaah be pleased with him, used to say: "Allaahu Akbaru kabeeran, Allaahu Akbaru kabeeran, Allaahu Akbar wa ajall, Allaahu Akbar wa Lillaahi'l-hamd (Allaah is Most Great of All, Allaah is Most Great of all, Allaah is most Great and Most Glorious, and to Allaah be praise)." (*al-Irwaa'*, 3/126).

## **Congratulating one another**

People may exchange congratulations and good greetings on 'Eed, no matter what form the words take. For example they may say to one another: "Taqabbal Allaahu minnaa wa minkum (May Allaah accept [the fast and worship] from us and from you" or "Eed Mubarak" and other similar permissible greetings.



Jubayr ibn Nufayr, may Allaah be pleased with him, said: "At the time of the Prophet, sallallaahu 'alayhi wa sallam, when people met one another on the day of 'Eed, they would say: "Taqabbal Allaahu minnaa wa minka (May Allaah accept from us and from you)."" (Ibn Hajar. *Its Isnaad is Hasan. Fath, 2/446*).

The practice of exchanging greetings was well-known at the time of the Companions and scholars such as Imaam Ahmad, may Allaah have mercy on him, and others allowed it. There are reports which indicate that it is permissible to congratulate people on special occasions. The Companions used to congratulate one another when something good happened, such as when Allaah accepted a person's repentance and so on.

There is no doubt that congratulating others in this way is one of the noblest kinds of good manners and one of the highest social qualities among Muslims.

At the very least, one can return 'Eed greetings when they are given to you, and remain silent if nothing is said, as Imaam Ahmad, may Allaah have mercy on him, said: "If someone congratulates me, I return the greeting, but I do not initiate it."

### **Looking one's best for 'Eed**

'Abd-Allaah ibn 'Umar, may Allaah be pleased with them both, said: "'Umar, may Allaah be pleased with him, picked up a Jubbah (long outer garment) made of silk that was for sale in the market, brought it to the Messenger of Allaah ,



sallallaahu 'alayhi wa sallam, and said: "O Messenger of Allaah, buy this and wear it for 'Eed and when the delegations come." The Messenger of Allaah , sallallaahu 'alayhi wa sallam, said: **"This is the clothing of the one who has no share of the Hereafter..."** (Reported by Al-Bukhaari, 948).

The Prophet, sallallaahu 'alayhi wa sallam, approved of 'Umar's idea of looking one's best, but he rejected and denounced the idea of buying this Jubbah because it was made of silk.

Jaabir, may Allaah be pleased with him, said: "The Prophet, sallallaahu 'alayhi wa sallam, had a Jubbah that he would wear on 'Eed and on Fridays." (Reported by Ibn Khuzaymah, 1765).

Al-Bayhaqi, may Allaah have mercy on him, reported that Ibn Umar, may Allaah be pleased with them both, used to wear his best clothes on 'Eed, so men should wear the best clothes they have when they go out for 'Eed.

Women, on the other hand, should avoid adornment when they go out for 'Eed, because they are prohibited from showing their adornment in front of non-Mahram men. A woman who wants to go out is forbidden to wear perfume or to show off in a tempting way in front of men, because she is only going out for the purpose of worship. Do you think that it is right for a believing woman to disobey the One Whom she is going out to worship and go against His commands by wearing attention-grabbing tight and brightly colored clothes or by putting on perfume and so on?



## Ruling on listening to the 'Eed Khutbah

Ibn Qudaamah, may Allaah have mercy on him, said in his book al-Kaafi (p. 234):

“When the Imaam has said the Salaam (at the end of the prayer), he should give a Khutbah in two parts, like the two Friday Khutbahs, because the Prophet, sallallaahu 'alayhi wa sallam, did this. (The 'Eed Khutbah) differs from the Friday Khutbahs in four ways ... the fourth of which is: that it is Sunnah and it is not obligatory to listen to it, because it was reported that 'Abd-Allaah ibn al-Saa'ib, may Allaah be pleased with him, said: “I attended 'Eed with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and when he had finished the prayer, he said: “We are going to give a Khutbah, so whoever wishes to sit (and listen) to the Khutbah, let him sit down, and whoever wants to leave, let him go.”

An-Nawawi, may Allaah have mercy on him, said in his book al-Majmoo' Sharh al-Muhaththab, p. 23: “It is Mustahabb for people to listen to the Khutbah, although the Khutbah and listening to it are not essential conditions of the 'Eed prayer. However, ash-Shaafi'i, may Allaah have mercy on him, said: ‘If someone does not listen to the Khutbah of 'Eed, at the time of an eclipse, when prayers for rain are offered, or during Hajj, or he speaks during one of these Khutbahs, or leaves, I would not like this, but he does not have to repeat the prayer.”



In al-Sharh al-Mumti' 'ala Zaad al-Mustanfi' by Ibn 'Uthaymeen, 5/192, it says:

"[Ibn Qudaamah's] words, 'like the two Friday Khutbahs' means that he should give two Khutbahs, even though there is a dispute in this matter, as we have referred to above. The 'Eed Khutbah is subject to the same rulings as the Friday Khutbah, even to the point that speaking during it is Haraam, but it is not obligatory to attend, whereas attendance at the Friday Khutbah is obligatory, because Allaah Says (what means): **{“O you who believe! When the call for prayer on the day of Jumu’ah (Friday) is given, come to the remembrance of Allaah [Jumu’ah Khutbah and prayer], and leave off business ...”}** [Qur'aan, 62:9]. Attendance at the 'Eed Khutbahs is not obligatory, and a person is allowed to leave, but if he stays he must not talk to anyone. This is what the author is referring to when he says 'like the two Friday Khutbahs'."

One of the scholars said: "It is not obligatory to listen to the 'Eed Khutbahs, because if it was obligatory to attend and listen to them it would be Haraam to leave. But as it is permissible to leave, it is not obligatory to listen."

Nevertheless, if talking disturbs those who are listening, it is Haraam to talk because of this disturbance, not because of not listening. On this basis, if a person has a book with him during the Imaam's 'Eed Khutbah, it is permissible for him to read it, because this does not disturb anyone. But according





to the Math-hab (school of Islaamic jurisprudence) followed by this author, it is obligatory to listen to the Khutbah if one is present.

 **To go out one by one route and come back by another**

Jaabir ibn 'Abd-Allaah, may Allaah be pleased with him, reported that the Prophet , sallallaahu 'alayhi wa sallam, used to vary his routes on the day of 'Eed. (Reported by Al-Bukhaari, 986)

It was also reported that the Prophet , sallallaahu 'alayhi wa sallam, used to go out walking, and he prayed without any Athaan or Iqaamah, then he would come back walking by a different route. It was said that this was so that the two different routes would testify in his favor on the Day of Resurrection, because on that Day the earth will speak about everything that was done on it, good and evil. It was also said that this was done in order to demonstrate the symbols and rituals of Islaam along both routes; to pronounce the remembrance of Allaah; to annoy the hypocrites and Jews and to scare them by the number of people who were with him; to meet the people's needs by giving Fatwas, teaching them and setting an example for them to follow; to give charity to those in need; or to visit his relatives and uphold the ties of kinship.



## Warning against wrongdoing

1. Some people think that Islaam tells us to stay up and pray on the night of 'Eed, quoting an unsound Hadeeth which says that: "whoever stays up and prays on the night of 'Eed, his heart will not die on the day when hearts die." This Hadeeth was reported with two Isnaads (chains of narration), one of which is Dha'eef (inauthentic), and the other is very Dha'eef. Islaam does not tell us to single out the night of 'Eed for staying up and praying; if, however, a person habitually stays up and prays at night (Qiyaam), there is nothing wrong with him doing so on the night of 'Eed as well.
2. Mixing of men and women in some prayer-places, streets, etc. It is a pity that this happens not only in mosques but even in the most sacred of places, al-Masjid al-Haraam [in Makkah]. Many women – may Allaah guide them – go out uncovered, wearing make-up and perfume, flaunting their adornment, when there is such serious overcrowding in the mosques – the dangers of this situation are quite obvious. So those who are in charge must organize the 'Eed prayers properly, by allocating separate doors and routes for women and delaying the men's departure until the women have left.
3. Some people get together on 'Eed for the purpose of singing and other forms of idle entertainment, and this is not permitted.



4. Some people celebrate on 'Eed because Ramadhaan is over and they no longer have to fast. This is a mistake, the believers celebrate at 'Eed because Allaah has helped them to complete the month of fasting, not because the fasting, which some people regard as a heavy burden, is over.

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*We ask Allaah to accept our worship and our repentance. May Allaah bless our Prophet Muhammad, sallallaahu 'alayhi wa sallam.*

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