

الأعياد والاحتفالات في الإسلام

FESTIVALS & CELEBRATIONS IN ISLĀM

2nd Edition



محمد بن مصطفى الجبالي
Muhammad al-Jibaly

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Fiqh Handbooks - 1
الأعيادُ والاحتفالاتُ في الإسلام
Festivals & Celebrations in Islām

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘Uqbah Bin ‘Āmir (رضي الله عنه) reported
that the Prophet (ﷺ) said:

«يَوْمُ الْفِطْرِ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّنْزِيلِ
عَجْرُنَا أَهْلَ الْإِسْلَامِ،
وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ.»

[أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَغَيْرُهُمَا]

«The day of *Fitr* (end of fast), the day of
Nahr (sacrifice), and the (three) days of
Tashrīq (following the day of *Nahr*) are
Festival days for us, Muslims. They are
days of eating and drinking.»

[Recorded by Abū Dāwūd. an-Nasāī, and others]

بُحُوثُ فِقْهِيَّة - الْكِتَابُ الْأَوَّلُ
FIQH HANDBOOKS - 1

الْأَعْيَادُ وَالْإِحْتِفَالَاتُ فِي الْإِسْلَامِ
**FESTIVALS & CELEBRATIONS
IN ISLĀM**

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مُحَمَّدُ مُصْطَفَى الْجِبَالِي

MUHAMMAD MUSTAFĀ AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 *Āl 'Imrān* 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا» الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2,3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا،
وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Our goal is to promote true Islām that derives from Allāh's (ﷻ) Book, His Messenger's (ﷺ) Sunnah, and the *ṣaḥābah's* (رضي الله عنهم) understanding.

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 This opening text is called *Khuṭbat ul-Ḥājah* (the Sermon of Need). Muslim, Abū Dāwūd, and others recorded from Ibn Ma'sūd, Ibn 'Abbās, and other companions (رضي الله عنهم) that the Prophet (ﷺ) often started his speeches with this sermon.

4 Muslim and others recorded from Jābir (رضي الله عنه) that Allāh's Messenger (ﷺ) also started his speeches with this paragraph., of which the last statement, recorded only by an-Nasā'ī, is verified to be authentic by al-Albānī (*al-Mishkāt* no. 137).

Over the centuries, Muslims have largely drifted away from the magnificent Path that incorporates correct Islāmic beliefs and practices. This makes it imperative to guide them back to the Path, and to help them live by its dictates.

Therefore, any serious work in promoting Islām must involve two fundamental components: purification and cultivation. Allāh (ﷻ) indicates that these two components were central to the Prophet's (ﷺ) message:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they previously were in clear deviation.»¹

Our mission, then, is to present purified Islāmic teachings and practical guidelines for implementing them.

This book is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English-speaking public writings that refine Islām and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the *salaf*.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islām all over the earth, as Allāh promises:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ، عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ الصف ٩

«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it

1 Al-Jumu'ah 62:2.

prevail over all (false) religions, however hateful this may be to pagans.»¹

In what follows, we give additional detail concerning purification and cultivation.

1. Purification

Purification (or *taṣfiyah*) is required in regard to the sources of our Islāmic knowledge, and in regard to our Islāmic beliefs and practices.

A) PURIFYING OUR SOURCES OF KNOWLEDGE

Wrong beliefs and practices deriving from weak reports have marred the beauty of Islām and prevented the Muslims' advancement. Therefore, we must purify our knowledge from weak and fabricated narrations. This is an essential task that must precede any action, because good actions can only be based on a solid foundation that may be traced back to Allāh's authentic revelation.

Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يحمل هذا العلم من كل خلف عدوله، ينفون عنه
تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين.»

⟨This knowledge will be carried by the trustworthy ones of every generation — they will expel from it the alterations made by those going beyond bounds, the false claims of the liars, and the false interpretations of the ignorant.⟩²

1 *Aṣ-Ṣaff* 61:9.

2 Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (رضي الله عنهم). Its reports have various levels of weakness, but they collectively raise it to the level of *ḥasan*, as is indicated by al-Albānī (*Mishkāt ul-Maṣābiḥ* no. 239), and as verified by al-Ḥalabī (*Al-Ḥiṭṭah* p. 70).

B) PURIFYING OUR BELIEFS

Beliefs of the Muslim masses have become contaminated with dogmas coming from sources alien to Islām. Therefore, part of the necessary purification process is to purify our beliefs so that they are only based on authentic texts from the Qurʾān and Sunnah, in compliance with the beliefs of the *ṣaḥābah*, and clean from any form of *shirk* (joining partners with Allāh). Allāh praised the *ṣaḥābah*'s beliefs by saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Prophet's companions) believe, they are indeed truly guided.»¹

C) PURIFYING OUR ACTIONS

We should also purify our actions so that they conform with authentic texts from the Qurʾān and Sunnah, compliant with the understanding and practice of the *ṣaḥābah*, and clean from human innovation (or *bidʿah*). This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ،
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ،
وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers², We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»³

1 Al-Baqarah 2:137.

2 The description "believers" here applies primarily to the *ṣaḥābah* (ﷺ).

3 An-Nisā 4:115.

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

A) BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend to cultivating ourselves and our communities upon the purified teachings. If we do this, we can hope to be true followers of our great *salaf* — the *ṣaḥābah* (رضي الله عنهم). Allāh (ﷻ) praises both in the following:

﴿وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

This cultivation should bring back to Muslims the spirit of truth-seeking — instead of stubborn and narrow-minded adherence to *mathhabs* (sects) and prejudiced loyalty to parties.

B) INVITING TO THE PURE RELIGION

We should educate and guide the Muslims toward the purified Islām, so as to implement its teachings and revel in its virtues and ethics. We should also invite the non-Muslims to the unadulterated truth of Islām.

Promoting this blessed guidance is a duty that every Muslim should cherish and support. Allāh (ﷻ) says:

1 At-Tawbah 9:100.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ آل عمران ١٠٤

«Let there arise from you (Muslims) a nation who invites to good, enjoins right, and forbids wrong, for those are the successful.»¹

This is an obligation on every Muslim according to his ability, as Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»³

And this is the way to establish true and honest compassion among Allāh's servants — compassion emanating from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Aṣr* 103:1-3.

«And hold fast, all together, by the rope of Allāh,
and be not divided among yourselves.»¹

C) PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way to resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Judge between them according to what Allāh has
revealed, and do not follow their errant views.»²

Technicalities

TRANSLITERATION

We make a serious attempt to limit the use of transliterated Arabic terms to the following two situations:

- a) There is no English expression that can reflect the same meaning as the original term.
- b) The Arabic term is of such importance that it is essential to familiarize the readers with it.

At the end of this book, we have included a glossary defining common Arabic terms that fulfill the above criteria. In addition, we have included an index of the Arabic terms that are more pertinent to this current work, indicating the page on which they have been defined.

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation can be applied. The

1 *Āl 'Imrān* 3:103.

2 *Al-Mā'idah* 5:49.

following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Ma</u> n, <u>sa</u> d. At times: <u>Fa</u> ther, <u>ha</u> rd, <u>go</u> d.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ī, Ī	(ي) <i>Yā</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>recei</u> ve.
ء	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t or <u>o</u> h.
Th, th	(ث) <i>Thā</i>	<u>Th</u> ree, <u>mo</u> th.
Ḥ, ḥ	(ح) <i>Ḥā</i>	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
Kh, kh	(خ) <i>Khā</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thāl</i>	<u>Th</u> ere, <u>mo</u> th <u>er</u> .
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>sc</u> le”.
Ḍ, ḍ	(ض) <i>Ḍād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Z, z	(ظ) <i>Zah</i>	A deeper <u>thāl</u> , produced by touching the backside of the tongue to the tip of the upper front teeth.
ع	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “h”.

Symbol	Stands for	English Equivalent Sounds
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā'</i> . Similar to the "R" in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the "c" in "coffee".

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Our approach, therefore, is to translate the meanings as understood by trustworthy Islāmic scholars. When citing Qur'ān, we present the Arabic text, followed, between double angle quotation marks («»), by the English meaning in **boldface**. This is then followed by a footnote specifying the *sūrah*'s name and number, and the number(s) of the *āyah*(s) cited.

Similarly, when citing a *ḥadīth*, the Arabic text for the Prophet's (ﷺ) words is presented, followed by its meaning, in **boldface**, between single angle quotation marks (◊). If the *ḥadīth* contains a supplication or exaltation, we generally also include a full transliteration of its text. This is followed by a footnote specifying the *ḥadīth*'s location in the compilations of *ḥadīths*. A *ḥadīth* recorded by al-Bukhārī or Muslim is automatically considered authentic. Otherwise, the footnote would usually indicate its degree of authenticity as verified by the 'allāmah Muḥammad Nāṣir ud-Dīn al-Albānī (رحمته الله), and a reference to the works where he made such a verification.

NOTABLE UTTERANCES

Out of love, appreciation, gratitude and other noble feelings, a Muslim is encouraged to utter certain phrases at the mention of Allāh, His messengers, the angels, the *ṣaḥābah*, or other righteous Muslims. We present these phrases in condensed Arabic calligraphy as follows:

Phrase	Mentioned with	Transliteration	Meaning
سُبْحَانَكَ اللَّهُمَّ	Allāh's Name	<i>Subhānahū wa ta'ālā.</i>	He is exalted above weakness and indignity.
عِزِّكَ	Allāh's Name	<i>'Azza wa-jal.</i>	He is exalted and glorified.
عِزِّكَ	Allāh's Name	<i>Jalla jalāluh.</i>	Exalted is His glory.
سَلَامٌ عَلَيْكَ	Muḥammad and other prophets	<i>Ṣalla 'Llāhu 'alayhi wa sallam¹.</i>	May Allāh's peace and praise be on him.
السَّلَامُ عَلَيْكَ	Prophets and angels	<i>'Alayh is-Salām.</i>	Peace be on him.
رَضِيَ اللَّهُ عَنْكَ	A male companion	<i>Raḍiya 'Llāhu 'anhu.</i>	May Allāh be pleased with him.
رَضِيَ اللَّهُ عَنْكِ	A female companion	<i>Raḍiya 'Llāhu 'anhā.</i>	May Allāh be pleased with her.
رَضِيَ اللَّهُ عَنْكُمْ	Two companion	<i>Raḍiya 'Llāhu 'anhumā.</i>	May Allāh be pleased with them.
رَضِيَ اللَّهُ عَنْهُمْ	More than two companions	<i>Raḍiya 'Llāhu 'anhum.</i>	May Allāh be pleased with them.
رَحِمَهُ اللَّهُ	A past scholar or righteous Muslim.	<i>Raḥimahu 'Llāh.</i>	May Allāh have mercy on him.

When coming across any of these symbols, the reader is urged to

1 Uttering this is sometimes described as, "saying *ṣalāh* upon the Messenger".

utter the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du'ā*.

PREFACE

***Fiqh* Handbooks**

Our series of “*Fiqh* Handbooks” consists of detailed treatises covering various *fiqh* subjects. So far, we have two books published from this series:

1	Festivals & Celebrations in Islām	الأعيادُ والاحتفالاتُ في الإسلام
2	The Night Prayers: <i>Qiyām & Tarāwīḥ</i>	قيام الليل

This Book

OVERVIEW OF THE CONTENTS

Festivals and celebrations are occasions of joy and happiness. They have their distinctive spirit in all societies and cultures, and are eagerly awaited and heartily welcomed by everyone.

The feeling of excitement associated with these occasions causes people to introduce uncommon, strange, or even bizarre practices during them.

Islām regulates the occasions to be celebrated and the methods of celebrating them. It maintains their atmosphere of happiness, while redirecting it to benefit the individuals and the Muslim communities.

This book discusses the two annual Islāmic festivals: *ʿId ul-Fiṭr* and *ʿId ul-Adḥā*, as well as the weekly *Jumuʿah*. It presents the Islāmic guidelines for celebration according to the Qurʾān and Sunnah, and warns against innovated occasions and un-Islāmic festivals.

In addition to topics that are standard to *ʿid* celebration, such as the *ʿid* prayer and *khuṭbah*, and *ʿid* pastimes, this book discusses *zakāt ul-fiṭr*, the sacrifice, the blessed days of the month of *Thul-Ḥijjah*, and numerous other *ʿid*-related issues.

THIS EDITION

This is the second edition of our original title: “Celebrations in Islām” that was published nine years ago (May 1996). Whereas the first edition was restricted to translated portions of specific books, this one contains independent research for all discussed issues. Therefore, all chapters have been rewritten and expanded, making use of an extensive list of references that we cite at the end of this book.

Furthermore, we replaced the chapter on moon sighting with a short section on this subject, and added a new chapter on *Jumu‘ah*.

The broad and thorough discussions in this book make it an important manual and complete reference on festivals and celebrations in Islām. Indeed, from Allāh (ﷻ) we seek help and acceptance.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my son ‘Abdullāh who designed the original cover of the first edition, and my daughters who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad Mustafā al-Jibālī
Al-Madīnah al-Munawwarah
Saturday, 18 *Jumāda Ūlā* 1426
25 June 2005

CHAPTER 1

INTRODUCING FESTIVALS

Definition

In Arabic, *ʿīd* (or festival) is a day on which people gather (to celebrate). Its plural is *aʿyād*. According to some opinions, it derives from “*āda*”, which means “returned”, because people return to it periodically. According to other opinions, it derives from “*ādah*”, which means “custom” or “habit”, because its celebration is a custom or habit among the people. Obviously, these two meanings are related. Ibn ul-Aʿrābī said:

“It is called *ʿīd* because it returns every year with renewed happiness.”¹

Thus, it is customary for people to celebrate festivals with joy and jubilation.

For Muslims, *ʿīds* are recurring days designated by Allāh (ﷻ). During them, Allāh (ﷻ) renews His favors and distributes His blessings to His worshipers.

Completeness and Perfection of Islām

Allāh (ﷻ) is most merciful and kind toward His creation. He never deprived people of His guidance — the guidance that can help them achieve happiness and avoid harm in this life and the hereafter.

Allāh’s guidance contains vital instructions that were brought by each of His prophets. ʿAbdullāh Bin ʿAmr (رضي الله عنه) reported that the Prophet Muḥammad (ﷺ) said:

1 See *Lisān ul-ʿArab* under the root-word “*Awd*”.

«إنه لم يكن نبيُّ قبلي إلا كان حقاً عليه أن يدلَّ أمته
على خير ما يعلمه لها، وينذرهم شرَّ ما يعلمه لها.»

«Indeed, there was no prophet before me but that it was obligatory upon him to guide his people to the good that he knew for them, and to warn them from the evil that he knew for them.»¹

This was also part of the conclusive mission of the Final Messenger (ﷺ), as Abū Tharr (رضي الله عنه) reported from him:

«ما بقي شيءٌ يُقربُ من الجنةِ ويباعدُ من النارِ إلا وقد بينَ لكم.»

«There is nothing that can bring you closer to *Jannah* and farther from the Fire but has been clarified to you (by me).»²

Some pagans skeptically said to Salmān (رضي الله عنه), “It appears as though your prophet taught you everything — even toilet manners!” Salmān (رضي الله عنه) affirmed:

«أجل (قد علمنا كلَّ شيءٍ حتى الخِراءَ).»

“Yes indeed! He taught us everything — even toilet manners!”³

Similarly, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said to his companions:

«إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعَلَّمُكُمْ؛ فَإِذَا أَتَى أَحَدُكُمْ الْغَائِطَ،
فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا، وَلَا يَسْتَتِبُ بِمِينِهِ.»

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1803).

3 Recorded by Muslim, Abū Dāwūd, and others (*Sharḥ in-Nawawī* nos. 605, 606, and *Ṣaḥīḥu Abī Dāwūd* no. 5).

«Indeed, I am in the position of your father who teaches you. Thus, when one of you goes to toilet, he should not turn his face or his back toward the *Qiblah*, and should not clean his private area with his right hand.»¹

Therefore, Allāh (ﷻ) has favored us with a complete code to direct our lives in the best way, in all of our affairs. This perfect guidance is Islām. Allāh (ﷻ) says:

«أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَثَمْتُ عَلَيْكُمْ نِعْمَتِي،
وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»²

Allāh (ﷻ) made this Final Revelation, Islām, a universal message to all nations, at all times and locations. Allāh (ﷻ) says:

«وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا» سبأ ٢٨

«We have not sent you (O Muḥammad) but to humanity at large, as a bringer of good tidings and a warner.»³

And certainly, for this universal message to be useful to all people at all times, it must remain clear from contamination and corruption. Allāh (ﷻ) took it upon Himself to fulfill this, as He says:

«إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ» الحجر ٩

«It is We indeed who have sent down the *Thikr* (the

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 6).

2 *Al-Mā'idah* 5:3.

3 *Saba'* 34:28.

Message), and it is We who will surely guard it (from corruption).»¹

Conclusions:

a	Allāh's (ﷻ) great mercy toward people is reflected in sending them guidance with every prophet.
b	Islām contains the complete and perfect guidance for humanity.
c	Islām does not neglect any information that people need to attain happiness and avoid harm in both lives.
d	Islām suits all people, at all times, and at all locations.
e	Islām has been preserved, and will remain intact through all time as the only true guidance from Allāh (ﷻ).

The Two 'Īds Are from Allāh

The Islāmic festivals are part of Allāh's complete guidance. Anas (رضي الله عنه) reported that when the Prophet (ﷺ) migrated to al-Madīnah, he found that its people played on two days². He asked, «ما هذان اليومان؟» <What are these two days?> They told him that they were festivals that they celebrated during *Jāhiliyyah*. So he told them:

«إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ.»

<Indeed Allāh has substituted them for you with two better days: the Day of *Adhā* (sacrifice) and the Day of *Fiṭr* (breaking the fast).>³

The major rites of *hajj* are completed with the final *ṭawāf*. 'Īd ul-

1 *Al-Hijr* 14:9.

2 According to some scholars, these were two old Persian holidays: *Nayrūz* and *Mihrajān* (See *'Awn ul-Ma'būd* by al-'Azīmābādī).

3 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* nos. 4381, 4460, *aṣ-Ṣaḥīḥah* no. 2021, and *Ṣaḥīḥu Abī Dāwūd* no. 1039).

Aḍḥā marks this, and is highlighted by offering sacrifices and sharing meat with the relatives and the needy.

ʿĪd ul-Fiṭr, on the other hand, marks the completion of the fast of *Ramaḍān*, and is highlighted by giving charity food to the needy.

These two days are legislated by Allāh (ﷻ) and are His choice for the believers. During them, Allāh (ﷻ) forgives those who performed *ḥajj* and who fasted, and sheds His mercy on the believers at large. Therefore, they are far better than any other festivals devised by people.

Festivals, as well as the manner of celebrating them, are distinctive features for nations and communities. Allāh (ﷻ) says:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا، لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ
الْأَنْعَامِ. فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ، فَلَهُ، أَسْلِمُوا، وَبَشِّرِ الْمُحِبِّينَ ﴿٣٤﴾ الْحَج ٣٤

«For every nation We have appointed a *mansak* (occasion for worship and sacrifice) in which they mention Allāh's name over what He has provided for them of (sacrificial) cattle. For your god is one God, so submit to Him. And (O Muhammad) give good tidings to those who are humble (before Allāh).»¹

Ibn ʿAbbās (رضي الله عنه) said that a *mansak* in this *āyah* means a *ʿīd*.² This is because the rites of sacrifice have always been associated with festivals in human cultures. This *āyah* also indicates that Allāh is the one who assigned the festivals of various nations — which they later changed after the corruption of their religions.

We will see later in this book that, in Islām, there are three major *ʿīd* days: a weekly *ʿīd* every Friday, and the two above-mentioned annual *ʿīds* — *al-Fiṭr* and *al-Aḍḥā*. In addition, the day that precedes *ʿĪd ul-Aḍḥā* (i.e., the Day of ʿArafah) and the three days that follow it were named by the Prophet (ﷺ) as *ʿīd* days because they supplement *ʿĪd ul-Aḍḥā* in regard to *ḥajj* and sacrifice.

Thus, the *ʿīds* are purely religious occasions for the Muslims. They are the only holidays condoned by Islām, because they are granted to

1 Al-Ḥajj 22:34.

2 Tafsīr Ibn Kathīr.

the Muslims by Allāh (ﷻ).

When Allāh (ﷻ), the most generous, grants a thing, He grants it complete and perfect. As for the 'īds, Allāh (ﷻ) granted them to us together with the instructions for celebrating them.

Conclusions:

a	Allāh (ﷻ) granted the Muslims two annual festival days: 'Īd ul-Fiṭr and 'Īd ul-Adḥā.
b	The two annual 'īds mark the completion of two major pillars of Islām: fasting and pilgrimage.
c	Festivals are occasions that distinguish Muslims from other people.
d	Allāh (ﷻ) alone has the right to prescribe festivals and set their dates.
e	Allāh (ﷻ) alone has the right to prescribe the manner of celebrating the Festivals.

The Islāmic Concept of Celebrating

Islām teaches us how to celebrate the 'īds. On these days, Muslims would take a bath and wear their best clothes.

Fasting is not permitted on the 'īd days. Yet, the major part of the celebration is not eating or drinking — rather, it is the prayer that brings the Muslims together to remember Allāh's favors and celebrate His glory and greatness.

The 'īds and their celebration in Islām carry a distinctive meaning and spirit. They are very different from the celebrations in other nations and cultures.

For other nations, a holiday is a chance to immerse in worldly pleasures and indulge in prohibited acts, such as excessive alcohol drinking and fornication. To the contrary, a Muslim views the 'īd as an occasion for increasing in good deeds. To him, each 'īd marks the conclusion of a major act of worship, and reflects his determination to continue in obedience and submission to Allāh (ﷻ).

During times of joy and happiness, a Muslim does not forget his Lord's (ﷻ) might and watchfulness. Rather, his actions continue to be controlled by this remembrance and awareness.

Therefore, the *'īd* is not an occasion to take vacation from the Islāmic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit.

The *'īd* is a chance to multiply good deeds by bringing happiness and pleasure to the hearts of other Muslims, by helping and supporting the poor and needy, and by taking part in pastimes that emphasize the strong and serious Islāmic character.

These, and many other related meanings, will be thoroughly discussed in the rest of this book, *in-shā' Allāh*.

CHAPTER 2

PREPARING FOR THE 'ĪD PRAYER

In this chapter, we discuss acts that are required or recommended as preparation for the 'īd prayer. As for the prayer itself, as well as the *khutbah* associated with it, we discuss them in detail next chapter.

Adornment for the 'Īd Prayer

It is always recommended for Muslims to cleanse and adorn themselves before they face their Lord (ﷻ) in prayer. Allāh (ﷻ) says:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ الأعراف ٣١

«O children of Adam, take your adornment at every place of prostration.»¹

This is more emphasized in large gatherings of Muslims, especially during the two 'īds and *Jumu'āh*. Appropriate adornment on these occasions reflects the festival's spirit and allows the Muslims attending those gatherings to enjoy nice odors and pleasant sights.

TAKING A BATH

It is recommended to perform *ghusl* (bath) on the morning of 'īd. Although there are no acceptable reports in this regard from the Prophet (ﷺ),² there are authentic reports from the *ṣaḥābah* and *tābi'īn*. For example, a man asked 'Alī (ﷺ) about the recommended *ghusls*, to which 'Alī replied:

1 Al-A'raf 7:31.

2 Al-Albānī (ﷺ) verified that all such reports are weak (*Irwā'ul-Ghalīl* no. 146).

”يَوْمُ الْجُمُعَةِ، وَيَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَيَوْمُ الْفِطْرِ.“

“(They are performed on:) the day of *Jumu‘ah*, the Day of *‘Arafah*, the Day of *Nahr* (Sacrifice), and the Day of *Fiṭr*.”¹

Nāfi‘ (رضي الله عنه) reported:

”كَانَ ابْنُ عُمَرَ يَغْتَسِلُ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَغْدُو.“

“Ibn ‘Umar (رضي الله عنه) used to perform *ghusl* on the Day of *Fiṭr* before proceeding (to the *‘id* prayer).”²

Sa‘īd Bin al-Musayyib (رضي الله عنه) said:

”سِنَّةُ الْفِطْرِ ثَلَاثٌ: الْمَشْيُ إِلَى الْمُصَلَّى، وَالْأَكْلُ قَبْلَ الْخُرُوجِ، وَالْاِغْتِسَالُ.“

“There are three recommended acts for *‘Id ul-Fiṭr*: walking to the prayer-grounds, eating before leaving the house, and performing *ghusl*.”³

Imām Ibn Qudāmah (رضي الله عنه) said:

“It is recommended to perform *ghusl* for *‘id*. Ibn ‘Umar used to perform *ghusl* on the Day of *Fiṭr*, and it is reported that ‘Alī did the same⁴. This was also the opinion of ‘Alqamah, ‘Urwah, ‘Aṭā’, an-Nakhī, ash-Shi‘bī, Qatādah, Abū az-Zinād, Mālik, ash-Shāfi‘ī, and Ibn ul-Munthir.”⁵

1 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwā‘ ul-Ghalīl* no. 146).

2 Recorded by ‘Abd ur-Razzāq aṣ-Ṣan‘ānī (*al-Muṣannaḥ* no. 5753) with an authentic chain (‘Abd ur-Razzāq from Mālik from Nāfi‘). ‘Abd ur-Razzāq added, ”وأنا أفعله.“ “And I do the same.”

3 Recorded by al-Faryābī. Verified to be authentic by al-Albānī (*Irwā‘ ul-Ghalīl* no. 636).

4 Recorded by ‘Abd ur-Razzāq (*al-Muṣannaḥ* no. 5751).

5 *Al-Mughnī* 2:370.

DRESSING UP

It is also recommended to dress up and adorn oneself (according to Islāmic guidelines) for the occasion of 'īd. The Prophet (ﷺ) used to wear a special garment for 'īd. Ibn 'Abbās (رضي الله عنه) reported:

«كان رسول الله يلبسُ يومَ العيدِ بُرْدَةً حمراءَ.»

“Allāh’s Messenger (ﷺ) used to wear on 'īd days a red overgarment.”¹

Ibn ul-Qayyim (رحمته الله) said:

“The Prophet (ﷺ) would wear his best clothes to the 'īd prayer. He had an outfit that he wore specifically for the two 'īds and *Jamū'ah*. And he sometimes wore green overgarments (for these occasions). Other times, he wore a red overgarment — and this was not solid red as some people think, rather it was only lined with red.”²

This was also the understanding of the *ṣahābah* (رضي الله عنهم). For example, Ibn 'Umar (رضي الله عنهما) would wear his best clothes on the two 'īds.³

Also, Ibn 'Umar (رضي الله عنهما) reported that his father, 'Umar (رضي الله عنه), once saw a silk cloak in the market by the *Masjid*'s gate. He took the cloak to Allāh’s Messenger (ﷺ) and said, “O Allāh’s Messenger, buy this to adorn yourself for the 'īd and *Jumu'ah*, and for meeting delegations.” Allāh’s Messenger (ﷺ) replied:

«إِنَّمَا هَذِهِ لِيَأْسُ مَنْ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ.»

◀Indeed, this (silk) is only the clothing of those who

1 Recorded by aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1279).

2 *Zād ul-Ma'ād* 1:425-426.

3 Recorded by Ibn Abī ad-Dunyā and al-Bayhaqī. Verified to be authentic by al-'Asqalānī (*Faṭḥ ul-Bārī* 2:567).

will have no good share in the hereafter.»¹

After a while, Allāh’s Messenger (ﷺ) received some silk garments and gave a cloak of them to ‘Umar. ‘Umar objected, saying, “O Allāh’s Messenger, you previously said that this (silk) was the clothing of those who will have no good share in the hereafter, and you now give it to me!” Allāh’s Messenger (ﷺ) replied:

«إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، وَإِنَّمَا لِتَبِيعَهَا أَوْ تُصِيبَ بِهَا حَاجَتَكَ.»

«Indeed, I did not give you this to wear it, but to sell it or use it for another need of yours.»²

This *ḥadīth* establishes two important principles:

- a. It is recommended to dress up for ‘īd.
- b. The clothing may not involve a prohibition.

Al-Ḥāfiẓ Ibn Ḥajar (رحمته الله) said:

“The evidence derived from this *ḥadīth* is that the Prophet (ﷺ) approved of ‘Umar’s understanding concerning adornment, and only objected to wearing that kind of garment, because it was made of silk.”³

Imām as-Sindī (رحمته الله) deduced:

“This *ḥadīth* proves that dressing up for the ‘īd days was an acceptable custom among the companions, and that the Prophet (ﷺ) approved it.”⁴

1 This and other *ḥadīths* indicate that it is not permissible for men to wear garments made of natural silk.

2 Recorded by al-Bukhārī, Muslim, and others. This is a combination of two reports from al-Bukhārī (*Fatḥ ul-Bārī* nos. 886 and 948).

3 *Fatḥ ul-Bārī* 2:481.

4 *Hāshiyat us-Sindī* (as-Sindī’s commentary on an-Nasā’ī) 3:181.

Ibn Qudāmah (رضي الله عنه) noted:

“This indicates that dressing up on these occasions was common among the *ṣahābah*. Mālik said, ‘I heard the people of knowledge recommend wearing perfume and dressing up for every ‘īd.’ ”¹

'Īd adornment for Muslims includes dressing up in clean clothes that conform with the Islāmīc principles and do not particularly resemble the clothing of the nonbelievers or the corrupt. In addition, men are encouraged to wear perfume, whereas women should avoid this when they go to the 'īd prayer or other public places where they will come into contact with stranger (non-*maḥram*) men.

Eating on the Morning of 'Īd

It is recommended to eat early on the morning of 'Īd *ul-Fiṭr* — as a demonstration that fasting has ended. As for 'Īd *ul-Adḥā*, it is recommended to delay eating until after the 'īd prayer.

Anas Bin Mālik (رضي الله عنه) narrated:

“كَانَ رَسُولُ اللَّهِ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ.”

“Allāh’s Messenger (ﷺ) would not leave (for the 'īd prayer) on the Day of *Fiṭr* until he ate some dates.”²

Al-Ḥāfiẓ Ibn Ḥajar (رضي الله عنه) said:

“Al-Muhallab indicated that the wisdom in eating before the prayer is to circumvent the assumption that one must continue to fast until the 'īd prayer is over. Others said that, since it is obligatory to break the fast at the end of (*Ramadhān*’s) fasting, it is recommended to hasten to do so in fulfillment of Allāh’s command. This

1 *Al-Mughnī* 2:228.

2 Recorded by al-Bukhārī, at-Tirmithī, and others (*Fath ul-Bārī* no. 953).

is demonstrated by the Prophet (ﷺ) eating only a few dates rather than eating his fill.”¹

Buraydah Bin al-Haṣīb (رضي الله عنه) reported:

”كان رسولُ اللهِ لا يخرجُ يومَ الفِطْرِ حتَّى يأكلَ،
وكان لا يأكلُ يومَ النَّحرِ حتَّى يرجعَ.“

“Allāh’s Messenger (ﷺ) would not go out (to the ‘īd prayer) on ‘Īd ul-Fiṭr until he ate; and he would not eat on ‘Īd ul-Adhā until he returned (from the prayer).”²

Ibn Qudāmāh (رضي الله عنه) said:

“The wisdom in delaying eating on the Day of Adhā is that it is a day on which it is legislated to offer sacrifices and eat from them. Thus, it is recommended for a person to eat from his sacrifice at breakfast.”³

Az-Zayn Bin al-Munayyir said:

“The Prophet (ﷺ) ate on each of the two ‘īds at the proper time of giving out their respective charity: The charity of breaking the fast is given before going to the muṣallā, and the charity from the meat of the sacrifice is given after slaughtering it.”⁴

We note that eating from the sacrifice at the ‘īd’s breakfast is usually hard to fulfill nowadays, because people no longer slaughter at the prayer grounds but, rather, at distant slaughterhouses. Furthermore, sanitary regulations often mandate that the meat may not be picked up until it is frozen first. Under such circumstances, we should remember

1 *Faṭḥ ul-Bārī* 2:576.

2 Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Ibn Mājah* no. 1756, *Ṣaḥīḥ ul-Jāmi* no. 4845, and *al-Mishkā* no. 1385).

3 *Al-Mughnī* 2:371.

4 *Faṭḥ ul-Bārī* 2:578 and *Nayl ul-Awṭār* 3:14..

that eating from the sacrifice at the 'Īd's breakfast is preferable but not obligatory. Therefore, we should not place unnecessary stress on ourselves and others in order to do it.

Going to the *Muṣallā*

DEFINITION

In general, *muṣallā* means “a place of prayer”. In relation to 'Īd, it is an outdoor field large enough to accommodate for the 'Īd prayer most of the town's Muslim residents.

The Prophet's (ﷺ) *muṣallā* was to the east of his *Masjid*. Nowadays, it is probably entirely included in al-Baqī Cemetery — after its expansion. According to al-Ḥāfiẓ Ibn Ḥajar (رحمته الله):

“The *muṣallā* is a known place in al-Madīnah at a distance of one thousand cubits from the *Masjid*'s door. This was mentioned by 'Amr Bin Shibbah from Abū Ghassān al-Kinānī who accompanied Mālik.”¹

THE SUNNAH OF PRAYING AT THE *MUṢALLĀ*

It is recommended to pray the 'Īd prayer at the *muṣallā*. This was the consistent practice of the Prophet (ﷺ) and his companions (رضي الله عنهم). Abū Sa'īd al-Khudrī (رضي الله عنه) reported:

”كَانَ النَّبِيُّ يُخْرَجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى
الْمُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةَ.”

“On the day of *al-Fiṭr* and *al-Aḍḥa*, the Prophet (ﷺ) used to go out (from his house) to the *muṣallā*, and the first thing that he did was perform the prayer.”²

The Prophet (ﷺ) commanded all Muslims, including menstruating

1 *Faṭḥ ul-Bārī* 2:579.

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā' ul-Ghalīl* no. 630).

women, to attend the 'īd prayer at the *muṣallā*. Umm 'Aṭīyah (رضي الله عنها) reported:

”كُنَّا نُوْمَرُ أَنْ نُخْرَجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرَجَ الْبِكْرَ مِنْ خِدْرِهَا،
حَتَّى نُخْرَجَ الْحَيْضَ، فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبَّرْنَ بِتَكْبِيرِهِمْ،
وَيَدْعُونَ بِدُعَائِهِمْ، يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ.“

“We (women) were commanded (by the Prophet ﷺ) to go out (to the *muṣallā*) on the 'īd day, and even to take out the virgins from their homes. Even the menstruating women (were commanded to attend), who would sit behind the other people, and would say the *tabkīr* with them and supplicate with them, seeking the blessings and purity of the day.”¹

Ibn al-Hājī al-Mālikī (رضي الله عنه) said:

“The established practice (in Islām) is to hold the prayer of the two 'īds' at the *muṣallā*. The Prophet (ﷺ) said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ
صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ.»

«One prayer in this *Masjid* of mine is better than a thousand prayers in other *masjids* — except for al-*Masjid ul-Ḥarām* (Makkah's Sanctified Mosque).»²

Yet, despite this great merit, he (ﷺ) left his *Masjid* and went out to the *muṣallā* (on the days of 'īd).³

There is one report that the Prophet (ﷺ) once prayed the 'īd prayer on a rainy day in the *Masjid*. Even though this report is weak,⁴ the

1 Recorded by al-Bukhārī, Muslim, and others (*Faṭḥ ul-Bārī* no. 971).

2 Recorded by al-Bukhārī, Muslim, and others from Abū Hurayrah (*Irwā' ul-Ghalīl* nos. 971, 1129).

3 *Al-Mudkhal* 2:283.

4 It is recorded from Abū Hurayrah (رضي الله عنه) by Abū Dāwūd, Ibn Mājah, and others, and

'*ulamā*' agree that it is permissible to pray in the *masjid* if there is a legitimate reason for abandoning the *muṣallā* (such as rain or cold).

Imām al-Albānī (رحمته) said:

“Praying the 'īd prayer at the *muṣallā* conforms with the Sunnah and is recommended for every time and place — unless there is a necessity (to pray indoors). I do not know of any one of the worthy independent '*ulamā*' disagreeing with this.”¹

Imām ash-Shāfi'ī (رحمته) said:

“Allāh's Messenger (ﷺ) used to go out on the two 'īds to the *muṣallā* in al-Madīnah. Those who came after him did the same, as did the people of various countries. Makkah is an exception, for we have not heard that any of the *salaf* prayed the 'īd prayer there except in al-Masjid ul-Ḥarām.”²

Imām Ibn Qudāmah (رحمته) said:

“It has been attributed to ash-Shāfi'ī that if there is a *masjid* large enough (to accommodate all people), then it would be better to pray the 'īd prayer in it. We respond to this by that the Prophet (ﷺ) went out to pray at the *muṣallā*, leaving his *Masjid*, and so did his Successors. The Prophet (ﷺ) would not have left the better place, especially when it was close to him, and unnecessarily went to a place that was less preferable and far away — nor would he have prescribed for his *Ummah* but the best actions.”³

Imām Ibn 'Uthaymīn (رحمته) said:

is verified to be weak by al-Albānī (*Ṣalāt ul-'Īdayni fil-Muṣallā* pp. 29-30).

1 *Ṣalāt ul-'Īdayni fil-Muṣallā*, p. 26.

2 *Al-Umm*, Book 7, Chapter 9.

3 *Al-Mughnī* 2:229.

“It is better to pray the ‘īd prayer in the *muṣallā*. As for Makkah, the practice from ancient times has been to pray it in al-Masjid ul-Ḥarām. Similarly for al-Madīnah, the Muslims have prayed it in the Prophet’s *Masjid* for ages. However, there is no doubt that it is better to pray it in al-Madīnah at the *muṣallā* — as was the practice of the Prophet (ﷺ) and his Righteous Successors.”¹

Holding the ‘īd prayer at the *muṣallā* provides a rare chance for the largest number of Muslims residing in one town to gather together in one place. People from different social and financial levels join in performing an important act of worship — proclaiming Allāh’s greatness, supplicating to their bountiful Lord, and listening to a common speech that reminds them of their mutual rights and obligations. This nurtures feelings of love and unity among the Muslim community at a level that is only possible during the two annual ‘īds.

Furthermore, holding the ‘īd prayer at the *muṣallā* gives a different, festive feeling to the prayer — as opposed to the usual indoors prayer.

WALKING TO THE MUṢALLĀ

It is recommended to walk to the *muṣallā* (or any alternative place where the ‘īd prayer is held) — unless the place is too far to be reached in reasonable time on foot.

Ibn ‘Umar (رضي الله عنه) reported:

“كَانَ رَسُولُ اللَّهِ يُخْرَجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.”

“Allāh’s Messenger (ﷺ) went to the ‘īd prayer walking and returned walking.”²

Az-Zuhrī (رضي الله عنه) said:

“لَمْ يَرْكَبْ رَسُولُ اللَّهِ فِي جَنَازَةٍ قَطُّ، وَلَا فِي خُرُوجِ أَضْحَى وَلَا فِطْرٍ.”

1 *As’ūlatun wa-Ajwibatun fī Ṣalāt il-‘Īdayn* p. 29.

2 Recorded by Ibn Mājah. Verified to be *ḥasan* by al-Albānī (*Sunan Ibn Mājah* no. 1295).

“Allāh’s Messenger (ﷺ) never rode an animal when he followed a funeral, nor when he went out to the (‘īd prayer of) *Adhā* or *Fiṭr*.”¹

Sa’īd Bin al-Musayyib (رضي الله عنه) said:

“سُنَّةُ الْفِطْرِ ثَلَاثٌ: الْمَشْيُ إِلَى الْمُصَلَّى، وَالْأَكْلُ قَبْلَ الْخُرُوجِ، وَالِاغْتِسَالُ.”

“There are three recommended acts for *‘Īd ul-Fiṭr*: walking to the *muṣallā*, eating before leaving the house, and performing *ghuṣl*.”²

GOING EARLY TO THE MUṢALLĀ

Muslims are urged to go early to the *muṣallā*, so as to find a suitable place to sit so they may join with the other Muslims in saying the *takbīr*. This is particularly important when the ‘īd prayer is held shortly after sunrise, as was the practice of the Prophet (ﷺ).³

Imām al-Baghawī (رضي الله عنه) said:

“It is recommended for the people, as soon as they complete the morning prayer, to head toward the *muṣallā* and sit in their places, saying the *takbīr*. As for the *imām*, he should arrive just at the time of the prayer.”⁴ ⁵

1 Recorded by al-Faryābī. Verified by al-Albānī to be authentic but *mursal* because az-Zuhrī is a *ṭābī’ī* (*Irwā’ ul-Ghalīl* no. 636).

2 Recorded by al-Faryābī. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 636).

3 This is discussed next chapter.

4 He is basing this on Abū Sa’īd’s earlier report that the Prophet (ﷺ) performed the prayer as soon as he arrived to the *muṣallā*.

5 *Sharḥ us-Sunnah* 2:603.

Takbīr During the Two 'īds

EVIDENCE FROM THE QUR'ĀN

Takbīr (saying 'Allāhu Akbar' — Allāh is the Greatest) is a distinctive feature of Muslims' 'īd celebrations. Allāh (ﷻ) says:

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

«And (Allāh wants for you) that you complete the period (of fasting), and exclaim Allāh's greatness (on 'Īd ul-Fiṭr) for having guided you, so that you may be grateful.»¹

And Allāh (ﷻ) says:

﴿كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ،
وَبَشِّرِ الْمُحْسِنِينَ﴾ الحج ٣٧

«Thus has He (Allāh) subjugated them (the sacrifices) to you so as to exclaim Allāh's greatness (on 'Īd ul-Aḍḥā) for having guided you. And give good tidings (O Muḥammad) to the righteous.»²

TIME OF THE TAKBĪR

On 'Īd ul-Fiṭr, *takbīr* starts from the moment of leaving home to the *muṣallā*. Az-Zuhrī (رحمته) reported:

”كان رسول الله يخرج يوم الفطر، فيكبر حتى يأتي المصلّي،
وحتى يقضي الصلاة؛ فإذا قضى الصلاة قطع التكبير.“

1 Al-Baqarah 2:185.

2 Al-Ḥajj 22:37.

“Allāh’s Messenger (ﷺ) would leave his house on the day of *Fiṭr*, saying *takbīr* until he reached the *muṣallā* to perform the prayer. Once he had performed the prayer, he would stop saying the *takbīr*.”¹

Al-Albānī (رحمته) said:

“This *ḥadīth* provides evidence for the Muslims’ common practice of saying the *takbīr* aloud en route to the *muṣallā* — even though many people have now neglected this *sunnah*, until it is almost totally forgotten.”²

Takbīr is said in a similar way on ‘Īd ul-*Adḥā*. Nāfi‘ (رحمته) reported:

”كَانَ ابْنُ عُمَرَ إِذَا غَدَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى، يُجَهَرُ بِالتَّكْبِيرِ
حَتَّى يَأْتِيَ الْمُصَلَّى، ثُمَّ يُكَبِّرُ حَتَّى يَأْتِيَ الْإِمَامَ.”

“When Ibn ‘Umar went out (of his house) on the morning of the day of *Fiṭr* and the day of *Adḥā*, he would say the *takbīr* aloud until he reached the *muṣallā*, then he would say it until the *imām* arrived (for the prayer).”³

Therefore, the general rule for the two ‘īds is, as reported by az-Zuhrī (رحمته):

”كَانَ النَّاسُ يُكَبِّرُونَ فِي الْعِيدِ حِينَ يَخْرُجُونَ مِنْ مَنَازِلِهِمْ، حَتَّى يَأْتُوا

1 Recorded by Ibn Abī Shaybah (in *al-Muṣannaḥ*) and al-Maḥāmīlī (in *Ṣalāt-ul-‘Īdayn*) as a *mursal* narration from az-Zuhrī (a *tābī‘ī*) directly to the Prophet (ﷺ). Al-Albānī verified, however, that other reports strengthen it to the level of *ṣaḥīḥ* (*aṣ-Ṣaḥīḥah* no. 171).

2 *Aṣ-Ṣaḥīḥah*, vol. 1a, p. 331.

3 Recorded by ad-Dāraquṭānī, Ibn Abū Shaybah, and others. Verified to be authentic by al-Albānī (*Irwā‘ ul-Ghalīl* no. 650).

المُصَلِّي، وَحَتَّى يُخْرَجَ الْإِمَامُ، فَإِذَا خَرَجَ الْإِمَامُ سَكَتُوا، فَإِذَا كَبَّرَ كَبَّرُوا.“

“The people said the *tabbīr* on ‘*īd* from the time they left their homes until they reached the *muṣallā*, and (said it at the *muṣallā*) until the *imām* arrived. When the *imām* arrived, they became silent; but if he said the *tabbīr*, they would also say it.”¹

On ‘*Īd ul-Fiṭr*, the *ṣahābah* raised their voice with *tabbīr* more than they did on ‘*Īd ul-Adḥā*. This might be because of the short duration of *tabbīr* on ‘*Īd ul-Fiṭr*. Abū ‘Abd ir-Raḥmān as-Sulamī (رضي الله عنه) reported:

”كَانُوا فِي الْفِطْرِ أَشَدَّ (بِالتَّكْبِيرِ) مِنْهُمْ فِي الْأَضْحَى.“

“They (the companions) used to raise their voice with *tabbīr* more on ‘*Īd ul-Fiṭr* than on ‘*Īd ul-Adḥā*.”²

In the case of ‘*Īd ul-Adḥā*, *tabbīr* may be started from the beginning of the month of *Thul-Hijjah*, and it extends until the sunset of the thirteenth.

As for the early days of the month, al-Bukhārī (رضي الله عنه) stated:

”كَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي

أَيَّامِ الْعَشْرِ، يُكَبِّرَانِ، وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا.“

“During the Ten Days, Ibn ‘Umar and Abū Hurayrah would walk through the market place, saying *tabbīr*. Other people would then follow them in saying *tabbīr*.”³

And as for the three days following ‘*Īd ul-Adḥā* (i.e., the Days of

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- 1 Recorded by Ibn Abī Shaybah. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 649).
 - 2 Recorded by al-Faryābī, ad-Dāraquṭnī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 650).
 - 3 Recorded by al-Bukhārī without *isnād* (i.e., *mu’allaq*), but verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 651).

Tashrīq), 'Ubayd Bin 'Umayr (رضي الله عنه) reported:

”كَانَ عُمَرُ يُكَبِّرُ فِي قُبَّتِهِ بِمِنَى، فَيَسْمَعُهُ أَهْلُ الْمَسْجِدِ
فِيكَبِّرُونَ، وَيُكَبِّرُ أَهْلُ الْأَسْوَاقِ، حَتَّى تَرْتَجَّ مِنِّي تَكْبِيرًا.“

“Umar (رضي الله عنه) used to say the *tabkīr* in his tent at Minā¹, so the people in the (al-Khayf) *masjid* would hear him and would also say the *tabkīr*. The people of the market places would then follow them, until Minā echoed with *tabkīr*.”²

Nāfi' (رضي الله عنه) reported:

”كَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنَى تِلْكَ الْأَيَّامَ، وَخَلْفَ الصَّلَوَاتِ، وَعَلَى
فِرَاشِهِ، وَفِي فُسْطَاطِهِ وَمَجْلِسِهِ وَمَمْشَاهُ، تِلْكَ الْأَيَّامَ جَمِيعًا.“

“Ibn 'Umar (رضي الله عنه) used to say the *tabkīr* at Minā throughout these days (of *Tashrīq*): after the prayers, in his bed, in his tent, in his sittings, and while walking.”³

Ibn Abī ad-Dunyā (رضي الله عنه) reported:

”كُنَّ النِّسَاءُ يُكَبِّرْنَ خَلْفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ
لِيَالِي التَّشْرِيقِ، مَعَ الرِّجَالِ فِي الْمَسْجِدِ.“

“The women would say the *tabkīr* behind Abān Bin 'Uthmān and 'Umar Bin 'Abd ul-'Azīz on the nights of *Tashrīq* — together with the men in the *masjid*.”⁴

- 1 A suburb of Makkah where the pilgrims stay on the eighth and the tenth to thirteenth of *Thul-Hijjah*.
- 2 Recorded by al-Bukhārī without *isnād* (preceding no. 970 in *Faḥ ul-Bārī*). Al-Ḥāfiẓ verified that it is recorded with authentic *isnād* by Sa'īd Bin Manṣūr and Abū 'Ubayd.
- 3 Recorded by al-Bukhārī without *isnād* (preceding no. 970 in *Faḥ ul-Bārī*). Al-Ḥāfiẓ verified that it is recorded with authentic *isnād* by Ibn ul-Munthir and al-Fākihī.
- 4 Recorded by al-Bukhārī without *isnād* (preceding no. 970 in *Faḥ ul-Bārī*). Al-Ḥāfiẓ

Ibn Taymiyyah (رحمته) said:

“The most correct opinion, which agrees with the majority of the *salaf* and ‘*ulamā*’ among the *ṣaḥābah* and *imāms*, is that *takbīr* extends from *fajr* on the Day of ‘Arafah to the end of the Days of *Tashrīq*, and is said following each prayer. It is also recommended for people to raise their voice with the *takbīr* when heading to the ‘*īd* prayer. The Four *Imāms* agreed on this.”¹

WORDING OF THE *TAKBĪR*

There are no authentic reports describing how the Prophet (ﷺ) said the *takbīr*. However, his companions (رضي الله عنهم) used to say the following:

- ① “اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.”

“*Allāhu akbar; Allāhu akbar; lā ilaha illa-llāh; Allāhu akbar; Allāhu akbar; wa-lillāh il-ḥamd* — Allāh is the greatest; Allāh is the greatest; there is no (true) god except Allāh. Allāh is the greatest; Allāh is the greatest; and to Allāh belongs all praise.”²

- ② “اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ،
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.”

“*Allāhu akbar; Allāhu akbar; Allāhu akbar; lā ilaha illa-llāh; Allāhu akbar; Allāhu akbar; Allāhu akbaru; wa-lillāh il-ḥamd* — Allāh is the greatest; Allāh is the greatest; Allāh is the greatest; there is no (true) god except Allāh. Allāh is the greatest; Allāh is the greatest;

verified that it is recorded with authentic *isnād* by Ibn Abī ad-Dunyā.

1 *Al-Fatāwā* 24:220.

2 Recorded by Ibn Abī Shaybah and al-Muḥāmilī from Ibn Mas‘ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

Allāh is the greatest; and to Allāh belongs all praise.”¹

③ “الله أكبر كبيراً، الله أكبر كبيراً، الله أكبر وأجل، الله أكبر، والله الحمد.”

“*Allāhu akbaru kabīrā; Allāhu akbaru kabīrā; Allāhu akbaru wa-ajall; Allāhu akbaru, wa-lillāh il-ḥamd* — Allāh is the greatest — great indeed; Allāh is the greatest — great indeed; Allāh is the greatest, and the most majestic; Allāh is the greatest; and to Allāh belongs all praise.”²

④ “الله أكبر، الله أكبر، الله أكبر، والله الحمد،

الله أكبر وأجل، الله أكبر على ما هدانا.”

“*Allāhu akbar; Allāhu akbar, Allāhu akbar, wa-lillāh il-ḥamd, Allāhu akbaru wa-ajall, Allāhu akbaru ‘alā mā hadānā* — Allāh is the greatest; Allāh is the greatest; Allāh is the greatest; and to Allāh belongs all praise. Allāh is the greatest and the most majestic; Allāh is the greatest for guiding us.”³

ERRORS AND INNOVATIONS

There are various innovations and wrong practices relating to the ‘īd *takbīr*. The following are a few important ones that should be noted:

1. Adding unauthentic wording to the *takbīr*. For example, adding, “*Allāhu akbaru kabīrā, wal-ḥamdu lillāhi kathīrā, wa-subḥān Allāhi wa-bi-ḥamdihi bukratan wa-aṣīlā, ...*”

Even though these additional statements generally have good meanings, they should be avoided because the *ṣaḥābah* did not say

1 Recorded by al-Bayhaqī from Ibn ‘Abbās (رضي الله عنه), and by Ibn Abī Shaybah from Ibn Mas‘ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

2 Recorded by Ibn Abī Shaybah from Ibn ‘Abbās (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

3 Recorded by al-Muḥāmili from Ibn ‘Abbās (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

them. Similar to many other *bid'ahs*, these statements have crept into the Muslims' *takbīr* over the centuries. Ibn Ḥajar (رحمته الله), who died as early as 857 H (1453 CE), said:

“Some baseless additions to the *takbīr* have been innovated in our time.”¹

2. Saying the *takbīr* in unison. This is often done with one man leading over a loudspeaker, and everyone else following his exact rhythm. Shaykh al-Albānī (رحمته الله) said:

“Saying the *takbīr* in unison, as many people do, is not permissible. This applies as well to any other *thikr*, whether it is supposed to be said aloud or silently.”²

And Shaykh Ibn ‘Uthaymīn (رحمته الله) said:

“In some *masjids*, a *mu’athin* (announcer) says the *takbīrs* (of ‘*īd*) on the loud-speaker, and people echo what he says. This is a *bid'ah*, because it is known from the Prophet’s (ﷺ) guidance in regard to *thikr* that every person should mention Allāh (ﷻ) by himself. It is not permissible to depart from the guidance of the Prophet (ﷺ) and his companions.”³

This warning from the ‘*ulamā*’ applies to deliberately saying the *takbīr* in unison. But there is nothing wrong in following another person’s pace of *takbīr* from time to time in an involuntary manner, as we saw in the earlier reports where the people followed ‘Umar, Ibn ‘Umar, and Abū Hurayrah (رضي الله عنه) in saying *takbīr*.

3. Fixing a time for the beginning of *takbīr*. This is most common in Western countries where some Islāmic organizations may announce, for example, “*Takbīr* will start at 7:00 and the prayer will start at 7:30”.

1 *Fatḥ ul-Bārī* 2:595.

2 *Aṣ-Ṣaḥīḥah*, vol. 1a, p. 331.

3 *As’īlatun wa-Ajwibatun fī Ṣalāt il-‘Īdayn* pp. 31-32.

Following this, some people would not start *takbīr* before the announced time!

Since *takbīr* should start from the time of leaving the house, a less misleading announcement would say, for example, “You should start saying the *takbīr* from the time you leave your home; and we will also open our facility for the *takbīr* at 7:00. The prayer will start at 7:30”.

4. We saw earlier that *takbīr* continues on 'Īd ul-Aḏḥā until sunset of the third day of *Tashrīq*. Some 'ulamā' restrict this *takbīr* to three rounds immediately after each *jamā'ah* prayer — as we have seen in Ibn Taymiyyah's (رحمته) earlier quotation. This, however, should be avoided for the following reasons:

- a. It has no evidence from the Sunnah.
- b. It conflicts with the practice of the *ṣahābah*, as we have seen in some of the above-cited reports that they said the *takbīr* at all times without restriction.
- c. It obstructs people from saying their regular *thikr* after the prayers.

WISDOM IN TAKBĪR

We are instructed to proclaim *takbīr* frequently — especially in certain situations that may insinuate feelings of pride, such as the following:

Situation	Feeling that May Induce Pride
Fighting for Allāh's cause	Might and ability to kill
Slaughtering an animal	
Throwing the stones in Minā	Power and aggression
Ascending a hill	Highness and supremacy

By declaring that “*Allāhu Akbar*” in these and similar situations, we remember our true position and limitations. We remember that, great

or mighty that we may think ourselves, Allāh (ﷻ) is greater and mightier, and He is the one who provided us with everything that we can boast about.

Likewise, festivals, being occasions of rejoice and happiness, may induce feelings of pride and vanity. These feelings can only be restrained by frequently remembering and proclaiming Allāh's greatness and oneness.

Furthermore, saying the *takbīr* loudly and frequently makes us remember that the 'īd is a gift granted by Allāh (ﷻ); He is greater than the worries and fears that could mar the 'īd spirit; He guided us, and He is capable of protecting us, removing our worries, and accepting our acts of worship that preceded the 'īds.

CHAPTER 3

THE 'ĪD PRAYER AND KHUṬBAH

Ruling of the 'Īd Prayer

Attending the 'īd prayer is an individual obligation (*fard 'ayn*). This means that it is obligatory upon every Muslim who is capable of performing it. We adopt this opinion for the following reasons:

- ❶ The Prophet (ﷺ) performed the 'īd prayer consistently and commanded all Muslims to attend it in the *muṣallā*. It constituted a larger gathering of Muslims than any other prayer in the entire year.
- ❷ The Prophet (ﷺ) commanded the women to attend it — even though they were exempt from attending all other congregational prayers. He even commanded menstruating women to attend — despite the fact that they could not pray!

Umm 'Aṭiyyah (رضي الله عنها) narrated that the Prophet (ﷺ) commanded:

«أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتَ الْحُدُورِ وَالْحَيْضَ يَوْمَ الْعِيدِ، لِيَشْهَدْنَ
الْحَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ. وَيَعْتَزِلُ الْحَيْضُ الْمُصَلِّي، فَيَكُنَّ خَلْفَ
النَّاسِ، فَيُكَبِّرْنَ مَعَ النَّاسِ.»

⟨Take out the young women, the virgins, and the menstruating women (to the *muṣallā*) on the day of 'īd — to attend the blessings (in the prayer and *khuṭbah*) and the believers' supplication. As for the menstruating women, they should stay away from the *muṣallā*. (i.e., should not participate in the prayer), and should sit behind other women, so as to say *takbīr* with the people.⟩

When the Prophet (ﷺ) was reminded that a woman may not possess adequate garments to attend, he replied:

«تَلْبَسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا.»

«Let one of her sisters lend her some of her garments.»¹

Similarly, ‘Abdullāh Bin Ruwāḥah’s sister² (رضي الله عنها) reported that the Prophet (ﷺ) said:

«وَجَبَ الْخُرُوجُ (فِي الْعِيدَيْنِ) عَلَى كُلِّ ذَاتِ نِطَاقٍ.»

«It is obligatory upon every woman who has a garment to go out (to attend the ‘īd prayer).»³

Ibn ‘Abbās (رضي الله عنه) reported:

«كَانَ رَسُولُ اللَّهِ يَأْمُرُ بَنَاتَهُ وَنِسَاءَهُ أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ.»

“Allāh’s Messenger (ﷺ) commanded his daughters and wives to go out (to the *muṣallā*) in both ‘īds.”⁴

③ Abū Hurayrah (رضي الله عنه) reported that ‘Īd ul-Fiṭr occurred once on a *Jumu‘ah* (Friday), so Allāh’s Messenger (ﷺ) said:

«قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ
أَجْرَاهُ مِنَ الْجُمُعَةِ، وَإِنَّا مُجْمَعُونَ.»

«Two ‘īds have coincided on this day. Anyone who wishes may consider that this (‘īd prayer) suffices him from attending the *Jumu‘ah* prayer. As for us,

1 This is a combined narration recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥu Abī Dāwūd* no. 1040-1043).

2 Her name was not declared in the reports.

3 Recorded by aṭ-Ṭayālīsī, Aḥmad, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2408).

4 Recorded by Aḥmad and Ibn Abī Shaybah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2115).

we will surely gather for the *Jumuʿah*.¹

It is known that attending *Jumuʿah* is obligatory upon men. The Prophet (ﷺ) would not have made it optional for favor of the ʿīd prayer unless the latter is obligatory.

The above evidence, therefore, proves the weakness of the opinion that the ʿīd prayer is only a communal obligation (*farḍ kifāyah*).²

Ṣiddīq Ḥasan Khān³ (رحمته الله) said:

“The ʿīd prayer is obligatory because the Prophet (ﷺ) consistently performed it and commanded us to attend it. He (even) commanded the young women, the virgins, and the menstruating women to attend, instructing the latter to refrain from praying but to witness its blessings and the Muslims’ supplications. His command to attend the prayer indicates that it is obligatory ... Among the proofs for its obligation is also that it overrides the *Jumuʿah* prayer when they both occur on the same day. A non-obligation cannot override an obligation.”⁴

Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said:

“We approve the opinion that the ʿīd prayer is obligatory upon every individual ... The opinion that it is non-obligatory is incorrect, because it is one of the greatest rites in Islām: more people gather for it than for *Jumuʿah*, and *takbīr* is said during it. Similarly, the opinion that it is *farḍ kifāyah* is unjustifiable.”⁵

1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 984 and *Ṣaḥīḥ ul-Jāmiʿ* no. 4365).

2 This would mean that it is only obligatory upon the Muslims as a community. If some Muslims perform it, it becomes merely voluntary for the rest; and only if no one performs it at all, the Muslims at large would be sinful.

3 Ṣiddīq Ḥasan Khān (1248-1307 H / 1832-1889 CE) is a great Indian ʿālim, originally from Bukhārā.

4 *At-Taʿlīqāt ur-Raḍīyyah* 1:379-380.

5 *Majmūʿ ul-Fatāwā* 23:161.

Commenting on Umm ‘Atiyyah’s earlier *ḥadīth* (p. 29), Imām al-Albānī (رحمته) said:

“The Prophet’s (ﷺ) command indicates that it is obligatory to go to the *muṣallā*) and, obviously, to pray (the ‘īd prayer). Thus the truth is that it is obligatory, and not merely voluntary.”¹

Date and Time of the ‘īd Prayer

DETERMINING THE DAY OF ‘ĪD

‘Īd ul-Fiṭr falls on the first of *Shawwāl*, and ‘Īd ul-Adḥā falls on the tenth of *Thul-Hijjah*. The day of ‘īd is decided in each locality by the recognized Islāmic authority of that locality. This is done by sighting the crescents of *Shawwāl* and *Thul-Hijjah*. Allāh (ﷻ) says:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِةِ، قُلْ: “هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ.”﴾ البقرة ١٨٩

«They ask you (O Muḥammad) concerning the crescents. Say, “They are measurements of time for the people and for *hajj*.”»²

When trustworthy Muslims sight the crescent, they should testify about this before the Islāmic judge or authority. If their testimony is approved, the following day is declared as the beginning of the month.

‘Abd ur-Raḥmān Bin Zayd Bin Al-Khaṭṭāb (رحمته) reported that a number of the *ṣaḥābah* (رحمته) told him that Allāh’s Messenger (ﷺ) said:

«صوموا لرؤيته، وأفطروا لرؤيته، وأنسكوا لها، فإن غمَّ عليكم

فأكملوا ثلاثين. فإن شهدَ شاهِدانِ مُسلمانِ فصوموا وأفطروا.»

«Fast when you see it; break your fast when you see it; and keep the day count for sighting. If it is

1 *Tamām ul-Minnah* p. 344.

2 *Al-Baqarah* 2:189.

obscure to you, complete thirty (days). And if two trustworthy Muslim witnesses testify (that they saw it) then fast or break your fast.>¹

Once the sighting is approved by the recognized Islāmic authority, it becomes binding on all Muslims in that locality.² Abū Hurayrah and ‘Ā’ishah (ﷺ) reported that the Messenger (ﷺ) said:

«الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تُفْطِرُونَ، وَالْأَضْحَى يَوْمَ تُضْحَوْنَ.»

<(True) fasting starts on the day that you (collectively) fast, (true) *Fiṭr* is on the day that you end your fasting, and (true) *Adḥā* is on the day that you offer your sacrifice.>³

TIME OF THE PRAYER

Once the day of ‘īd is determined, the ‘īd prayer should be held on its morning and the best time to pray it is shortly after sunrise.

‘Abdullāh Bin Busr (ﷺ) went out with some people to pray on a *Fiṭr* or *Adḥā* morning. Disapproving that the *imām* delayed the prayer beyond the time of *tasbīh*⁴, he said:

”إِنَّا كُنَّا مَعَ النَّبِيِّ قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ.”

“During the Prophet’s (ﷺ) time, we would have completed the prayer by now.”⁵

- 1 Recorded by an-Nasā’ī and Aḥmad. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 909 and *Ṣaḥīḥ ul-Jāmi’* no. 3811).
- 2 We discuss the determination of Islāmic dates in depth in our upcoming title, “The Illiterate Nation” — may Allāh (ﷻ) facilitate completing it.
- 3 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 905, *aṣ-Ṣaḥīḥah* no. 224, and *Ṣaḥīḥ ul-Jāmi’* nos. 3807, 3869, 4224, 4225, 4286, 4287).
- 4 This is the time when it becomes permissible to perform voluntary prayers — shortly after sunrise (*Faṭḥ ul-Bārī* 2:588-589).
- 5 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 632).

The time of the two *ʿīd* prayers extends from when the sun has reached “the height of a spear” (about 20 minutes after sunrise) until noon. However, it is best to pray *al-Adhā* prayer at the earliest time — so that the people can slaughter their sacrifices early, and to delay *al-Fiṭr* prayer briefly (until about 40 minutes from sunrise) — to allow the people time to eat a bite and give out *zakāt ul-fiṭr*.

A weak report mentions that the Prophet (ﷺ) would pray on the Day of *Fiṭr* when the sun was the height of two spears, and on the Day of *Adhā* when it was the height of one spear.¹ Despite the weakness of this report, al-Albānī (رحمته الله) said:

“This closely depicts the Muslims’ (correct) practice.”²

Ibn ul-Qayyim (رحمته الله) said:

“The Prophet (ﷺ) delayed the prayer of *ʿĪd ul-Fiṭr*, and rushed that of *al-Adhā*.³ And Ibn ʿUmar, whose strong adherence to the Sunnah is well known, would not go out (to both prayers) until the sun had risen.”⁴

Ṣiddīq Ḥasan Khān said:

“The time of the two *ʿīd* prayers is from when the sun has reached the height of a spear, until noon. The consensus of the *ʿulamā* concerning this is in agreement with the *ḥadīth* — despite its weakness.”⁵

LATE REPORT OF CRESCENT SIGHTING

In rare cases, the *imām* or judge may receive during the day of the thirtieth of *Ramaḍān* confirmed reports that the crescent was sighted on the previous night. In such a case, he should announce that day as

1 Recorded by al-Ḥasan Bin Aḥmad al-Bannā. Verified to be weak by al-Albānī (*Irwāʿ ul-Ghalīl* no. 632).

2 *Irwāʿ ul-Ghalīl* 3:101.

3 He said this based on the above weak report.

4 *Zād ul-Maʿād* 1:427.

5 *Al-Mawʿiẓat ul-Ḥasanah* pp. 43-44.

‘īd and, if possible, pray the ‘īd prayer on the same day. However, if he only confirms the reports past the time of the ‘īd prayer (i.e., after noon), he would hold the ‘īd prayer on the next morning.

Abū ‘Umayr Bin Anas reported that some of his uncles, who were from the *Anṣār* companions of the Prophet (ﷺ), told him:

”غُمَّ عَلَيْنَا هِلَالُ شَوَّالٍ، فَأَصْبَحْنَا صِيَامًا، فَجَاءَ رَكْبٌ مِنْ آخِرِ
التَّهَارِ، فَشَهِدُوا عِنْدَ رَسُولِ اللَّهِ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَ
النَّاسَ أَنْ يُفْطِرُوا مِنْ يَوْمِهِمْ، وَأَنْ يَخْرُجُوا لِلْعِيدِ مِنَ الْغَدِ.”

“The crescent of *Shawwāl* was obscure to us. So we continued to fast that morning. During the day, a group of travelers arrived and testified before Allāh’s Messenger (ﷺ) that they had seen the crescent the previous night. So he (ﷺ) commanded the people to break their fast on that day, and to go out to the ‘īd prayer the following morning.”¹

Starting the ‘Īd Prayer

NO PRECEDING OR SUCCEEDING VOLUNTARY PRAYERS

Once at the *muṣallā*, it is not recommended to precede or follow the ‘īd prayer with any voluntary prayers. Ibn ‘Abbās (رضي الله عنه) reported:

”خَرَجَ النَّبِيُّ يَوْمَ الْفِطْرِ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا.”

“The Prophet (ﷺ) went out (to the *muṣallā*) on the Day of *Fiṭr* and prayed two *rak‘āt*, not praying before or after them.”²

Ibn Hajar (رحمته الله) said:

1 Recorded by Abū Dāwūd, an-Nasāī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 634).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 631).

“Ibn al-‘Arabī said, ‘If praying voluntary prayers in the *muṣallā* was practiced (by the *ṣaḥābah*), it would have been reported to us. Those who permit it do so because that time is an open time for prayer. And those who avoid it do so because the Prophet (ﷺ) did not do it. And whoever follows the example (of the Prophet) is guided.’

Therefore, there is no confirmed voluntary prayer before or after the ‘*īd* prayer — contrary to those who liken it to the *Jumu‘ah* prayer.”¹

Furthermore, we explained earlier that the Prophet’s (ﷺ) *muṣallā* was an open field at the Baqī‘. Thus, it was not a *masjid*, which means that no *taḥiyyat ul-masjid* (*masjid*’s greeting prayer) was required before sitting. However, if the ‘*īd* prayer is performed in a *masjid* instead of the *muṣallā*, one should pray only two *rak‘āt* (*taḥiyyat ul-masjid*) before sitting.

Also, it is permissible to pray voluntary prayers after returning from the *muṣallā*. Abū Sa‘īd al-Khudrī (رضي الله عنه) reported:

”كان رسول الله لا يُصَلِّي قَبْلَ الْعِيدِ شَيْئاً،
فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكَعَتَيْنِ.”

“Allāh’s Messenger (ﷺ) would not pray any voluntary prayer before the ‘*īd* prayer. However, when he returned to his house, he prayed two *rak‘āt*.”²

Al-Albānī (رحمته الله) commented on this:

“So the negation (of praying before and after the ‘*īd* prayer) referred only to praying at the *muṣallā*.”³

1 *Fath ul-Bārī* 2:614.

2 Recorded by Aḥmad, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Irwā‘ ul-Ghalīl* no. 631 and *Ṣaḥīḥ ul-Jāmi‘* no. 4859).

3 *Irwā‘ ul-Ghalīl* 3:100.

NO *ATHĀN* OR *IQĀMAH*

The ‘Īd prayer may not be preceded with the announcements of normal prayers: *athān*¹ and *iqāmah*². Jābir Bin Samurah (رضي الله عنه) reported:

“صَلَّيْتُ مَعَ النَّبِيِّ - غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ - الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.”

“I prayed the ‘īd prayer with Allāh's Messenger (ﷺ), on more than one or two occasions, without *athān* or *iqāmah*.”³

Ibn ‘Abbās (رضي الله عنه) reported:

“صَلَّى رَسُولُ اللَّهِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، الْعِيدَ بِلا أَذَانٍ وَلَا إِقَامَةٍ.”

“Allāh's Messenger (ﷺ), Abū Bakr, ‘Umar, and ‘Uthmān (رضي الله عنه) prayed the ‘īd prayer without *athān* or *iqāmah*.”⁴

Ibn ‘Abbās and Jābir (رضي الله عنه) said:

“لَمْ يَكُنْ يُؤَدَّنُ يَوْمَ الْفِطْرِ، وَلَا يَوْمَ الْأَضْحَى.”

“*Athān* was never given (for the ‘Īd prayer) on the Day of *Fiṭr*, nor the Day of *Adḥā*.”⁵

Ibn ul-Qayyim (رضي الله عنه) said:

“The Prophet (ﷺ) would arrive at the *muṣallā* and start the prayer without *athān*, *iqāmah*, or announcing, ‘Congregate for prayer.’ Thus, it is not recommended to

1 Call to announce the arrival of the prayer's time.

2 Call to start the prayer.

3 Recorded by Muslim, Abū Dāwūd, and others (*Ṣaḥīḥu Abī Dāwūd* no. 1042b).

4 Recorded by Abū Dāwūd and Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1041b).

5 Recorded by al-Bukhārī, Muslim, and others (*Faṭḥ ul-Bārī* no. 960).

do any of this.”¹

Aṣ-Ṣan‘ānī (ﷺ) commented on the above reports:

“This provides evidence that it is not permissible to do that (announcing) for the ‘īd prayer, and that doing it is a *bid‘ah*.”²

Athān announces the beginning of a prayer’s time, and *iqāmah* announces starting the prayer in *jamā‘ah*. Since most of the town’s Muslims should be present early for the ‘īd prayer, there is no need for either of these two announcements. Therefore, doing away with these announcements is a further indication of the universal nature of the ‘īd prayer in comparison with other prayers.

THE IMĀM’S SUTRAH

Sutrah derives from the Arabic verb *satara* that means “covered”. It is an object³ that a Muslim places in front of him when he wants to pray. It provides for him a “covering” or “shelter” from passers-by who would otherwise disrupt his prayer by passing directly in front of him.

Using a *sutrah* is obligatory for a person praying individually. Sahl Bin Abī Ḥathmah (ﷺ) reported that the Prophet (ﷺ) said:

«إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ، وَلْيَدْنُ مِنْهَا،
لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ.»

«When one of you prays, he should pray toward a *sutrah*, and should stand close to it — lest Satan would interrupt his prayer.»⁴

1 *Zād ul-Ma‘ād* 1:427.

2 *Subul us-Salām* 2:67.

3 The *sutrah* can be a tree, a wall, a chair, a briefcase, a stick, a spear, or any other object that is roughly taller than 1 foot (30 cm).

4 Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 650 and *aṣ-Ṣaḥīḥah* no. 1373).

This *ḥadīth* also indicates that a person leading others in prayer is required to have a *sutrah*. This was the Prophet’s (ﷺ) consistent practice. Ibn ‘Umar (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعَ بَيْنَ يَدَيْهِ،
فِيُصَلِّي إِلَيْهَا، وَالنَّاسُ وِرَاءَهُ. وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ.“

“When Allāh’s Messenger (ﷺ) went out on the day of ‘īd (to lead the prayer), he would have a spear planted in front of him, and people would pray behind him. He would also do this during travel.”¹

This and several other authentic reports further indicate that, in a *jamā‘ah* prayer, only the *imām* is required to have a *sutrah*. Those following him are exempt from this obligation — which means that the *imām*’s *sutrah* counts as their *sutrah* also.

We saw in Ibn ‘Umar’s above report that the Prophet (ﷺ) used a spear as a *sutrah* for the ‘īd prayer. In another report, Ibn ‘Umar (رضي الله عنه) said:

”كَانَتْ تُرْكُزُ الْحَرْبَةُ قُدَّامَ النَّبِيِّ يَوْمَ الْفِطْرِ وَالنَّحْرِ، ثُمَّ يُصَلِّي.“

“The spear would be planted in front of the Prophet (ﷺ) on the days of *Fiṭr* and *Nahr* before he prayed.”²

And in a still more explicit report, Ibn ‘Umar (رضي الله عنه) said:

”كَانَ رَسُولُ اللَّهِ يَغْدُو إِلَى الْمُصَلَّى فِي يَوْمِ الْعِيدِ، وَالْعَنْزَةُ تُحْمَلُ بَيْنَ يَدَيْهِ، فَإِذَا بَلَغَ الْمُصَلَّى نُصِبَتْ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ مِنْ خَلْفِهِ، وَذَلِكَ أَنَّ الْمُصَلَّى كَانَ فِضَاءً، لَيْسَ فِيهِ شَيْءٌ يُسْتَتَرُ بِهِ.“

“Allāh’s Messenger (ﷺ) would go to the *muṣallā* on the morning of ‘īd day, and a spear would be carried in

1 Recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥu Abī Dāwūd* no. 688).

2 Recorded by al-Bukhārī, Muslim, and others (*Faṭḥ ul-Bārī* no. 972).

front of him. When he reached the *muṣallā*, the spear was set in front of him, and he would pray facing it, while the people prayed behind him. This was because the *muṣallā* was an open field with nothing that could be used as *sutrah*.”¹

Description of the ‘Īd Prayer

The ‘īd prayer is similar to the *fajr* and *Jumu‘ah* prayers. It only differs from them in that it has additional *takbīrs* as described below.

NUMBER OF RAKĀT

The ‘īd prayer consists of two *rak‘āt*. ‘Umar (رضي الله عنه) said:

”صلاة السفر ركعتان، وصلاة الأضحى ركعتان، وصلاة الفطر ركعتان،
وصلاة الجمعة ركعتان، تمام غير قصر، على لسان محمد.”

“The travelers’ prayer is two *rak‘āt*, the *Adhā* prayer is two *rak‘āt*, the *Fiṭr* prayer is two *rak‘āt*, and the *Jumu‘ah* prayer is two *rak‘āt*: this is their full length as came upon the tongue of Muḥammad (ﷺ).”²

STARTING WITH SINCERITY AND WITH TAKBĪRAT UL-IHRĀM

We must perform all of our acts of worship solely and purely for Allāh (ﷻ). Allāh (ﷻ) commanded His Messenger (ﷺ):

﴿قُلْ: ”إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.“﴾ الزمر ١١

«Say (O Muḥammad), “I have surely been commanded to worship Allāh and make my religion

1 Recorded by Ibn Mājah, Aḥmad, and others. Verified to be authentic by al-Albānī (*Sunan Ibn Mājah* nos. 1304, 1305, and *Irwā‘ul-Ghalīl* no. 504).

2 Recorded by Aḥmad, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Irwā‘ul-Ghalīl* no. 638).

sincere to Him.”»¹

Allāh (ﷻ) does not accept or reward any act of worship done for showoff or for any other worldly reason.² This rule also applies to the 'īd prayer: it should not be performed to please a parent or a friend, but only to please the Lord of all — Allāh (ﷻ).

In addition, the specific intention for the 'īd prayer must be present in our heart, and there is no need for us to declare it.

With this correct intention, we start the 'īd prayer with *takbīrat ul-iḥrām*³. This is followed by an opening supplication similar to other prayers.

THE ADDITIONAL *TAKBĪRS*

Their Number: Following *takbīrat ul-iḥrām* and the opening supplication, seven additional *takbīrs* are said in the first *rak'ah*. As for the second *rak'ah*, the *takbīr* for rising up from *sujūd* is followed by five additional *takbīrs*. 'Ā'ishah (رضي الله عنها) reported:

”كان رسولُ اللهِ يُكَبِّرُ في الفِطْرِ والأَضْحَى: في الأولى سَبْعَ تكبيراتٍ، وفي الثانيةِ حَمْساً، سوى تكبيرتي الركوعِ.“

“In both *al-Fiṭr* and *al-Adḥā* prayers, Allāh's Messenger (ﷺ) would say seven *takbīrs* in the first *rak'ah*, and five in the second — other than the two *takbīrs* for *rukū'* (bowing).”⁴

Imām al-Baghawī (رحمته الله) commented:

“The opinion of most of the people of knowledge, from among the companions and those after them, is to say

1 Soorat *az-Zumar* 39:11.

2 We will discuss this in more detail in the chapter on “the Sacrifice”.

3 This means: “the *Takbīr* of prohibition”. It is thus named because it marks the beginning of the prayer, which prohibits doing any action not related to the prayer.

4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1043b, 1044b and *Irwā'ul-Ghalīl* no. 639).

in the first *rak'ah* of the *'id* prayer seven *takbīrs* other than the opening *takbīr*, and in the second *rak'ah* five *takbīrs* other than the *takbīr* of rising — before reciting Qur'ān. This has been reported from Abū Bakr, 'Umar, 'Alī, Ibn 'Umar, Ibn 'Abbās, Abū Hurayrah, and Abū Sa'īd al-Khudrī (رضي الله عنه).”¹

Their Place: The *takbīrs* should be uttered before the recitation. 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«التكبيرُ في الفِطْرِ: سبعٌ في الأولى، وخمسٌ في الآخرة،
والقراءةُ بعدهما كلتيهما.»

«In (the prayer of) *Fiṭr*, there should be seven *takbīrs* in the first *rak'ah* and five in the second. In both *rak'āt*, recitation (of Qur'ān) follows this.»²

The number of *takbīrs* and their place has been further confirmed with several reports from the *ṣaḥābah*, such as Ibn 'Abbās, Ibn Mas'ūd, and Abū Hurayrah (رضي الله عنه).³

Raising the Hands: There are no authentic reports describing whether or not the Prophet (ﷺ) raised his hands with these additional *takbīrs*. For this reason, Imām al-Albānī (رحمته الله) said:

“The reports from 'Umar and his son (رضي الله عنه) do not make this a *sunnah*, especially when we know that these reports are not authentic. As for the one from 'Umar, it is recorded by al-Bayhaqī with a weak chain. As for his son's, I am unable to locate it.”⁴

1 *Sharḥ us-Sunnah* 2:606.

2 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1045 and *Irwā' ul-Ghalīl* no. 639).

3 Recorded by Mālik, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 639).

4 *Tamām ul-Minnah* 348.

However, based on various general *ḥadīths* concerning raising the hands with *takbīr* in the regular prayers, some ‘*ulamā*’ allow raising the hands with these additional *takbīrs*. Imām al-Baghawī (ؒ) said:

“Raising the hands with the *takbīrs* of ‘*īd* is a *sunnah* according to the majority of the people of knowledge. It is also the opinion of Ibn ul-Mubāarak, ash-Shāfi‘ī, Aḥmad, and Ishāq.”¹

Mālik (ؒ) was asked about raising the hands with the additional *takbīrs*, and he replied:

“نَعَمْ، اِرْفَعْ يَدَيْكَ مَعَ كُلِّ تَكْبِيرَةٍ. وَلَمْ أَسْمَعْ فِيهِ شَيْءٌ.”

“Yes, raise your hands with each *takbīr*. However, I have not heard anything in this regard (from the Prophet (ﷺ)).”²

In this regard, Ibn ul-Qayyim said:

“Ibn ‘Umar, who is known to adhere closely to the Sunnah, used to raise his hands with every one of the *takbīrs*.”³

And al-Albānī commented on the similar issue of raising the hands with the *takbīrs* of the *janāzah* prayer:

“A person may raise his hands if he believes that Ibn ‘Umar would not do this without an approval from the Prophet (ﷺ).”⁴

Based on the above discussion of the ‘*ulamā*’, we conclude that raising the hands with these *takbīrs* is permissible, but not well-

1 *Sharḥ us-Sunnah* 2:606.

2 Recorded by al-Faryābī (in *Al-‘Īdayn* 2:136). Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 640).

3 *Zād ul-Mā‘ād* 1:441.

4 *Aḥkām ul-Janā‘iz* p. 148.

substantiated from the Sunnah.

We would like to indicate, however, that, contrary to the *tabbīrs* in the *janāzah* prayer, which are conveniently spaced by recitation and supplications, the additional *tabbīrs* in the *ʿīd* prayer quickly follow each other, with hardly enough time between them to say more than a couple of words. With this in mind, raising the hands with each of these *tabbīrs* becomes a rushed exercise that does not fit well with the serenity of the prayer — *wa ‘Llāhu a‘lam* (Allāh knows best).

Raising the Voice: There are no authentic reports indicating that people raised their voice with *tabbīr* when they prayed behind the Prophet (ﷺ) or his Successors.

Furthermore, a general rule is that a Muslim should say all *thikr* silently,¹ especially if there are other people around him who may be disturbed by his raised voice.

There are exceptions to this rule, such as the *tabbīr* that precedes the *ʿīd* prayer, and the *talbiyah* during *hajj* and *ʿumrah*. These exceptions are supported by authentic evidence from the Sunnah.

Since there is no such evidence for the *tabbīrs* during the *ʿīd* prayer, these *tabbīrs* should be said silently by everyone except the *imām*.

Thikr between Them: Between the additional *tabbīrs*, there is no specific *thikr* confirmed from the Prophet (ﷺ). Ibn ul-Qayyim (رحمته الله) said:

“The Prophet (ﷺ) used to remain silent between every two *tabbīrs*, and nothing is reported from him regarding *thikr* between them.”²

However, if the *imām* pauses long enough between these *tabbīrs*, one may apply what Ibn Mas‘ūd (رضي الله عنه) said:

“يَحْمَدُ اللَّهُ بَعْدَ تَكْبِيرَاتِ الْعِيدِ وَيُثْنِي عَلَيْهِ، وَيُصَلِّي عَلَى النَّبِيِّ.”

1 There is ample proof for this, such as *al-A‘rāf* 7:55.

2 *Zād ul-Ma‘ād* 1:427.

“After each of the ‘īd *takbīrs*, one may praise Allāh (ﷻ) and utter *ṣalāh* upon the Prophet (ﷺ).”¹

Their Ruling: There is no evidence in the Sunnah that these *takbīrs* are obligatory. For this reason, the ‘*ulamā*’ agree that saying them is only recommended. Dropping them partially or completely — whether intentionally or forgetfully, does not invalidate the prayer.² However, there is no doubt that neglecting them intentionally constitutes a violation to the Prophet’s (ﷺ) Sunnah.

Since these *takbīrs* are not an obligatory part of the prayer, if the *imām* forgets to say them, he would not have to perform the *sujūd* of forgetfulness at the end of the prayer.³ Ṣiddīq Ḥasan Khān (ﷺ) said:

“Most ‘*ulamā*’ say that if the *imām* drops the *takbīrs*, he should not perform the *sujūd* of forgetfulness. It has been reported, however, that the opinion of Mālik and Abū Ḥanīfah was to perform the *sujūd* of forgetfulness. We see the correct view to be the first one.”⁴

RECITATION

As we indicated above, the ‘īd prayer is similar to the *Jumu‘ah* and *fajr* prayers. In each of the two *raḳ‘āt*, the *imām* recites *al-Fātiḥah* (1) aloud, and follows it by some portion of the Qur’ān.

In regard to these portions, it is best to follow the Prophet’s (ﷺ) example and recite *Sūrat Qāf* (50) in the first *raḳ‘ah* and *Sūrat ul-Qamar* (54) in the second, or *Sūrat ul-A‘lā* (87) in the first and *Sūrat ul-Ghāshīyah* (88) in the second.

An-Nu‘mān Bin Bashīr and Samurah Bin Jundub (ﷺ) reported:

1 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 642).

2 *Al-Mughnī* 2:244 by Ibn Qudāmah — and he added, “I know of no disagreement regarding this.”

3 Similar to this: a person forgetting the VOLUNTARY opening supplication of the prayer would not perform the *sujūd* of forgetfulness.

4 *At-Ta‘līqāt ur-Raḍīyah* 1:383.

”كَانَ النَّبِيُّ يَقْرَأُ فِي الْعِيدَيْنِ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾
و ﴿هَلْ أَتَاكَ حَدِيثُ الْعَشِيَّةِ﴾“

“The Prophet (ﷺ) used to recite in the prayer of the two ‘*ids* *Surat ul-A‘lā* and *Sūrat ul-Ghāshiyah*.”¹

Abū Wāqid al-Laythī (رضي الله عنه) reported:

”سَأَلَنِي عُمَرُ عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ فِي يَوْمِ الْعِيدِ، فَقُلْتُ:
بِ ﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾ و ﴿أَفْتَرَبَتِ السَّاعَةُ﴾“

“Umar (رضي الله عنه) asked me about what Allāh’s Messenger (ﷺ) recited in the ‘*id* prayer. I told him that he recited *Sūrat Qāf* and *Sūrat ul-Qamar*.”²

Ibn ul-Qayyim (رضي الله عنه) said:

“After completing the *takbīrs*, the Prophet (ﷺ) would start his recitation with *al-Fātiḥah*, following it with *Sūrat Qāf* in the first *rak‘at* and *Sūrat ul-Qamar* in the second, or with *Sūrat ul-A‘lā* in the first *rak‘ah* and *Sūrat ul-Ghāshīyah* in the second — both of these have been authentically reported from him, and nothing else has been reported.”³

Our ‘*ulamā*’ have highlighted some of the wisdom in reciting these particular *sūrahs* during the ‘*id* prayer. For example, Imām an-Nawawī (رضي الله عنه) said:

“The ‘*ulamā*’ have expressed that the wisdom in reciting *Qāf* and *al-Qamar* is that they contain news

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- 1 Recorded by Muslim, Aḥmad, and others. The same is also authentically reported from Ibn ‘Abbāṣ and Anas (رضي الله عنه) (*Irwā‘ ul-Ghalīl* no. 644).
 - 2 Recorded by Muslim, Abū Dāwūd, and others. (*Irwā‘ ul-Ghalīl* no. 644 and *Ṣaḥīḥu Abī Dāwūd* no. 1047).
 - 3 *Zād ul-Ma‘ād* 1:427-428.

about resurrection, the previous nations, and the destruction of those who disbelieved. This brings to the mind the likeness of the people’s gathering for the ‘īd prayer to their gathering after resurrection.”¹

And Imām ash-Shawkānī (رحمته) said:

“The wisdom in reciting *Sūrat ul-A‘lā* is that it urges people to pray and give *zakāt ul-fiṭr*² ... and *al-Ghāshiyah* was recited because it follows it.”³

MISSING THE ‘ĪD PRAYER

Since the ‘īd prayer is obligatory, voluntarily missing it constitutes a sin. However, a person who misses it — with or without a legitimate excuse, should still pray two *rak‘āt* by himself or in *jamā‘ah*. Imām al-Bukhārī (رحمته) said:

“Those who miss the ‘īd prayer should pray two *rak‘āt*. The same applies to women (who do not attend it), and to those who remain in their distant houses or villages, because the Prophet (ﷺ) said, **«This is our ‘īd — we people of Islām.»**⁴ Anas Bin Mālik commanded his ex-slave Ubayy Bin ‘Utbah in az-Zāwiyah⁵ to gather his family and sons and lead them in a prayer similar to that prayed in the city — even in the *takbīrs*.⁶ ‘Ikrimah said, ‘People of villages and travelers should gather together and pray two *rak‘āt* like the *imām*’.⁷ And

1 *Sharḥu Ṣaḥīḥi Muslim* 6:422.

2 This is in *Surat ul-A‘lā* 87:14-15.

3 *Nayl ul-Awṭār* 3:23.

4 This is part of ‘Ā’ishah’s *ḥadīth* regarding the two girls who sang for her (see p. 77). But as Ibn Ḥajar (رحمته) indicated, this is not the exact wording of the *ḥadīth*.

5 A village in the suburbs of al-Baṣrah in ‘Irāq.

6 This is also recorded by al-Bayhaqī and Ibn Abī Shaybah, and is verified to be weak by al-Albānī (*Irwā‘ ul-Ghālīl* no. 648).

7 Also recorded by Ibn Abī Shaybah, and verified to have a good *isnād* by Ibn Ḥajar (*Fath ul-Bārī* 2:612).

‘Aṭā’ said, ‘When a person misses the ‘īd prayer, he should pray two *rak‘āt*.’^{1,2}

Al-Ḥāfiẓ Bin Ḥajar commented on this as follows:

“There are two important points in this:

- a. It is permissible to make up the ‘īd prayer for those who missed praying it with the *jamā‘ah* — whether that happened by choice or by compulsion.
- b. It should be made up as two *rak‘āt* — similar to the missed prayer.”³

Imām Mālik (ؒ) said:

“In my opinion, anyone who prays the ‘īd prayer individually, whether man or woman, should say seven *tabīrs* in the first *rak‘ah* — before the recitation, and five in the second — before the recitation.”⁴

And Ibn Qudāmah (ؒ) said:

“A person who comes late to the ‘īd prayer should perform what he missed according to the way that he missed it. This is true for any prayer.”⁵

The ‘īd *Khuṭbah*

ITS TIME

The ‘īd prayer must be immediately followed by a *khuṭbah* — a

1 Also recorded by Ibn Abī Shaybah and al-Faryābī. Verified to have a good *isnād* by Ibn Ḥajar (*Faḥ ul-Bārī* 2:612-613).

2 This appeared in the beginning of Section 25 of the Chapter of ‘īdayn in *Faḥ ul-Bārī* (preceding *ḥadīth* no. 987).

3 *Faḥ ul-Bārī* 2:611.

4 *Al-Muwaṭṭa‘* p. 592.

5 *Al-Mughnī* 2:212.

speech delivered by the *imām*. Abū Sa‘īd al-Khudrī (رضي الله عنه) reported:

”كَانَ النَّبِيُّ يُخْرَجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَيْءٍ
يَبْدَأُ بِهِ الصَّلَاةَ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ
جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيُعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ.“

“On the days of *al-Fiṭr* and *al-Adḥa*, the Prophet (ﷺ) would go out to the *muṣallā*, and the first thing that he would do was perform the prayer. Then he would stand and face the people while they sat in their rows, and he would admonish, advise, and command them.”¹

This means that the order of the prayer and *khuṭbah* on ‘īd is opposite to that on *Jumu‘ah*. Ibn ‘Abbās (رضي الله عنه) reported:

”شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ،
فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ.“

“I attended the ‘īd prayer with Allāh’s Messenger (ﷺ), Abū Bakr, ‘Umar, and ‘Uthmān (رضي الله عنه). All of them would pray before the *khuṭbah*.”²

And Ibn ‘Umar (رضي الله عنه) reported:

”إِنَّ النَّبِيَّ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يُصَلُّونَ الْعِيدِينَ قَبْلَ الْخُطْبَةِ.“

“Indeed, the Prophet (ﷺ), Abū Bakr, and ‘Umar (رضي الله عنه) prayed on both ‘īds before the *khuṭbah*.”³

ITS CONTENT

The *khuṭbah* of ‘īd should **begin with praising Allāh (ﷻ)** and

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 630).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 645).

3 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 645).

glorifying Him¹ — similar to the *khuṭbah* of *Jumu'ah*. Some *imāms* start the *'id khuṭbah* with *takbīr* and repeat it often during the *khuṭbah*. The only evidence for this is a weak report from Sa'd ul-Qarz (رضي الله عنه):

“The Prophet (ﷺ) would say *takbīr* frequently throughout the *'id khuṭbah*.”²

Al-Albānī (رحمته الله) commented on this report as follows:

“This report, in addition to being weak, provides no evidence for starting the *khuṭbah* with *takbīr*.”³

Ibn ul-Qayyim (رحمته الله) said:

“Allāh’s Messenger (ﷺ) used to begin all of his *khuṭbahs* with *ḥamd* (praising Allāh). Not even one *ḥadīth* has been reported from him indicating that he started the *'id khuṭbah* with *takbīr*.”⁴

The *'id khuṭbah* should **exhort the people** to fear Allāh (ﷻ), revere Him, and obey Him. Jābir (رضي الله عنه) reported:

”شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ
الْحُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. ثُمَّ قَامَ مُتَكِنًا عَلَى بِلَالٍ، فَأَمَرَ
بِتَقْوَى اللَّهِ، وَحَثَّ عَلَى طَاعَتِهِ، وَوَعَّظَ النَّاسَ وَذَكَرَهُمْ.”

“I witnessed with Allāh’s Messenger (ﷺ) the prayer on a *'id* day. He started with the prayer before the *khuṭbah* — without an *athān* or *iqāmah*. Then he stood,

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- 1 The best way for this is to say *Khuṭbat ul-Hājah*, which we have in the prelude to this book.
 - 2 Recorded by Ibn Mājah, al-Ḥākim, and al-Bayhaqī. Verified to be weak by al-Albānī (*Irwā' ul-Ghalīl* no. 647).
 - 3 *Tamām ul-Minnah* p. 351.
 - 4 *Zād ul-Ma'ād* 1:431.

leaning on Bilāl, and commanded the people to have *taqwā* of Allāh (ﷻ), urged them to obey Him, and exhorted them.”¹

Similarly, we saw in Abū Sa‘īd’s (رضي الله عنه) earlier report:

“فِيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ.”

“Then he (the Prophet (ﷺ)) would admonish, advise, and command them.”²

Furthermore, the ‘*īd khuṭbah* should strongly **urge the people to give ṣadaqah**. In Abū Sa‘īd’s earlier report, he also said:

«وَكَانَ يَقُولُ: «تَصَدَّقُوا، تَصَدَّقُوا، تَصَدَّقُوا.»
وَكَانَ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ.»

“And the Prophet (ﷺ) would say, **Give charity, give charity, give charity.** And those who gave charity the most were the women.”³

IT SHOULD BE DELIVERED WITHOUT A *MINBAR*

The Prophet (ﷺ) had a *minbar* (set of steps) in his *Masjid* on which he stood to deliver the *khuṭbah* of *Jumū‘ah*, and on which he briefly sat during his *khuṭbah*.

To the contrary, the Prophet’s (ﷺ) *muṣallā* did not have a *minbar* — neither temporary nor permanent. The reports describing his ‘*īd khuṭbah* indicate that he stood on the ground while he addressed the people.⁴ For example, Abū Sa‘īd (رضي الله عنه) said in the earlier *ḥadīth*:

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā‘ ul-Ghalīl* no. 646 and *Faṭḥ ul-Bārī* no. 978).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā‘ ul-Ghalīl* no. 630).

3 Recorded by al-Bukhārī, Muslim, and others (*al-Mishkāt* no. 1397).

4 It should be noted that some reports (recorded by al-Bukhārī, Muslim, and others from Jābir and Ibn ‘Abbās) mention that after the Prophet (ﷺ) finished addressing the men, he “descended” to go to the women. This does not mean that he descended

”فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ
مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ.“

“The first thing that he did was perform the prayer. Then he stood and faced the people while they sat in their rows.”¹

Al-Hāfiẓ Ibn Ḥajar (رحمته الله) said:

“Some narrations of this are explicit in saying that, ‘He turned to address the people while he stood on his feet in his place of prayer.’ These indicate that there was no *minbar* in the *muṣallā* during the Prophet’s (ﷺ) time.”²

Marwān Bin al-Ḥakam, during his rule, delivered the *ʿid khuṭbah* before the prayer, and he stood on a *minbar* to deliver it. Abū Saʿīd al-Khudrī (رضي الله عنه) strongly objected to both these acts and said to Marwān, “By Allāh, you have changed (the Sunnah).” Marwan replied, “O Abū Saʿīd, that which you know is gone.” Abū Saʿīd responded:

”مَا أَعْلَمُ، وَاللَّهِ، خَيْرٌ مِمَّا لَا أَعْلَمُ.“

“By Allāh, that which I know (from the Prophet (ﷺ)) is better than that which I do not know.”³

THE ʾIMĀM SHOULD NOT SIT DURING THE KHUṬBAH

The *khuṭbah* of *Jumuʿah* is delivered as two parts separated by a short sitting. To the contrary, the *ʿid*’s *khuṭbah* should be delivered as one unit without a separating sitting. The reason for this is as follows:

from a *minbar*, but is merely a common way of saying that he “went” to address the women. This is confirmed by that some of these same reports from Ibn ʿAbbās mention that after he collected charity from the women, he “went up” to his house, accompanied by Bilāl.

- 1 Recorded by al-Bukhārī, Muslim, and others (*Irwāʿ ul-Ghalīl* no. 630).
- 2 *Faṭḥ ul-Bārī* 2:579.
- 3 Recorded by al-Bukhārī, Muslim, and others (*Faṭḥ ul-Bārī* no. 956).

- a. Since the Prophet (ﷺ) delivered it without a *minbar*, it was not possible for him to sit on the *minbar* like he did on *Jumu'ah*.
- b. There are no authentic reports supporting dividing the 'īd *khuṭbah* into two parts separated by a sitting.¹

ADDRESSING THE WOMEN

The *imām* should reserve the last part of his speech for the women. The Prophet (ﷺ) would go in person to the women's section and address them with things that were pertinent to them. Jābir Bin 'Abdillāh (رضي الله عنه) reported:

”بَدَأَ رَسُولُ اللَّهِ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ فِي الْعِيدَيْنِ، بَغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ الرِّجَالَ وَهُوَ مُتَّكِيٌّ عَلَى قَوْسٍ، ثُمَّ أَتَى النِّسَاءَ، فَخَطَبَهُنَّ وَحَثَّهِنَّ عَلَى الصَّدَقَةِ، فَجَعَلْنَ يَطْرَحْنَ الثَّرْطُطَةَ وَالْحَوَاتِيمَ وَالْحَلِيَّ إِلَى بِلَالٍ.“

“Allāh's Messenger (ﷺ) started with the prayer before the *khuṭbah* on both 'īds — without an *athān* or *iqāmah*. He then addressed the men while leaning on a bow (of an arrow). He then went to the women, addressed them, and urged them to give charity: so they threw earrings, rings, and other jewelry to Bilāl.”²

In another report that we partially cited earlier, Jābir (رضي الله عنه) said:

”شَهِدْتُ مَعَ رَسُولِ اللَّهِ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بَغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. ثُمَّ قَامَ مُتَّكِيًّا عَلَى بِلَالٍ، فَأَمَرَ بِتَقْوَى اللَّهِ، وَحَثَّ عَلَى طَاعَتِهِ، وَوَعِظَ النَّاسَ وَذَكَرَهُمْ. ثُمَّ

1 A weak *ḥadīth* reported in this regard from Jābir (رضي الله عنه) was verified by al-Albānī to be “rejected because of its *isnād* and content” (*Sunan Ibn Mājah* no. 1289).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā' ul-Ghalīl* no. 631 and *Fath ul-Bārī* no. 978).

مضى حتى أتى النساء، فوعظهنّ وذكّرهنّ، فقال: «تصدّقن، فإنّ أكثركنّ حطبُ جهنّم.» فقامت امرأةٌ من وسطِ النساء، سفعاءُ الخديين، فقالت: «لم يا رسول الله؟» قال: «لأنّكنّ تُكثرنّ الشكّاءَ وتُكفرنّ العشير.» فجعلنّ يتصدّقن من حُلِيّهنّ، يُلقين في ثوبِ بلالٍ من أقراطهنّ وخواتمهنّ.»

“I witnessed with Allāh’s Messenger (ﷺ) the prayer on a ‘īd day. He started with the prayer before the *khuṭbah* — without an *athān* or *iqāmah*. Then he stood, leaning on Bilāl, and commanded the people to have *taqwā* of Allāh (ﷻ), urged them to obey Him, and exhorted them. Then he walked until he approached the women. He exhorted and reminded them, and said, **«Give ṣadaqah, for indeed, most of you (womankind) will be of the fuel of Hell.»** A woman with dark cheeks stood up in the midst of the women and asked, ‘Why is that, O Allāh’s Messenger?’ He replied, **«It is because you complain too much and are ungrateful to your husbands.»**¹ So they started giving their jewelry as charity, throwing earrings and rings into a garment that Bilāl held.”²

Similarly, Ibn ‘Abbās (رضي الله عنه) reported:

”خرج النبيُّ يومَ الفِطْرِ، فصلّى ركعتين، لم يُصلِّ قَبْلَهُما ولا بعدَهُما. ثمَّ خَطَبَ، ثمَّ أتى النِّساءَ، كَأَنِّي أَنظَرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثمَّ أَقْبَلَ يَشْفُهُمْ حَتَّى جَاءَ النِّساءَ، وَمَعَهُ بِلَالٌ، فَتَلَا:

“The Prophet (ﷺ) went out (to the *muṣallā*) on the Day

- 1 For further explanation of this, the reader is referred to the Author’s book: “The Fragile Vessels”.
- 2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 646 and *Faṭḥ ul-Bārī* no. 978).

of *Fiṭr*. He prayed two *rak'āt* — not praying before or after them, and delivered a *khuṭbah*. Then he went toward the women. It is as though I am looking at him now: motioning to the men to remain sitting, and then walking through their rows until he reached the women, accompanied by Bilāl. Then he recited:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا، وَلَا يَسْرِقْنَ، وَلَا يَزْنِينَ، وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ، وَلَا يَأْتِينَ بُهْتَنَ يَفْتَرِيَهُ، بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ، وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ، فَبَايِعُهُنَّ، وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ. إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾ الْمُتَحِنَّةُ ١٢﴾

«O Prophet, when the believing women come to you pledging that they will not join anything with Allāh in worship, nor will they steal, nor will they commit *zinā*, nor will they kill their children, nor will they bring forth a slander that they have fabricated between their arms and legs,¹ nor will they disobey any of your commands to righteousness — then accept their pledge and ask Allāh to forgive them. Indeed, Allāh is Forgiving and Merciful.»²

ثُمَّ قَالَ: «أَنْتُنَّ عَلَىٰ ذَلِكَ؟» قَالَتْ أَمْرَأَةٌ مِنْهُنَّ، لَمْ يُجِبْهُ غَيْرُهَا: «نَعَمْ.» قَالَ: «فَتَصَدَّقْنَ.» فَبَسَطَ بِلَالٌ ثَوْبَهُ، فَيُلْقِينَ الْفَتَحَ وَالْحَوَاتِيمَ فِي ثَوْبِ بِلَالٍ.

“Then he asked them, <Do you submit to this?> And only one woman answered, saying, ‘Yes.’ He said, <Give charity, then.> Thus, Bilāl spread his garment, and they started throwing necklaces and rings into it.”³

1 A pregnant woman’s abdomen fills the space between her arms and her upper legs (or thighs). Thus, this phrase implies a slander related to pregnancy, and, according to most *‘ulamā’* of *tafsīr*, it refers to falsely attributing a child to other than his rightful father.

2 *Al-Mumtaḥinah* 60:12.

3 Recorded by al-Bukhārī, Muslim, and others (*Faḥ ul-Bārī* no. 979).

With the presence of loudspeakers in our time, there is no need for the *imām* to go personally to the women's section to exhort them. However, he should be sure to reserve a part of his *khuṭbah* for them. Shaykh Ibn 'Uthaymīn (رحمته) said:

“The *imām* should not neglect to exhort the women specifically. If there are speakers that allow them to hear him, he should reserve the last part of the *khuṭbah* for an exhortation specific to them. If there are no speakers, and the women cannot hear him, he should go to them, accompanied by one or two men, and address them with what may be suitable.”¹

LISTENING TO THE *KHUṬBAH* IS OPTIONAL

Unlike the 'īd prayer, attending the 'īd *khuṭbah* is not mandatory. 'Abdullāh Bin as-Sā'ib (رحمته) reported that after finishing the 'īd prayer, the Prophet (ﷺ) once said:

«إِنَّا نَخْطُبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ،
وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ.»

«We will now deliver a *khuṭbah*. Whoever wishes to sit and listen to the it may sit, and whoever wishes to leave may leave.»²

Ibn ul-Qayyim (رحمته) said in this regard:

“The Prophet (ﷺ) made it optional for those who attended the 'īd prayer to sit for the *khuṭbah*.”³

It is better, however, to sit and listen to the *khuṭbah*. We say this because the *khuṭbah* is part of the “blessings” that the Prophet (ﷺ)

1 *As'īlatun wa-Ajwibatun fi Ṣalāt il-'Īdayn* p. 8.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 629 and *Ṣaḥīḥ ul-Jāmi'* no. 2289).

3 *Zād ul-Ma'ād* 1:432.

encouraged everyone — including menstruating women — to witness on the morning of ‘īd.

If a person does not wish to attend the *khuṭbah*, he should quietly leave rather than remaining in the *muṣallā* talking to other people or causing disturbance while the *imām* speaks. Shaykh Ibn ‘Uthaymīn (رحمته الله) said:

“There is no doubt that remaining silent during the ‘īd *khuṭbah* is a trait of good manners. If a person speaks, he would disturb himself and those who listen to him or observe him.”¹

Returning Home from the *Muṣallā*

Following the Prophet’s (ﷺ) practice, it is recommended to take a different route when returning home from the *muṣallā*. Jābir, Abū Hurayrah, and other companions (رضي الله عنهم) reported:

“كَانَ النَّبِيُّ إِذَا خَرَجَ إِلَى الْمُصَلَّى يَوْمَ الْعِيدِ خَالَفَ الطَّرِيقَ.”

“When the Prophet (ﷺ) went out to the *muṣallā*, he took a different route (on the way back).”²

Many ‘*ulamā*’ have discussed the wisdom in this practice. Imām an-Nawawī (رحمته الله) concluded:

“Even if the (exact) reason (for the Prophet’s (ﷺ) doing this) is not known, it is highly recommended to follow his example.”³

From the ‘*ulamā*’s discussions, particularly Ibn ul-Qayyim’s (رحمته الله)⁴, we learn that implementing this *sunnah* entails the following benefits:

1 *As‘ilatun wa-Ajwibatun fī Ṣalāt il-‘Īdayn* p. 19.

2 Recorded by al-Bukhārī, at-Tirmithī, and others (*Irwā‘ ul-Ghalīl* no. 637).

3 *Rawḍat uṭ-Ṭālibīn* 2:77.

4 *Zād ul-Ma‘ād* 1:432-433.

- ⇨ Finding joy in meeting and greeting more Muslims on both ways, and in exchanging *salām* and supplications with them.
- ⇨ Coming in contact with more needy individuals, so as to closely observe their situation and fulfill their needs.
- ⇨ Expanding the area over which we gracefully parade, displaying the joy of *ʿīd* and uttering the *takbīr*. This would please the hearts of the Muslims, annoy the hypocrites, and bring interest into the minds of the non-Muslims.
- ⇨ Making a larger part of land witness our *takbīr* and register our footsteps to the *muṣallā* and back — thereby testifying about our worship before Allāh (ﷻ).

When an Annual *ʿĪd* Coincides with a *Jumuʿah*

If the *ʿīd* occurs on a Friday, it becomes optional for men to attend the *Jumuʿah* prayer. Abū Hurayrah (رضي الله عنه) reported that, on such an occurrence, Allāh’s Messenger (ﷺ) said:

«قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ
أَجْزَأَهُ مِنَ الْجُمُعَةِ، وَإِنَّا مُجْمَعُونَ.»

⟨Two *ʿīds* have coincided on this day. Anyone who wishes may consider that this (*ʿīd* prayer) suffices him from attending the *Jumuʿah* prayer. As for us, we will surely gather for the *Jumuʿah*.¹⟩

Iyās Bin Abī Ramlah ash-Shāmī (رضي الله عنه) reported that he witnessed Muʿāwiyah Bin Abī Sufyān asking Zayd Bin Arqam (رضي الله عنه), “Were you with Allāh’s Messenger (ﷺ) when two *ʿīds* occurred on the same day (Friday)?” Zayd answered, “Yes.” Muʿāwiyah asked, “What did he do then?” Zayd answered:

1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 984 and *Ṣaḥīḥ ul-Jāmiʿ* no. 4365).

“صَلَّى الْعِيدَ، ثُمَّ رَحَّصَ فِي الْجُمُعَةِ، فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ.»»¹

“He (ﷺ) performed the 'īd prayer, then gave the option concerning *Jumu'ah*, saying, ‘Let whoever wishes to pray it do so.’”¹

Wahab Bin Kaysān (رضي الله عنه) reported:

“اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ، فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ، ثُمَّ خَرَجَ، فَأَطَالَ الْخُطْبَةَ، ثُمَّ نَزَلَ فَصَلَّى، وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ.”

“Two 'īds coincided during Ibn uz-Zubayr's (رضي الله عنه) time.² So he delayed going out (for the 'īd prayer) until the sun was high. Then he came out, delivered a long *khuṭbah*, descended (from the *minbar*), and prayed. He did not lead the people on that day in praying *Jumu'ah*.”³

'Aṭā' (رضي الله عنه) reported that once 'īd ul-*Fiṭr* occurred on a *Jumu'ah* during Ibn uz-Zubayr's time. Ibn uz-Zubayr (رضي الله عنه) said:

“عِيدَانِ اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ.”

“Two 'īds have occurred on the same day.”

So he combined them both and prayed two *rak'āt* in the morning. He did not pray anything else (with the people) until 'Aṣr.⁴

We note the following from 'Abdullāh Bin az-Zubayr's (رضي الله عنه) action:

1. He understood that when a 'īd falls on a *Jumu'ah*, one of the two

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 981).

2 This was when he ruled Makkah and western Arabia: 64-74 H.

3 Recorded by Abū Dāwūd and an-Nasā'ī. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 983).

4 Recorded by Abū Dāwūd and Ibn Khuzaymah. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 983).

prayers becomes optional.

2. He possibly did not hear of what the Prophet (ﷺ) did in a similar situation. Thus, he applied his *ijtihād* (judgment) and prayed a prayer that appeared to be a compromise between the two: He delayed the *ʿīd* prayer, advanced the *Jumuʿah* prayer, and prayed both as one prayer that resembled *Jumuʿah*, with the *khuṭbah* preceding it.
3. We benefit from his understanding, as in (1) above, but instead of his *ijtihād* in (2), we follow the Prophet's (ﷺ) instruction — that the *ʿīd* prayer should be performed in its usual time, and the *Jumuʿah* prayer should still be established by the *imām*.

Referring to the above reports and other similar ones from various *ṣaḥābah*, Ibn Taymiyyah (رحمته) concluded:

“The *ʿulamāʾ* hold three different views (in this regard):

1. A person should still pray the *Jumuʿah* — whether or not he prayed the *ʿīd*. This is the opinion of Mālik and others.
2. The *Jumuʿah* prayer becomes optional for the people of the suburbs and villages. This was practiced by ʿUthmān (رضي الله عنه), and ash-Shāfiʿī (رحمته) adopted this opinion.
3. The *Jumuʿah* prayer becomes optional for all those who prayed the *ʿīd*. However, the *imām* is required to establish the *Jumuʿah* prayer, so that those who wish to attend it can do so ...

The latter position conforms with what has been authentically reported from Allāh's Messenger (ﷺ) and his Successors and *ṣaḥābah* (رضي الله عنهم), and is the opinion of the later *ʿulamāʾ* who learned of these reports, such as Imām Aḥmad. As for those who disagreed with this, they did not know about these *ḥadīths* and reports.”¹

1 *Al-Fatāwā* 4:212.

CHAPTER 4

CELEBRATION OF 'ĪD

To a true believer, the most important and rewarding part of the 'īd celebration is the 'īd prayer and *takbīr*. These and other related acts of worship reflect gratitude to Allāh (ﷻ) and the persistence to earn more of His rewards during the festival.

Having discussed these acts in the previous chapters, we now turn our attention to discussing other practices and pastimes that are recommended or permissible during the two annual 'īds.

Some Muslims view the 'īd as an occasion on which some Islāmic principles may be dropped or abandoned. They are encouraged to do so by the prevailing environment of festivity. Therefore, in this chapter, we also warn against wrong practices and violations to Islām during the celebration of 'īd.

Important Guidelines

There are many guidelines that Muslims should seriously observe during their 'īd celebration. In this section, we highlight some of them that generally apply to various celebration activities. We will also discuss other guidelines in the following sections.

MAINTAINING THE ISLĀMIC SPIRIT OF THE 'ĪD

We have seen that 'īds are religious occasions, granted by Allāh (ﷻ), that mark the completion of major acts of worship. Therefore, while we celebrate them we should keep their religious significance in mind. We should envision Allāh's watchfulness over us and His awareness of all that we do. We should be overwhelmed by gratitude to Him for His countless favors on us.

Celebrating a 'īd with any other spirit would represent a serious loss of vision, and would dramatically reduce the amount of joy and

happiness that can be derived from the *ʿīd*.

Yet, it is sad to observe that some Muslims are totally blind to these important values. In their dictionary, “celebration” is equivalent to “sinning”. They try to derive the joy of *ʿīd* from acts of disobedience, such as listening to music, drinking alcohol, and indulging in *zinā* or lewdness. But, alas, these acts do not bring any lasting pleasure. Rather, they bring regret and sorrow, and may also incur Allāh’s immediate punishment.

Abū Mālik al-Ashʿarī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحْلُونَ الْحِرَّ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ،
وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ لِحَاجَةٍ
فَيَقُولُونَ أَرْجِعْ إِلَيْنَا غَدًا، فَيُيَبِّتُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ، وَيَمَسُحُ آخِرِينَ
قَرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ.»

⟨There will be among my *Ummah* those who will indulge in *hir*¹, silk², *khamr* (alcohol), and musical instruments. Some of these people will camp beside a mountain. A poor shepherd (tending their cattle) will come in the evening with their cattle, and will ask them for some (financial) help. They will say (to avoid helping him), “Come back tomorrow.” So Allāh will destroy most of them during the night, bringing the mountain down over them, and will transform the rest to apes and pigs until the Day of Resurrection.⟩³

AVOIDING EXTRAVAGANCE

ʿīd is an occasion of giving, sharing, and feeding. People usually spend more generously during the *ʿīd* than they do on normal days. This may

1 Adultery and fornication.

2 Wearing natural silk is prohibited for men.

3 Recorded by al-Bukhārī (*Faṭḥ ul-Bārī* no. 5590), Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 5466 & *aṣ-Ṣaḥīḥah* no. 91).

be good and praiseworthy, because it could bring happiness to many hearts.

Spending, however, should not exceed a person's limits and means, nor should it reach the level of extravagance. Muslims should not waste money on things that are useless or of no benefit. Allāh (ﷻ) says:

«وَلَا تُبْذَرُ تَبْذِيرًا ۖ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ،

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۖ» الإسراء ٢٦-٢٧

«Do not waste your wealth senselessly. Those who spend wastefully are the brothers of the devils; and the Devil is ever ungrateful to his Lord.»¹

Ibn Mas'ūd and Abū Burazah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«لا تزولُ قَدَمَا ابنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ

خَمْسٍ: عَنْ عَمَلِهِ فِي يَوْمِ أُمَّتِهِ، وَعَنْ شَبَابِهِ (أَوْ جَسَمِهِ) فِي يَوْمِ أُمَّتِهِ،

وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَمَاذَا عَمِلَ فِي يَوْمِ أُمَّتِهِ؟»

«A human being's feet will not depart from before his Lord, on the Day of Resurrection, until he is questioned about five things:

1. His lifetime — how did he spend it?
2. His youth and body — how did he utilize them?
3. His wealth — how did he earn it,
4. and how did he spend it?
5. And what did he do in regard to what he knew?»²

REMEMBERING THE POOR AND NEEDY

Our spending during the 'Īd should not be limited to giving presents

1 *Al-Isrā* 17:26-27.

2 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 946).

to our families and friends. We should remember those who are less fortunate and try to do as much as we can to assist them and raise their spirits. We should treat them with kindness and compassion, showing gratitude to Allāh (ﷻ) for not trying us the way that they are tried.

When we give them *zakāt ul-fiṭr*, or a portion of the sacrifice, we should do so in a humble manner, realizing that their acceptance of our charity is a vital means for us to earn rewards. This conforms with the purpose of these 'īd offerings, and with the Islāmic teachings concerning brotherhood among the Muslims.

MAINTAINING THE JAMĀ'AH PRAYERS DURING THE 'ĪD

During our 'īd celebrations, we should remain conscious about our Islāmic duties and obligations. Thus, it is important that we maintain our prayers on time and in *jamā'ah*.

After praying the 'īd prayer in the *masjid* or *muṣallā*, some people forsake the *masjid* for the rest of the day (or even for days to come). As emphasized earlier, the 'īd is an occasion to increase in obedience and good deeds — not a chance to run away or take a break from the Islāmic obligations.

Cleansing and Dressing up for the 'Īd

We saw earlier that it is recommended for Muslims to cleanse themselves and dress up for the 'īd prayer. This may be carried on for the rest of the 'īd day — but it should follow guidelines that are set by the Sunnah. We briefly discuss the main guidelines in this section.

GUIDELINES FOR CLEANSING AND BODILY-ADORNMENT

- ◇ Clipping the nails, removing the pubic and armpit hair, and trimming the mustache.

However, we should avoid removing the hair that we are commanded to spare: Men should avoid shaving their beards or trimming them short, and women (as well as men) should avoid

plucking their eyebrows.¹

- ◇ Taking a bath.
- ◇ Grooming the hair without copying styles of the nonbelievers and the corrupt — such as hairdos of actresses, singers, dancers, etc.
- ◇ Wearing perfume. However, women may only wear it if they will be in the company of other women or with their own *maḥrams*. Wearing it in the presence of non-*maḥrams* constitutes a great sin. Abū Muṣā al-Ash'arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَيُّ امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ.»

«Any woman who wears perfume and passes by men who would smell her perfume is an adulteress.»²

- ◇ Avoiding makeup. In addition to being an imitation of the nonbelievers, this harms the skin and demonstrates an alteration to Allāh's creation. The same is true about growing the nails and painting them with nail-polish.

It is permissible, however, to use natural *kuhl* (antimony) as eye liner. This was practiced by the *ṣaḥābah*, and 'Alī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«عليكم بالإثمدِ، فإنه منبتهٌ للشعر، مذهبةٌ للقذى، مصفاهةٌ للبصر.»

«Use antimony: it helps the (eyelash) hair grow, removes eye-impurities, and clears the eyesight.»³

It is also permissible to use *ḥinnā'* (commonly, women apply it to the hands and feet). *Ḥinnā'* is a reddish-orange cosmetic

1 We discuss acts of self-cleansing and grooming in our book: "The Beard and Other Traits of *Fiṭrah*".

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2701 and *al-Mishkāt* no. 1023).

3 Recorded by aṭ-Ṭabarānī, Abū Nu'aym, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 665).

produced from the leaves and stalks of the *ḥinnā'* plant¹. Salmā, a female servant of the Prophet (ﷺ), reported:

“Never did a wound afflict the Prophet (ﷺ) or a thorn prick him but that he put *ḥinnā'* on it.”²

- ◇ Avoiding tattooing and body-piercing. These are strongly prohibited in Islām.³ They are clearly from the dictates of Satan, and have only been popularized by the corrupt people in recent years.

GUIDELINES FOR DRESSING UP

- ◇ Wearing nice clean clothes. If possible, these should be different and more elegant than a person's everyday clothes.
- ◇ Maintaining a balance between elegance and moderation — never wearing clothing and adornment that reach the level of excessiveness or extravagance.

A Muslim should keep in mind that the thousands that he may spend on a rarely-used dress or pair of shoes may be desperately needed for saving the lives of starving Muslims in another part of the world.

- ◇ Avoiding wearing clothing and adornment with the intention of boasting and show-off.
- ◇ Entirely covering the *'awrah* and concealing its shape. A man's *'awrah* extends from his navel to his knees, and a woman's *'awrah* includes all of her body — except for the face and hands.⁴ Examples of violations to covering the *'awrah*: men wearing shorts or tight pants; and women exposing their head, arms, and other parts of their body, or wearing tight, transparent, or flashy clothes.

1 *Ḥinnā'* is camphire. Botanic name: “*Lawsonia inermis*”.

2 Recorded by at-Tirmithī and Ibn Mājah. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2059 and *al-Mishkāt* no. 4467).

3 This is briefly discussed in our book: “Our Precious Sprouts”, pp. 147-149.

4 We have a detailed discussion of the *'awrah* in our book: “Closer than a Garment”.

- ◇ Avoiding copying the clothing of the nonbelievers and the corrupt — such as cowboy hats, tuxedos, and styles of actresses, singers, dancers, etc.
- ◇ Avoiding wearing clothing that is specific to the opposite sex — such as women wearing men's suits, or men wearing natural silk, gold jewelry, bracelets, necklaces, neck-chains, and so on.

Socializing During the 'Īd

VISITING OTHER MUSLIMS

'Īd is an important occasion for Muslims to meet their relatives and friends and extend to them their love, kindness, and help.

We saw earlier that the 'īd prayer is the greatest annual gathering of Muslims. Before and after it, Muslims meet their friends and community members with smiles and hugs, and exchange greetings and wishes.

We also saw that the Prophet (ﷺ) went to the 'īd prayer one way and returned a different way so as to meet more people and supplicate for them.

In the same spirit, it is customary for Muslims to visit their relatives and friends on 'īd days. This is permissible, and is particularly recommended if it is done for the pleasure of Allāh (ﷻ) — so as to strengthen kinship ties, help the needy, and hearten the lonely.

It is NOT recommended, however, to visit the graves of deceased relatives *specifically* on 'īd. This is a common practice among many Muslims, but it has no support from the Sunnah.

APPLYING SEX SEGREGATION

While visiting relatives and friends, Muslims should always apply the Islāmic etiquettes relating to the interaction between men and women. If women are at the same place as non-*mahrams*, they should have a separate sitting. This would help them avoid many prohibitions, such as the following:

- ◇ Touching, hugging, or shaking hands with non-*maḥrams*.
- ◇ Chatting, laughing, or even flirting with non-*maḥrams*.
- ◇ Exchanging looks and stares with non-*maḥrams*.

Avoiding these, as well as other violations that are a natural outcome of the mingling of sexes, spares the Muslims major harms that can be destructive to the entire society.¹

‘ĪD GREETINGS

Muslims may greet each other on the day of ‘īd with greetings pertaining to the occasion. There are no authentic reports in this regard from the Prophet (ﷺ), but it has been reported that the *ṣaḥābah* (رضي الله عنهم) would say to each other after the ‘īd prayer:

“تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ.” — *Taqabbala ‘llāhu minnā wa-mink* —
may Allāh accept from us and you.”²

‘Īd ul-Fiṭr concludes the fasting of *Ramaḍān*, and includes giving *zakāt ul-fiṭr*. ‘Īd ul-Adḥā, on the other hand, concludes *ḥajj*, and includes offering the sacrifice. Furthermore, both ‘īds include *takbīr* and the ‘īd prayer. A Muslim would certainly be very blessed if Allāh (ﷻ) accepts from him such major and important acts of worship. Therefore, wishing for other Muslims acceptance on the day of ‘īd is a timely greeting and *du‘ā* that should be truthfully said and happily received.

Some people say on ‘īd, “*Taqabbala ‘llāhu ṭā‘ātak* — may Allāh accept from you your acts of obedience.” This carries the same above meaning, and we see nothing wrong in saying it — *wallāhu a‘lam* (Allāh knows best).

1 This is discussed in depth in the Author’s book: “Closer than a Garment”.

2 One report of this is recorded by al-Muḥāmilī from Jubayr Bin Nufayr (رضي الله عنه), and is verified to be *ḥasan* by al-‘Asqalānī (*Fath ul-Bārī* 2:575). Another report is recorded by Ibn ‘Aqīl from Abū Umāmah and other companions (رضي الله عنهم), and Ibn Qudāmah mentioned that Imām Aḥmad verified it to be authentic (*al-Mughnī* 1:420).

Other people say, “‘Īd Mubārak — (may it be) a blessed ‘īd.” Even though this has a good meaning, it is better to adhere to what the *ṣaḥābah* (رضي الله عنهم) said. If, however, someone says it to us, we would respond to him similarly, because Allāh (ﷻ) commands us to return greetings:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا،
 إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾ النساء ٨٦

«When you are greeted with a greeting, greet in return with what is better than it, or (at least) respond to it equally. Indeed, Allāh is ever a Careful Accountant over all things.»¹

In our time, the common people often say on ‘īd, “*Kullu ‘āmin wa-antum bi-khayr* — may you be well every year,” or, “*Kull sanah wa-anta sālim* — may you be safe every year,” or other variations of these. In addition to the fact that these greetings were not said by the *salaf*, they are generic non-religious greetings that do not carry a valuable supplication like the earlier ones. Therefore, they should be avoided for being inferior, and Allāh (ﷻ) says:

﴿أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ؟﴾ البقرة ٦١

«Would you exchange that which is better for that which is lower?»²

‘ĪD GREETING CARDS

A common practice in the Western culture nowadays is sending out holiday cards to acquaintances during major holidays. In imitation of this, many Muslims now exchange postal greeting cards — which have turned in the recent years to electronic cards that are broadcast to many recipients via e-mail or cellular telephones.

Instead of the warmth of personal ‘īd greetings, formal card-exchange carries a spirit of forced cordiality that can be felt by the

1 *An-Nisā* 4:86.

2 *Al-Baqarah* 2:61.

receiving party — being sent in a generic format to a large number of people.

Therefore, this practice should be largely avoided — except in cases where a letter has to be written anyways, and the card seems to serve the purpose conveniently. But in most cases, a telephone call in which supplications are exchanged would serve the purpose much better.

Obviously, if a card is used, it should avoid prohibited text and pictures, and should contain one of the appropriate greetings that we discussed above.

EXCHANGING GIFTS

There is no explicit instruction for Muslims to exchange gifts on the occasion of *'īd* — except for *ṣadaqat ul-fiṭr* (given to the poor on *'Īd ul-Fiṭr*) and part of the sacrifice (given away on *'Īd ul-Adhā*).

Giving gifts, however, is generally recommended in Islām as a means of strengthening brotherhood ties among the Muslims. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«تَهَادُوا تَحَابُّوا.»

«Exchange gifts: this will bring love among you.»¹

Therefore, it is permissible for Muslims to exchange gifts at various occasions, including *'īds*. This gift-exchange, however, is subject to the following considerations:

- ◇ It should be done without extravagance or showoff.
- ◇ It should not be viewed as a mandatory practice associated with the occasion.
- ◇ The exchanged gifts should be permissible in Islām. They should not include statues, musical instruments, or other prohibited items.

¹ Recorded by Abū Ya'ālā, al-Bayhaqī and al-Bukhārī in *al-Adab ul-Mufrad*. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 1601).

With these guidelines, exchanging gifts can be put to good use on 'īd — bringing feelings of joy to the Muslim children, and attracting the hearts of non-Muslims and weak-hearted Muslims to Islām.

Eating and Feasting

PROHIBITION OF FASTING

The days of 'īd are not days of fasting. Rather, they are days of eating in the company of other Muslims. Abū Hurayrah and Abū Sa'īd al-Khudrī (رضي الله عنه) reported:

”نَهَى رَسُولُ اللَّهِ عَنْ صَوْمِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ، وَيَوْمِ الْأَضْحَى.”

“Allāh's Messenger (ﷺ) prohibited fasting two days: the Day of *Fiṭr* and the Day of *Adhā*.”¹

Similarly, 'Umar (رضي الله عنه) said in one of his 'īd *khuṭbahs*:

”هَذَا نِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الْآخِرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.”

“Allāh's Messenger (ﷺ) prohibited fasting these two days: the day on which you break your fast, and the day on which you eat from your sacrifice.”²

All 'īds of Muslims are days of eating rather than fasting. 'Uqbah Bin 'Āmir (رضي الله عنه) narrated that Allāh's Messenger (ﷺ) said:

« يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا »

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā' ul-Ghalīl* no. 962).

2 Recorded by al-Bukhārī, Muslim, and others. Al-Albānī (رضي الله عنه) indicated that there are other authentic reports with the same meaning from 'Uthmān, 'Alī, 'Ā'ishah, and Ibn 'Umar (رضي الله عنه) (*Irwā' ul-Ghalīl* no. 962).

أهل الإسلام، وهي أيام أكلٍ وشربٍ.»

«The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are festivals for us Muslims. They are days of eating and drinking.»¹

IMPORTANT ETIQUETTES

There is no evidence in the Sunnah for a feast (or *walīmah*) on ‘īd. We are instructed to feed people from our sacrifice, but not necessarily by holding a feast.

However, to many people, the ‘īd is a rare occasion for meeting friends and relatives, and for celebrating and eating with them. Feasting during ‘īd is permissible — provided that it is not treated as a religious ritual. In addition, it should satisfy the Islāmic etiquettes of eating and hosting, such as the following:

- ◇ Avoiding extravagance in food types and expense — which results in wasting large quantities of food. Allāh (ﷻ) says:

«وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا، إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ» ﴿الأعراف ٣١﴾

«Eat and drink, but do not be excessive. Indeed, He does not like the extravagant.»²

Al-Mughīrah Bin Shu‘bah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا، قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ»

«Verily, Allāh (ﷻ) hates three qualities for you: gossiping, wasting money, and begging.»³

- ◇ Avoiding showoff. Preparing food and sharing it should be done

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā’ul-Ghālīl* no. 963).

2 *Al-A’rāf* 7:31.

3 Recorded by al-Bukhārī, Muslim, and others.

for the pleasure of Allāh, and not for showoff. Jundub Bin 'Abdillāh and Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من سمع سمع الله به، ومن رأى رأى الله به.»

«Whoever does things for others to hear, Allāh will make others hear about his sins (on Judgement Day). And whoever does things for others to see, Allāh will show his sins to others (on Judgement Day).»¹

- ◇ Avoiding gluttony and overeating — which are common during 'īd, when people tend to prepare more food than normal. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إن المؤمن يأكل ويشرب في معي واحد،

والكافر يأكل ويشرب في سبعة أمعاء.»

«Indeed, a believer eats in one intestine (i.e. is satisfied with little food), and a *kāfir* eats in seven intestines (eats too much).»²

Much of what people eat is not necessary. Rather, it is harmful to them. Al-Miqdām Bin Ma'd Yakrib (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«ما ملأ آدمي وعاء شراً من بطن. بحسب ابن آدم أكلات يُقْمَنَ صُلْبَهُ،

فإن كان لا محالة، فثلث لطعامه، وثلث لشرابه، وثلث لنفسه.»

«A human being cannot fill a container worse than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his back straight. But if that is not possible, he should reserve one third (of his stomach) for his food, one third for his drink, and

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

one third for his breathing.>¹

- ◇ Avoiding sitting in restaurants or at tables where alcoholic beverages are served. Ibn 'Umar (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَفْعُدُ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا الْخَمْرُ.»

«Whoever believes in Allāh and the Last Day may not sit at a table on which *khamr* is circulated.>²

Singing and Beating the *Duff*

PROHIBITION OF MUSIC

As a general rule, **music is prohibited in Islām**. This rule is supported by authentic texts and by the consensus of the early 'ulamā' of Islām, including the Four *Imāms*.

We cited earlier (p. 62) the *ḥadīth* of Abū Mālik al-Ash'arī (رضي الله عنه) concerning the prohibition of music. Similarly, Anas, 'Imrān, and other companions (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«لِيَكُونَنَّ فِي هَذِهِ الْأُمَّةِ حَسْفٌ وَقَذْفٌ وَمَسْحٌ، وَذَلِكَ إِذَا شَرَبُوا

الخمور، وأتخذوا القينات، وضربوا بالمعازف.»

«Some people of this *Ummah* will be punished by earth-collapse, stoning, and metamorphosis. This will happen when they drink *khamr*, keep female singers, and play on musical instruments.>³

1 Recorded by at-Tirmithī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2265).

2 Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 1949).

3 Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 5467 & *aṣ-Ṣaḥīḥah* no. 2203).

EXCLUSION OF THE DUFF

One instrument is excluded from the prohibition of musical instruments: the *duff*, which is similar to a tambourine, but without bells or rings.

The exclusion of the *duff* is demonstrated in three cases only:

- Ⓐ Using it in 'īd celebrations. We discuss this in the next subsection.
- Ⓑ Using it in weddings. Muḥammad Bin Ḥaṭīb (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«فصل ما بين الحلال والحرام ضرب الدف والصوت في النكاح.»

«What distinguishes between the lawful (i.e. marriage) and the prohibited (i.e., adultery) is the beating of *duff* and the sound (of singing) at a wedding.»¹

- Ⓒ Using it in fulfilling a vow. This derives from an incident that happened during the Prophet's (ﷺ) time. It does not have a bearing on our discussion, but we mention it here for completeness, and to answer possible doubts.

Buraydah (رضي الله عنه) reported that upon the Prophet's (ﷺ) return from a battle, a black slave-woman came to him and said, "O Allāh's Messenger, I have made a vow that, if Allāh brought you back safe, I would beat the *duff* and sing for you." The Prophet (ﷺ) said:

«إِنْ كُنْتِ نَذَرْتِ فَأَضْرِبِي، وَإِلَّا فَلَا.»

«If you have truly made a vow, go ahead and beat. Otherwise, do not.»

So she started beating and singing. Abū Bakr (رضي الله عنه) came in, then 'Alī (رضي الله عنه), then 'Uthmān (رضي الله عنه), and she continued her singing. Finally, 'Umar came in, and as soon as she saw him, she dropped

1 Recorded by an-Nasā'ī, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (Ādāb uz-Zifāf p. 183, Ṣaḥīḥ ul-Jāmi' no. 4206, Irwā' ul-Ghalīl no. 1994).

the *duff* from her hand and sat on top of it. Smiling, Allāh's Messenger (ﷺ) said, «إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ.» **Indeed, even Satan fears you, O 'Umar.**¹

This is a special occurrence that only happened once during the Prophet's (ﷺ) time, and no similar incidents happened with his Successors. It reflects a special merit for the Prophet (ﷺ) that may not be extended to anyone after him.

It is important to note that singing in those days was a mere recitation of poetry accompanied by periodic beating of the *duff*. It did not follow musical notes, nor did it contain lewd words or seductive body-actions.² The slave-woman was probably "singing" some poetry praising the Prophet (ﷺ) and his mission in a self-restrained manner — otherwise, he would not have permitted her to continue. And even then, she abruptly stopped at the sight of awe-inspiring 'Umar (رضي الله عنه) — knowing that he did not like but ultimate seriousness.

Therefore, only cases (a) and (b) above are relevant to our discussion. Furthermore, all reports in the Sunnah about the *duff* indicate that only women and children may beat it. We summarize our discussion as follows:

Instrument that may be used:	The <i>duff</i>
Occasions for using it:	' <i>Īds</i> and weddings
People who may use it:	Women and children

BEATING THE *DUFF* ON '*ĪDS*

Singing accompanied by the beating of *duff* is an approved practice of celebration FOR WOMEN during '*īd*.

1 Recorded by at-Tirmithī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 2588).

2 The Prophet (ﷺ) even suggested to 'Ā'ishah (رضي الله عنها) what the women should sing in a wedding, as is cited in our book: "The Quest for Love and Mercy", p. 93.

'Ā'ishah (رضي الله عنها) reported that, on one of the Days of Minā¹, Allāh's Messenger (ﷺ) entered her house while she had with her two young slave-girls of the *Anṣār*. The two girls were singing the songs of Bu'āth² — even though they did not know how to sing — and beating on *duffs*. The Messenger (ﷺ) lied down on the mattress, turned his face away, and covered himself with a sheet. Abū Bakr then entered and exclaimed, "How can the flutes of Satan be played in the presence of Allāh's Messenger?" So Allāh's Messenger (ﷺ) uncovered his face, turned toward him, and said:

«دَعَهُمَا يَا أَبَا بَكْرٍ. إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا.»

◀Leave them alone, O Abū Bakr! Every people has a 'īd, and this is OUR 'īd.▶³

Commenting on this *ḥadīth*, al-Baghawī (رضي الله عنه) said:

"The two girls were singing poetry that described fighting and courage. This poetry conforms with the teachings of the *Dīn*.

As for songs that describe sinful acts, glorify prohibitions, and broadcast offensive speech — these are all prohibited, and it is impossible that anything like that would take place in the Prophet's (ﷺ) presence without him objecting adamantly to it.

And his saying, ◀This is our 'īd▶ indicates that displaying joy on the two 'īds is a symbol of the *Dīn*, because they are different from other days."⁴

From this *ḥadīth*, we conclude the following:

- ◊ The Prophet (ﷺ) did not object to Abū Bakr's statement that the *duff*, being a musical instrument, is a flute of Satan. This is taken

1 The three days following 'Īd ul-Aḍḥā — same as the Days of *Tashrīq*.

2 Bu'āth was the last battle of a long-term pre-Islāmic feud between al-Madīnah's two major tribes: al-Aws and al-Khazraj. This battle took place three years before *Hijrah*.

3 Recorded by al-Bukhārī, Muslim, and others.

4 *Sharḥ us-Sunnah* 2:612.

as an tacit approval from him (ﷺ) of this general rule, which conforms with other authentic evidence prohibiting the use of musical instruments.

- ◇ He (ﷺ) modified Abū Bakr's (رضي الله عنه) understanding by indicating that there is an exception to this general rule — allowing beating the *duff* on 'īd days.
- ◇ On 'īd, it is also permissible for men to hear the beating of *duff*, because Allāh's Messenger (ﷺ) did so and approved it.
- ◇ The Prophet (ﷺ) listened and allowed Abū Bakr (رضي الله عنه) to listen to the non-professional singing of two young girls. This provides an evidence for the permissibility of listening on 'īd to the singing of girls under the age of puberty.

However, it continues to be prohibited for men to listen to the singing of adult women, because their singing would be a great source of *fitnah* — especially when they are professional singers singing and swaying to musical notes.

- ◇ The only musical instrument that women are permitted to use is the *duff*. We may not derive an analogy from this to permit other instruments, because this would be a clear violation of simple principles of *fiqh* and reason.
- ◇ Singing on 'īd should call to good deeds and manners, and not to sins and disobedience — as is prevalent in the professional singing of all times.

ONLY WOMEN AND CHILDREN MAY BEAT THE *DUFF*

There are no reports of any male *ṣahābah* indulging in beating the *duff*. The authentic reports only mention women or children doing this. We conclude, therefore, that beating the *duff* is a feminine practice — similar to clapping.

Sahl Bin Sa'd (رضي الله عنه) reported that the Prophet's (ﷺ) male companions clapped their hands during the prayer to alert him to a mistake or other things. So he told them:

«مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ، فَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ.»

«If something occurs to one of you while he is praying, let him say *tasbīḥ* (to alert others) because, indeed, clapping is only for women.»¹

Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said:

“The Prophet (ﷺ) permitted some types of rejoicing on the occasion of weddings and the like, and he permitted the women to beat the *duff* during weddings and 'īds. As for the men of his time, none of them would beat the *duff* nor clap their hands. Rather, he (ﷺ) said:

«التصفيق للنساء، والتسبيح للرجال.»

«Clapping the hands is for women; and raising the voice with *tasbīḥ* is for men.»²

And he said:

«لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ،
وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.»

«Allāh curses the men who imitate women, and the women who imitate men.»³

Singing and beating the *duff* are acts typical of women. Because of this, the righteous *salaf* considered the men who indulged in them effeminate.”⁴

Ibn Qudāmah al-Maqdisī (رحمته الله) said:

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- 1 Recorded by al-Bukhārī, Muslim, and others (*al-Mishkāt* nos. 946).
 - 2 Recorded by al-Bukhārī, Muslim, and others from Sahl Bin Sa'd (رحمته الله) (*al-Mishkāt* nos. 947).
 - 3 Recorded by al-Bukhārī and others from Ibn 'Abbās (رحمته الله) (*Ṣaḥīḥ ul-Jāmi'* no. 5100).
 - 4 *Majmū' ul-Fatāwā* 11:565.

“Beating the *duff* is disapproved for men in all situations. Since it was only done by women, the men who do it would be imitating women, and the Prophet (ﷺ) has cursed the men who imitate women.”¹

And al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī (رحمته الله) said:

“The *ḥadīth* that says, ‘Announce the wedding and beat the *duff* for it,’ is used by some people as an evidence that beating the *duff* is not specific to women (because the command in the *ḥadīth* is in the masculine plural form). However, this *ḥadīth* is unauthentic. As for the authentic *ḥadīths* in this regard, they only permit women to do this, and men may not be appended because of the general prohibition for men to imitate women.”²

Other Pastimes

On ‘īd, Islām permits playing games and other forms of entertainment that do not conflict with Islāmic teachings. In this section, we highlight a few forms of entertainment that have been approved in the Sunnah.

PLAYING AND WATCHING GAMES

‘Ā’ishah (رضي الله عنها) reported that once some Abyssinians came as a delegation to the Prophet (ﷺ). During a ‘īd day, they played inside the *Masjid* with their spears. When ‘Umar (رضي الله عنه) saw them, he started throwing pebbles at them to make them leave, but the Prophet (ﷺ) told him, «دعهم يا عمر.» <Leave them alone, O ‘Umar.> The Prophet (ﷺ) then told them, «أمنأ بني أرفدة.» <You are secure, O sons of Arfidah³.>

The Prophet (ﷺ) stood at the door leading from ‘Ā’ishah’s room into the *Masjid* and invited her to watch them, saying,

1 Al-Mughnī 9:174.

2 Fath ul-Bārī 9:282.

3 This is a name that the Arabs used to give to the Abyssinians.

«يا عائشة، أتَشْتَهِينَ أَنْ تَنْظُرِي إِلَيْهِمْ؟» **«O 'Ā'ishah, do you wish to watch them?»** 'Ā'ishah agreed, and the Prophet (ﷺ) told her, «تَعَالِي فَانظُرِي.» **«Come watch.»** So she stood behind him and watched their games while the Prophet (ﷺ) used his over-garment to cover her. He encouraged them, saying, «دُونَكُمْ يَا بَنِي أَرْفَدَةَ.» **«Go ahead, O sons of Arfidah.»**

The Prophet (ﷺ) waited patiently for 'Ā'ishah (رضي الله عنها) to satisfy her curiosity, shifting his feet, and asking her, «حَسْبُكَ؟» **«Are you satisfied?»** When she finally told him that she was, he said, «فَاذْهَبِي.» **«Go then.»**¹ And he (ﷺ) concluded:

«لِتَعْلَمَ يَهُودُ أَنَّ فِي دِينِنَا فَسْحَةً. إِنِّي بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ.»

«Let the Jews understand that there is facility in our religion. Indeed, I have been sent with the pure and forgiving religion.»²

This *ḥadīth* provides many important lessons, and we only mention a few³ of them in the following:

- ◇ It is permissible for men to play games during 'īd — provided that they dress properly and act decently.
- ◇ It is permissible for people to watch men play games. A woman watching men play should do so innocently, directing her attention toward their actions and not toward their physical attributes.
- ◇ It is permissible to use the *masjid* for games and sports exercises, but this should be outside prayer times so as to avoid disturbing the

1 Recorded by al-Bukhārī, Muslim, and others (*Faṭḥ ul-Bārī* 950).

2 Ibn Ḥajar (رحمته الله) indicated that this part of the *ḥadīth* was recorded by Abū as-Sirāj with an authentic *isnād* (*Faṭḥ ul-Bārī* 2:573). The first sentence of it was also recorded by Aḥmad and al-Ḥamīdī, and was verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp. 274-275). The last statement was also recorded by Aḥmad, al-Bazzār, and others, and was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 881).

3 Some of these points have been summarized from Ibn Ḥajar's discussion of this *ḥadīth* in *Faṭḥ ul-Bārī* 2:572-574.

people's worship, and should not become a dominant feature that would override the *masjid*'s true purpose.

- ◇ While it is prohibited to bring weapons into *masjids*, this may be overlooked in limited situations like this one — when the *masjid* is not crowded with worshipers, and the weapons are well secured so as not to pose a threat to anyone.
- ◇ It is recommended for the husband to seek innocent entertainment for his wife and other household members — especially on *'īd*.
- ◇ Islām is a religion of facility. It has place for both seriousness and fun. It does not make things more difficult than what they should be, nor does it call to overburdening people with rigid rules without reason.

PROPOSED *'ĪD* PASTIMES FOR THE YOUTH

In what follows, we propose some activities that may be implemented as *'īd* pastimes — especially for the youth.

1. **Sports and games.** We have seen in the *ḥadīth* of the Abyssinians that the Prophet (ﷺ) approved both performing and watching games. Sports are useful activities that can be done by males and females during the *'īd* and at other times. However, the following precautions should be taken:
 - ◇ There should be segregation between the males and females.
 - ◇ It should not be possible for the females to be observed by males while they play.
 - ◇ Both males and females should wear attire that enables them to play comfortably and that, at the same time, fulfills the Islāmic dress regulations.
2. **Amusement and outdoor activities.** Islām permits going to amusement and entertainment facilities, especially if this entails educational values or other benefits. But care should be taken to avoid places that have violations to Islām, such as music, drinking,

mixing, or improper dressing and behavior. With these guidelines, the following are some examples of what can be permissible:

- ◇ Pony, camel, or elephant rides
- ◇ Boat rides
- ◇ Amusement rides
- ◇ Going to farms, zoos, museums, science fairs, etc.
- ◇ Holding picnics in parks
- ◇ Camping out and hiking.

3. **Funny and entertaining shows.** People like to watch a show that presents lessons or morals in a funny or witty way. For example, a short play may be performed to highlight the difference between a child who is good to his parents and another child who mistreats them.

This is permissible during (and outside) the 'Īd, provided that the show does not include any violations to Islām. For example:

- ◇ It should not include lying — such as plays where the actors take on the personalities of some historic figures.
- ◇ It should not include backbiting or slandering — whether openly or subtly — of known individuals from the present or past.
- ◇ It should not include obscure trickery, such as slight of hand tricks — especially if they are called “magical tricks” — unless the tricks are later explained to the audience.
- ◇ It should not involve changing Allāh’s creation — such as a clown changing his facial features and wearing an artificial nose, or children painting their faces.
- ◇ It should not involve imitation of the opposite sex, such as men acting or dressing like women, and vice versa.
- ◇ It should not involve imitation of animals or devils.

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4. **Knowledge-based activities.** The *‘īd* get-togethers can be utilized for conducting activities that test people’s Islāmic background, encouraging them to seek more knowledge. The following are some examples:
- ◇ Competitions in Qur’ān, *Ḥadīth*, and general Islāmic knowledge.
 - ◇ Reading and discussing stories of the Prophets, the *ṣaḥābah*, or other righteous Muslims.
 - ◇ Sharing personal stories that represent Islāmic moral values.
 - ◇ Discussing methods and experiences in presenting Islām to the non-Muslims.
5. **Acts of benevolence.** The extra time that may be available during *‘īd* days can be put into good use by performing acts of benevolence, such as the following:
- ◇ Making drives to collect donations for needy Muslims.
 - ◇ Teaching younger children basic but important Islāmic knowledge.
 - ◇ Visiting other Muslims for Allāh’s sake.
 - ◇ Locating needy and helpless people and trying to console them or offer them help.
 - ◇ Offering *da’wah* (explaining Islām) to ignorant Muslims and to non-Muslims.

CHAPTER 5

INNOVATED FESTIVALS & CELEBRATIONS

In the first two sections of this chapter, we establish the importance of the Sunnah and the danger of *bid'ahs* — building this understanding through a series of sequential brief subsections. We follow this by discussing various *bid'ah* concepts and practices relating to festivals and celebrations; and we conclude with warnings against some of the major innovated festivals in Islām.

Importance of Adhering to the Sunnah

1. ALLĀH'S REVELATION CONSISTS OF THE QUR'ĀN AND THE SUNNAH

Allāh (ﷻ) sent down His guidance to us through His Messenger Muḥammad (ﷺ). This guidance consisted of the Qur'ān and Sunnah. The Qur'ān contains Allāh's exact words as delivered by the angel Jibrīl (ﷺ) to the Prophet (ﷺ). The Sunnah contains Allāh's instructions and guidance that He (ﷻ) revealed or inspired to His Messenger (ﷺ) — which the Messenger (ﷺ) then conveyed to us with his own words and actions. Allāh (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and the Wisdom — although they previously were in clear

misguidance.»¹

In this *āyah*, the “Book” is the Qur’ān, and the “Wisdom” is the Sunnah.²

All of the Prophet’s (ﷺ) sayings and instructions are part of what Allāh (ﷻ) revealed to him, as Allāh says:

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ النجم ٢-٤

«Your companion (Muḥammad) has not strayed, nor has he erred, nor does he speak of (his own) desire. It is but a revelation being revealed (to him).»³

And the Prophet (ﷺ) declares that his Sunnah is part of what Allāh (ﷻ) revealed to him. Al-Miqdām Bin Ma’di Yakrib (رضي الله عنه) narrated that the Prophet (ﷺ) said :

«أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ.»

«Indeed, I have been given the Book and, with it, that which is similar to it (the Sunnah).»⁴

Because of this, Allāh (ﷻ) indicates that obeying His Messenger (ﷺ) is equivalent to obeying Him:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ النساء ٨٠

«He who obeys the Messenger has obeyed Allāh.»⁵

1 *Al-Jumu’ah* 62:2.

2 See, for example, *Tafsīr Ibn Kathīr* 2:151.

3 *An-Najm* 53:2-4.

4 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Saḥīḥ ul-Jāmi’* nos. 2643, 8186, *al-Mishkāt* no. 162, and *aṣ-Ṣaḥīḥah* no. 2870).

5 *An-Nisā’* 4:80.

2. THE PROPHET IS THE BEST EXAMPLE

Part of the Prophet's (ﷺ) Sunnah is the way he acted and behaved. Allāh (ﷻ) set him as an example for us to follow — so that no one can claim that Islām is a theoretical religion that is impossible to implement. Allāh (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ الأَحْزَابُ ٢١

«Indeed, in the Messenger of Allāh is a beautiful pattern of conduct to be followed by anyone who believes in Allāh and the Last Day and remembers Allāh abundantly.»¹

3. GUIDANCE IS ONLY BY ADHERING TO ALLĀH'S REVELATION

In the earlier *āyah* of *Sūrat ul-Jumu'ah* (62:2), Allāh (ﷻ) expresses His great favor of purifying us and saving us from misguidance, and that He did this through His revelation that consists of the Qur'ān and Sunnah. There can be no guidance without adherence to this revelation.

Jābir Bin 'Abdillāh (رضي الله عنه) reported that the Prophet (ﷺ) used to say in the beginning of his speeches:

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيِي
مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ
بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.»

«Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.»²

1 *Al-Aḥzāb* 33:21.

2 Recorded by Muslim and others. The last statement is recorded only by an-Nasā'ī,

4. OBLIGATION OF SUBMITTING TO THE SUNNAH

Allāh requires that we make the Sunnah the ultimate judge in all of our disputes, and to submit to it without the slightest opposition. He (ﷺ) says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ النساء ٦٥

«But no, by your Lord, they will not (truly) believe until they make you (O Muḥammad) judge in all disputes that arise among them, and then find within themselves no resistance against your judgments and submit to them the fullest submission.»¹

And Allāh (ﷻ) commands:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ، فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ النساء ٥٩

«O you who believe, obey Allāh, and obey the Messenger and those in authority among you. If you disagree over anything, refer it to Allāh and the Messenger — if you (truly) believe in Allāh and the Last Day. That is the best (way) and best in result.»²

And Allāh (ﷻ) declares:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ، إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا، أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ الأحزاب ٣٦

«It is not for a believing man or woman, when Allāh

and is verified to be authentic by al-Albānī (*al-Mishkāt* no. 137).

1 *An-Nisā* '4:65.

2 *An-Nisā* '4:59.

and His Messenger have decided a matter, that they should have any choice about the matter.»¹

5. THE SUNNAH IS THE ONLY WAY FOR SOLVING OUR PROBLEMS

We saw in the above *āyāt* of *Sūrat un-Nisā* (4:59, 65) that the Sunnah should have the final say in regard to our differences and disputes.

Al-'Irbād Bin Sariyah (رضي الله عنه) reported that one day after the Prophet (ﷺ) had led his companions (رضي الله عنهم) in prayer, he turned to face them and admonished them with a passionate admonishment, causing their eyes to shed tears and their hearts to tremble. One man said, "O Allāh's Messenger, this sounds like a farewell admonishment, so what do you instruct us to do (after you)?" The Messenger (ﷺ) said:

«أوصيكم بتقوى الله والسمع والطاعة، وإن كان عبداً حبشياً، فإنه من
يعش منكم بعدي فسيرى اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء
الراشدين المهديين من بعدي، تمسكوا بها، وعضوا عليها بالنواجذ،
وإياكم ومحدثات الأمور، فإن كل محدثة بدعة، وكل بدعة ضلالة.»

«I command you to maintain *taqwā* (fear and reverence) of Allāh, and to listen (to your ruler) and obey (him) — even if he was an Abyssinian slave. Indeed, those of you who will outlive me will witness great dissension. So, adhere to my Sunnah, and the *sunnah* of the rightly guided successors after me: hold fast to it and bite upon it with your molar teeth. And beware of newly innovated matters (in the religion), because every innovated matter is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance.»²

1 *Al-Aḥzāb* 33:36.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2549 and *Irwā' ul-Ghalīl* no. 2455).

6. THE GUIDANCE OF THE *ṢAḤĀBAH* IS PART OF THE *SUNNAH*

Allāh (ﷻ) chose the *ṣaḥābah* (رضي الله عنهم) for the company of His final Messenger (ﷺ), and they learnt Islām first-hand from this great teacher. Because of this, their understanding and implementation of Islām (in brief: their *sunnah*) is superior to that of later generations. Allāh (ﷻ) praises both their belief and practice of Islām. He says:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Prophet's companions) believe, they are indeed truly guided.»¹

And Allāh (ﷻ) warns against following other than the *ṣaḥābah*'s path:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers², We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»³

And Allāh (ﷻ) expresses that He is pleased with the *ṣaḥābah*:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the

1 Al-Baqarah 2:137.

2 The description “believers” here applies primarily to the *ṣaḥābah* (رضي الله عنهم), because they were the only believers when this was revealed.

3 An-Nisā' 4:115.

best way — Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. That is the supreme success.»¹

It is not surprising, then, that in al-‘Irbād Bin Sariyah’s above *ḥadīth*, the Prophet (ﷺ) commands us to supplement his Sunnah with the *sunnah* of his *ṣahābah*.

Negative Innovations or *Bid‘ahs*

Even though an innovation can be good, in matters of religion it is always bad. In this section, we show why this is the case.

1. LINGUISTIC MEANING OF *BID‘AH*

Linguistically, *bid‘ah* is an original thing that is done according to no previous pattern. In this meaning, Allāh (ﷻ) says:

﴿قُلْ: "مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ."﴾ الأحقاف ٩

«Say (O Muḥammad), “I am not *bid‘an* (bringing something unprecedented) among the messengers (in my claims or teachings).”»²

‘Umar (رضي الله عنه) applied this linguistic meaning of *bid‘ah* when he gathered the people to pray the *tarāwīḥ* prayer³ in *jamā‘ah*, saying:

“نِعْمَتِ الْبِدْعَةِ هَذِهِ.”

“What a favorable *bid‘ah* this is!”⁴

He could not have meant that this was an innovation in Allāh’s

1 *At-Tawbah* 9:100.

2 *Al-Aḥqāf* 46:9.

3 *Ramaḍān*’s night prayer (or *qiyām*).

4 Recorded by al-Bukhārī, Mālik, and others (*Ṣalāt ut-Tarāwīḥ* p. 49).

religion, nor that he accepted or approved innovations in the religion. Both of these meanings would clearly be in defiance of Allāh's very message, and 'Umar (رضي الله عنه) would be the farthest person from intending them. Rather, 'Umar meant that gathering the people was a novel thing during his regime only — even though it was previously practiced and recommended by the Prophet (ﷺ).

Similarly, when some 'ulamā' classify *bid'ahs* into good and bad, they refer to this linguistic meaning of *bid'ah*. As an example, Imām ash-Shāfi'ī (رضي الله عنه) said:

“*Bid'ahs* are two types: praiseworthy and blameworthy. Whatever conforms with the Sunnah is praiseworthy, and whatever disagrees with it is blameworthy.”¹

By definition, a *bid'ah* cannot conform with the Sunnah — unless it is a *bid'ah* in the linguistic sense. Therefore, similar to 'Umar's above statement, ash-Shāfi'ī is only praising acts that involve “reviving” the Sunnah.

2. PERFECTION OF THE RELIGION

In the religious sense, a *bid'ah* is an item of belief or a religious practice that has no support from the Sunnah. Most often, the 'ulamā' refer to this meaning in their discussion of *bid'ahs*.

This type of *bid'ah* is not permissible because it stands in clear opposition to the Sunnah. The Sunnah teaches us what Allāh (ﷻ) wants from us, while a *bid'ah* comes with what is supposed to replace or amend Allāh's teachings! This is not acceptable because Allāh (ﷻ) completed His *Dīn*, and He gave permission to no one after the Prophet (ﷺ) to add anything to this perfect *Dīn*. Allāh (ﷻ) says:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،

وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you,

1 This is cited by as-Suyūṭī (*al-Amru bil-Ittibā'* p. 89), Ibn Rajab (*Jāmi' ul-'Ulūmi wal-Hikam* p.291), and others.

have completed My favor upon you, and have chosen for you Islām as your religion.»¹

3. DEFINITION OF *BID'AH*

As we stated above, a *bid'ah* is a religious act that has no evidence from the Sunnah. To be more specific, we include the following elements in our definition of *bid'ah*:²

- ① **It pertains to the *Dīn*.** This includes innovated acts of worship, such as celibacy, voluntary fasting of consecutive days, etc. It also includes practices that support acts of worship, such as adorned prayer rugs, *thikr* beads and counters, etc. It does not include worldly innovated acts, such as means of transportation, computers, etc.
- ② **It is innovated.** This means that it has no evidence from the *Dīn* — neither in origin nor in description. In other words, there is no specific evidence for it, and there is no general evidence under which it can be classified. For example, worshipping Allāh by standing in the sun is a *bid'ah* because it has no specific or general evidence. On the other hand, the *ṣaḥābah*'s compilation of the Qur'ān is not a *bid'ah*, because, though it has no specific evidence, it comes under general texts requiring the preservation of the *Dīn*.
- ③ **It resembles correct acts of worship.** This is important for its success among the common people, because it would otherwise be quickly rejected by them. Take, as an example, making a vow to abstain from certain permissible foods or clothing. This carries a resemblance to permissible vows of fasting, and of living a simple life. To the contrary, vowing to eat filth is quickly rejected by everyone because of its lack of resemblance.
- ④ **It is meant to enhance worshipping Allāh.** This is usually the declared or implicit reason behind initiating a *bid'ah*, and this is

1 *Al-Mā'idah* 5:3.

2 Largely based on *al-Ftiṣām*, pp. 41-55, by ash-Shāṭibī.

what encourages the common people to do it. This reason was evident in the case (cited next subsection) of the individuals who tried to outdo the Prophet (ﷺ) in some acts of worship.

Thus, in the example of the previous element, if a person vows to abstain from meat, not for the sake of worship, but for medical reasons, his vow would not count as a *bid'ah*.

4. EVILS OF *BID'AH*S

There are countless evils that emanate from *bid'ahs* or are associated with them. In this subsection, we summarize only a few of them.

- ① **Loss of Guidance and Purification.** We showed in the previous section that Allāh (ﷻ) sent down His revelation to guide and purify us. Since a *bid'ah* replaces some of Allāh's superior instructions with inferior ones, it clearly results in a loss of guidance and purification for those who practice it. Allāh (ﷻ) says:

﴿وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ؟﴾ القصص ٥٠

«Who is more misguided than him who follows his desires without guidance from Allāh?»¹

- ② **Rejecting the Perfection of Islām.** A person who knowingly practices a *bid'ah* would be, in effect, rejecting that our *Dīn* is complete and perfect. Why else would he want to supplement that which is already complete? Imām Mālik (ﷺ) said:

“If a person innovates in Islām what he believes to be a good *bid'ah*, he would be claiming that Muḥammad (ﷺ) betrayed the trust (of delivering the complete Message), because Allāh (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،

وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.﴾ المائة ٣

1 Al-Qaṣaṣ 28:50.

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»¹

Thus, anything that was not then part of the *Dīn* cannot be today.”²

Since the completeness of Islām means that it cannot be completed any further, believing otherwise would imply one or more of the following dangerous conclusions, each of which amounts to *kufr*:

- a. Allāh (ﷻ) was not truthful in declaring this completeness.
 - b. Allāh (ﷻ) forgot or missed some details needed to complete the *Dīn*.
 - c. Muḥammad (ﷺ) neglected or forgot to convey some matters that were needed to complete the *Dīn*.
- ③ **Opposing the Messenger.** Allāh (ﷻ) sent His Messenger (ﷺ) to guide us to what is best for us in both of our lives. A person who knowingly practices a *bid'ah* would be opposing the Messenger's status of leadership and guidance.

A man once asked Imām Mālik (ﷺ), “Where should I start my *ihrām*³?” Mālik replied, “At Thul-Hulayfah — where Allāh's Messenger (ﷺ) started his.” The man said, “But I would like to start it from the *Masjid*, next to the (Prophet's) grave.” Mālik said, “Do not do this, lest a *fitnah* (tribulation) befalls you.” The man exclaimed, “What *fitnah* is that? I would only be adding a few miles.” The *Imām* replied:

“What *fitnah* could be greater than assuming that you can attain a virtue of which Allāh's Messenger (ﷺ) fell

1 *Al-Mā'idah* 5:3.

2 Recorded by ash-Shāṭibī (*al-ʿItisām* 1:62).

3 A state of prohibition of specific material pleasures for a person who intends performing *hajj* or *ʿumrah*.

short? Indeed, I heard Allāh's saying:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ، أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ النور ٦٣

«Let those who oppose his (i.e., the Messenger's) command beware lest a *fitnah* or a painful punishment strike them.»^{1 2}

- ④ **Declaring other legislators besides Allāh.** Allāh (ﷻ) is the sole Legislator in Islām — either directly in His book, or via the Sunnah of His Messenger (ﷺ). A person who knowingly initiates or practices a *bid'ah* would be, in effect, declaring himself or his teachers legislators alongside Allāh. Allāh (ﷻ) says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ؟﴾ الشورى ٢١

«Or, do they have partners who legislate for them in religion that which Allāh does not permit?»³

- ⑤ **Allāh rejects all *bid'ahs*.** Regardless of how hard a person exerts in his *bid'ah*, Allāh (ﷻ) would not accept it from him. 'Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«من أحدث في أمرنا هذا ما ليس منه فهو ردّ.»

«Whoever innovates in this affair (i.e., *Dīn*) of ours that which does not belong to it, it is rejected from him.»⁴

In another narration from 'Ā'ishah (رضي الله عنها), the Prophet (ﷺ) said:

1 An-Nūr 24:63.

2 Recorded by al-Khaṭīb al-Baghdādī (*al-Faṭḥ wal-Mufaṭṭiqh* 1:148), Abū Nu'aym (al-Ḥilyah 6:326), and others. Verified to be authentic by Badr al-Badr (*Muṭṭāh ul-Jannah* no. 204).

3 Ash-Shūrā 42:21.

4 Recorded by al-Bukhārī, Muslim and others (*Ṣaḥīḥ ul-Jāmi'* no. 5970).

«من عمل عملاً ليس عليه أمرنا فهو رد.»

«Whoever does a deed that does not conform with our affair (i.e., *Dīn*), it is rejected from him.»¹

- ⑥ **Losing the Prophet's approval.** A person who introduces *bid'ahs* knowingly would exhibit a dislike for some parts of the Sunnah, which means that he is not a true follower of the Prophet (ﷺ).

Anas (رضي الله عنه) reported that a few young men once asked the Prophet's wives (رضي الله عنهن) about the Prophet's (ﷺ) manner of worship. The answer they received made them think that he (ﷺ) did too little, and that he did not need to exert much because all of his previous and later sins were already forgiven. So one of them pledged, "I will stay up in prayer every night without sleeping." Another one said, "I will fast every single day." A third one said, "I will abstain from women and never marry." Another one said, "I will never sleep on a mattress." And another one said, "I will never eat meat." When the Prophet (ﷺ) heard of this, he gathered the Muslims and gave a speech in which he said:

«أما والله إني لأخشاكم لله وأتقاكم له، ولكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني.»

«Indeed, by Allāh, I fear Allāh and revere Him better than any of you; yet, I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah is not (a follower) of me.»²

- ⑦ **Belittling the Prophet and his companions.** Two important items of belief in Islām are that:

◇ The Prophet (ﷺ) is the best person of this *Ummah* — indeed, of humanity.

1 Recorded by Muslim and Aḥmad (*Ṣaḥīḥ ul-Jāmi'* no. 6398).

2 Recorded by al-Bukhārī, Muslim, and others.

◇ The *ṣaḥābah* are the best of this *Ummah* after the Prophet (ﷺ).

This superiority of the Prophet (ﷺ) and his companions means that, compared to all those who succeeded them:

- They were more aware and knowledgeable about the *Dīn*.
- They had a better realization of the need to implement the *Dīn*.
- They had a greater inclination to do good deeds.
- Therefore, any act of worship not adopted by them is impermissible.¹

Those who knowingly commit a *bid'ah* would be challenging the above and would be, in essence, belittling the Prophet's (ﷺ) and his companions' superiority over the rest of the *Ummah*.

5. ALL *BID'AH*S ARE BAD

Some people misinterpret 'Umar's (رضي الله عنه) earlier statement (p. 91) or other texts so as to claim that some *bid'ahs* are permissible or praiseworthy.

In addition to the fact that no text they use can clearly support their claim, nothing can withstand the Prophet's (ﷺ) clear and unequivocal statement that he was keen to repeat in his speeches:

«وَأِنَّ شَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ،
وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.»

«Indeed, the worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.»²

In this regard, 'Abdullāh Bin 'Umar (رضي الله عنه) said:

1 There is an exception to this in very few cases where the Prophet (ﷺ) indicated the merit of certain deeds (such as rebuilding the Ka'bah) but never did them because of time or ability limitations. Such cases require clear proof from the Sunnah.

2 Recorded by Muslim, an-Nasā'ī, and others.

«كل بدعة ضلالة، وإن رآها الناس حسنة.»

“Every *bid'ah* is an act of misguidance, even if the people see it good.”¹

Interestingly, many ignorant people permit and propagate *bid'ahs* by arguing that they are acts of worship and, therefore, must be good! Such a reasoning would lead to many erroneous conclusions, such as saying that it is good to pray the whole night without sleep, to add an unlimited number of *rak'āt* to any prayer, and so on, because all of these are good acts of worship.

If an innovated practice was to be considered good for the mere reason that it is an act of worship, there would not then exist any bad *bid'ahs* in worship, and there would be no reason for the Prophet (ﷺ) or the 'ulamā' to warn against innovated acts of worship.

Indeed, good acts are only those whose goodness has been confirmed by the *shar'*, and not by people's desires and inclinations.

6. EXCUSES GIVEN BY SOME PEOPLE

People who like to practice *bid'ahs* try all possible arguments to justify this. Most of their arguments are obviously wrong and can be easily refuted. But a few are a more common and, therefore, require a special warning:

- ① **Absence of a prohibiting text.** A common excuse is that there is no authentic text proving that a certain practice is *bid'ah*, therefore it is permissible.

The answer to this doubt is that acts of worship may not be established without specific evidence from the Qur'ān or Sunnah. Without this important rule, it would become possible for any person to alter acts of worship that were merely established by the Prophet's (ﷺ) actions, such as prayer, *hajj*, etc. This would then produce a religion totally different from Islām.

1 Recorded by al-Lālkā'ī, Ibn Naṣr (*As-Sunnah* p. 24), and al-Bayhaqī (*Al-Kubrā* no. 194). Verified to be authentic by Mashhūr Ḥasan (*Al-Amru bil-Ittibā'* p. 64).

- ② **Reliance on general texts.** Some people rely on a general text that encourages performing an act of worship, and they do not constrain this by the practice of the Prophet (ﷺ) and his companions (رضي الله عنهم).

Based on this reasoning, one may, for example, pray *zuhr* as five *rak'āt*, and give *athān* for the *'id* and *tarāwīh* prayers, because there are general texts describing the merits of praying and giving *athān*.

It is wrong to follow general texts, without referring to the Messenger's (ﷺ) clarification through his actions or abstinence. By doing this, we would be letting loose innovations in the *Dīn* without limits.

- ③ **Reliance on Numbers.** Some people justify a *bid'ah* with the excuse that numerous people do it. This is not an acceptable excuse, because what really matters regarding a certain act of worship is whether the Prophet (ﷺ) and his true followers did it or not. Allāh (ﷻ) tells us that numbers are not important — rather, they may be an indication of deviation. He (ﷻ) says:

﴿وَإِنْ تَطَعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ؛ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ، وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ الأنعام ١١٦

«If you obey most of those upon the earth, they will mislead you from Allāh's path, (because) they only follow doubts and falsify (the truth).»¹

- ④ **Differences among the 'ulamā'**. Another common excuse is that the 'ulamā' differ about a particular practice. While some of them condemn it as a *bid'ah*, others recommend it. Thus, they argue, we should respect all 'ulamā' and accept their conclusions without objection.

The answer to this doubt is as follows:

- ◇ When there is a clear text from the Qur'ān or Sunnah, our obligation is to raise it above the opinion of any 'ālim —

1 Al-An'ām 6:116.

regardless of how much we love and respect him. Imām ash-Shāfi'ī (رحمته الله) said:

“Muslims have a consensus that when a *sunnah* from Allāh’s Messenger (ﷺ) becomes clear to a person, it is not permissible for him to leave it for anyone’s opinion.”¹

- ◇ As is shown by Ibn Taymiyyah (رحمته الله)² and others, there are many reasons that could have led to differences among the ‘*ulamā*’, such as that an authentic text may not have reached some of them, or it reached them through an unacceptable *isnād*, or they differed in interpreting it, etc. Our obligation is to eliminate (rather than confirm) these differences by referring to the authentic texts, as Allāh (ﷻ) commanded:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ النساء ٥٩

«If you disagree over anything, refer it to Allāh and the Messenger — if you (truly) believe in Allāh and the Last Day. That is the best (way) and best in result.»³

- ◇ When we adhere to the Sunnah in regard to a certain practice, this does not mean that we belittle the ‘*ulamā*’ who held a different view in regard to it. Rather, we believe that they based their conclusions on true scholarship and patient striving to reach the truth. They are rewardable in all situations, as ‘Amr Bin al-‘Āṣ reported that the Prophet (ﷺ) said:

﴿إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ،

1 *Ar-Risālah*.

2 In *Raf’ ul-Malāmi ‘anil-A’immat il-A’lām* (Lifting the Blame from the Notable Imāms).

3 *An-Nisā*’ 4:59.

وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ.»

«When a *ḥākim*¹ strives to make a correct judgment and then arrives at the truth, he receives two rewards. And if he strives to make it but misses the truth, he receives a single reward.»²

***Bid'ahs* Relating to Festivals and Celebrations**

THREE TYPES OF VIOLATIONS

A true Muslim would approach festivals and celebrations with a correct understanding and conception³. He would strive to avoid violations associated with these occasions.

Violations relating to celebrations are of three main types:

- a. Committing sins and acts of disobedience in the name of celebrating the festivals. We covered many of these in the previous chapter.
- b. Imitating the non-Muslims in some of their festivals and celebration practices. We will discuss this in the next chapter.
- c. Introducing innovated festivals and celebrations. This is the subject of discussion in the rest of this chapter.

FESTIVALS ARE RELIGIOUS OCCASIONS

We have demonstrated in the previous chapters that *'ids* are religious occasions ordained by Allāh (ﷻ). He ordained their dates, as well as the method of celebrating them. Therefore, celebrating *'ids* is an act of worship subject to the Sunnah-versus-*bid'ah* regulations that we discussed earlier in this chapter.

1 *Ḥākim* is one who has the ability and authority to make *ḥukm* (ruling or judgment) in one or more matters. This normally applies to a ruler, a judge, or a scholar.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Review Chapter 1.

Adding a *'id* to those legislated by Allāh (ﷻ) is a *bid'ah*, and adding a religious practice in celebrating *'ids* to what is legislated by Allāh (ﷻ) is a *bid'ah*. In both cases, the warnings concerning *bid'ahs* are applicable. Yet, many people, out of ignorance, go through the extra and uncalled for effort of innovating *'ids* and celebrations, only to be rewarded with rejection and punishment! Indeed, we seek guidance from Allāh (ﷻ).

EXAMPLES OF *BID'AHS* IN CELEBRATIONS

There are many *bid'ahs* related to celebrations. We do not attempt to encompass all of them here. We only present a few examples, hoping that these, together with our earlier study of *bid'ahs*, will enable the reader to distinguish other *bid'ahs* in celebrations and other areas of Islām.

- ◇ **Excessive worship.** Some ignorant people perform excessive worship on the eves and days of *'ids* and *Jumu'ah*. This may be based on fabricated *hadīths*. As for the authentic Sunnah, it contains no proof that the Prophet (ﷺ) or his companions (رضي الله عنهم) performed extra worship on these nights. Furthermore, the Prophet (ﷺ) specifically prohibited performing special worship on the eve of *Jumu'ah*, fasting the days of *'id*, or fasting *Jumu'ah* by itself. For example, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لَا تَخْصُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ. »

«Do not single out the eve of *Jumu'ah*, out of all nights, for *qiyām*, nor single out the day of *Jumu'ah*, out of all days, for fasting — unless it coincides with another fast that you are doing.»¹

- ◇ **Visiting the graves.** Some people are keen to visit the graves of

1 Recorded by Muslim and an-Nasā'ī.

their deceased on *ʿīds* and *Jumuʿah*. Neither this nor the following rituals associated with it have evidence from the authentic Sunnah:

- Distributing food and sweets at the graveyards
 - Sitting, eating, and talking around the graves
 - Placing flowers and palm or myrtle leaves on the graves
 - Placing candles on the graves
 - Reading portions of the Qurʾān over graves
- ◇ ***Bidʿahs Related to the ʿīd prayer and Khuṭbah.*** We have discussed these *bidʿahs* in Chapter 3. They include the following:
- Giving the *ʿīd khuṭbah* before the prayer
 - Calling to the *ʿīd* prayer with *athān* or other announcements
 - Preceding the *ʿīd* prayer with voluntary prayers
 - Starting the *ʿīd khuṭbah* with *takbīr*

Examples of Innovated Festivals

In this section, we present a few examples of innovated festivals among the Muslims. We give special attention to the Prophet's (ﷺ) birthday because it is more prominent and cherished among the ignorant. We give brief refutations for these festivals and their celebration, taking into consideration that they can all be refuted with the earlier arguments that we presented concerning *bidʿahs*.

THE PROPHET'S BIRTHDAY

The Prophet's (ﷺ) birthday is the most famous of the Muslims' innovated festivals. In Arabic, it is called *Mawlid* and *Mīlād*, both of which mean "birth". Historically, it is known that the Prophet (ﷺ) was born on Monday, but the exact date of his birth is not known. Most historians agree that it was in the month of *Rabiʿ ul-Awwal*, but they widely disagree about which day of this month. Most of them believe that it was the eighth, while a few only think that it was the twelfth.

And yet, the twelfth was largely adopted as his actual birthday.¹ Nowadays, the twelfth of *Rabi' ul-Awwal* is also endorsed as an official holiday in most Islāmic countries.

In this subsection, we briefly discuss this festival.

- ◇ **It is not a celebration of the *salaf*.** It is unanimously accepted that the *Mawlid* was not celebrated by the Prophet (ﷺ), his companions (رضي الله عنهم), or any of their followers in the first and best three generations of Islām. If the *Mawlid* celebration was part of Islām, he (ﷺ) would have certainly recommended it, and his companions would have certainly celebrated it. This, alone, is sufficient proof that the *Mawlid* is a *bid'ah*. Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said:

“The righteous *salaf* did not perform this celebration, despite the fact that their need for it (i.e., honoring the Prophet) was (always) present, and nothing existed that could have obstructed them from doing it. If this practice was purely or mostly good, the *salaf* would have had more reason than us to perform it, because they loved and honored Allāh’s Messenger (ﷺ) more than we do, and they had more concern for doing good than us.”²

- ◇ **It was started by people of ignorance and desires.** According to most historians, the *Mawlid* celebration was started by the *Fāṭimīs* — an extreme *Shī'ah* sect who ruled Egypt for about two hundred years (362-567 H). Annually, they celebrated more than twenty innovated festivals, which included the birthdays of the Prophet (ﷺ), ‘Alī, al-Ḥasan, al-Ḥusayn, and Fāṭimah (رضي الله عنهم).³

Shortly after the *Fāṭimīs*’ fall, the *Mawlid* was celebrated by King Muẓaffar ud-Dīn (died 630 H) of Irbil (a town in ‘Irāq). Some people argue that the *Mawlid* should be an acceptable practice because this king was known for righteousness and justice.

1 *Al-Bidāyah wan-Nihāyah* by Ibn Kathīr.

2 *Iqtidā' us-Širāṭ il-Mustaqīm* 2:123.

3 *Al-Khuṭaṭ ul-Maqrīziyyah* 1:490.

Obviously, our response is that we may only accept an act of worship if it has evidence from Allāh's revelation, and not from people's desires or thoughts — even if those people are righteous. Furthermore, this king was not a man of knowledge. During *Mawlid* celebrations, he was extremely extravagant, had large bands playing music, encouraged extreme *ṣūfī* practices and hosted large numbers of them, and even joined them in their dancing!¹

- ◇ **Imitation of Christians.** Celebrating birthdays in general, and the *Mawlid* in particular, is an alien notion to Islām. It derives from un-Islāmic practices — starting all the way from the time of the ancient Egyptians and Greeks. Following their example, the Christians celebrated and propagated Christmas — until it became one of the most well-known festivals in the world.

This may be part of the reason for the inception of the *Mawlid* upon the hands of the *Fātimīs*, because their rulers, especially the first two of them (al-Mu'izz and al-'Azīz), had strong relationships with the Christians, and al-'Azīz had a Christian wife.

Shaykh ul-Islām Ibn Taymiyyah (رحمته) said:

“What some people have innovated (of the *Mawlid* celebration) is either an imitation of the Christians' celebration of 'Īsā's birthday (i.e., Christmas), or an expression of love and reverence to the Prophet (ﷺ). Allāh (ﷻ) may reward them for attempting to express this love, but not for the *bid'ah* of making his birthday a 'īd.”²

- ◇ **It involves *shirk* and other violations.** From its inception, the *Mawlid* celebration contained violations to Islām that continued to accumulate over the centuries — until it became an oversized parade of corruption and sinning in Cairo and other major Islāmic cities. The celebrations often extended from before the beginning of *Rabī' ul-Awwal* until the twelfth or beyond, and included the

1 *Wafīyyāt ul-A'yān* and *al-Bidāyah wan-Nihāyah*.

2 *Iqtidā' uṣ-Ṣirāṭ il-Mustaqīm* 2:123.

following sinful practices:¹

- Reciting texts and poems that raise the Prophet (ﷺ) above the position of prophethood and bestow upon him qualities of divinity that only Allāh (ﷻ) deserves
- Excessiveness in foods, drinks, decorations, clothing, etc.
- Music and dancing, often mixed with *sūfi* shrieks
- Consuming alcohol, drugs, and other intoxicants
- Gambling
- Mixing and crowding of men and women
- Depraved women performing lewd dancing for the crowds
- Publically committing *zinā*, sodomy, and other major sins

Some of these practices, *al-ḥamdu lillāh*, have stopped in recent years after strong opposition and continued efforts of many righteous ‘*ulamā*’. But some other practices continue to be adamantly employed — in the name of loving the Prophet (ﷺ)!

The worst of the above practices is the first because of the *shirk* it involves. This continues to be done in many parts of the Muslim world, and is often associated with calling upon the Prophet (ﷺ) to answer supplications, asking him for help and guidance, and believing that he attends the celebration and bestows his blessings upon it.

- ◇ **It is not a “good” *bid’ah*.** Some scholars of the late centuries of Islām, such as as-Suyūṭī, have permitted the *Mawlid* celebration and considered it a good innovation (*bid’ah ḥasanah*) — provided that it does not involve sinful practices.

However, we have shown earlier that there is no such thing as a good *bid’ah* (except in the linguistic sense). Had there been any good in this celebration, the Prophet (ﷺ) and his companions would have been the first to do it — instead of leaving it to be conceived several centuries later by ignorant people.

1 *Taqālīd Yajibu an Tazūl: Munkarāt ul-Ma’ātimi wal-Mawālīd* (Customs that Must End: Offenses during Funerals and *Mawlids*), Maḥmūd Maḥdī Is ṭanbūlī and a Group of ‘*Ulamā*’ from al-Azhar, Rawī’i’ ul-Fikr il-Islāmī, Cairo, 1407 (1987).

- ◇ **It demonstrates excessiveness.** We saw above that *Mawlid* celebrations often include bestowing divine qualities upon the Prophet (ﷺ). This *ghuluww* (excessiveness), besides being an act of *shirk*, would not please the Prophet (ﷺ) at all. Rather, it is as bad as belittling him, because both acts alter his rightful position. On Resurrection Day, he will be so angry with those who altered any part of the *Dīn* that he will disown them. Sahl Bin Sa'd, Anas, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«أنا فرطكم على الحوض. من ورد علي شرب، ومن شرب لم يظمأ أبداً. ليردني علي ناس من أصحابي الحوض، حتى إذا رأيتهم، أحتلجوا دوني، فأقول: "يا رب، أصحابي، أصحابي." فيقال لي: "إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ." فأقول: "سُحِقاً لِمَنْ بَدَلَ بَعْدِي."»

«I will be the first among you to reach the Pond (on Resurrection Day). Whoever will join me will drink from it, and whoever drinks will never be thirsty thereafter. But surely, some of my followers will try to join me at the Pond. However, as soon as I see them, they will be overtaken by convulsions (and removed by angels). I will say, "O my Lord, these are my followers, my followers." But I will be told, "Indeed, you do not know what innovations they made after you." So I will say, "Destruction be to those who altered (the religion) after me!"»¹

Indeed, the Prophet (ﷺ) warned against excessiveness and indicated that it leads to destruction. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِيَّاكُمْ وَالْغُلُوفَ فِي الدِّينِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوفِ فِي الدِّينِ.»

«Beware of excessiveness in religion. Indeed, those

1 This combined report is mostly recorded by al-Bukhārī and Muslim, with parts of it recorded by Aḥmad and others (*Ṣaḥīḥ ul-Jāmi'* no. 193 and *as-Sunnah* no. 774).

who preceded you were destroyed by excessiveness in their religion.»¹

And the Prophet (ﷺ) warned against exaggeration in praising him. ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ،
فَإِنَّمَا أَنَا عَبْدٌ، فَاقُولُوا: ”عَبْدُ اللَّهِ وَرَسُولُهُ.“»

«Do not flatter me as the Christians have flattered the Son of Maryam. Indeed, I am only a servant (of Allāh), so say (about me), “Allāh’s Servant and Messenger.”»²

- ◇ **It demonstrates dislike of the Prophet.** People usually claim that the *Mawlid* is celebrated as an expression of love for the Prophet (ﷺ). However, as is shown above, this is *guluww* rather than love. True love for the Prophet (ﷺ) is demonstrated by adhering to his Sunnah and avoiding *bid‘ah*, as Allāh (ﷻ) says:

«قُلْ: ”إِن كُنْتُمْ تُحِبُّونَ اللَّهَ، فَاتَّبِعُونِي يُحِبِّبْكُمْ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ، وَاللَّهُ غَفُورٌ رَّحِيمٌ.“» ﴿آل عمران ٣١﴾

«Say (O Muḥammad), “If you truly love Allāh, follow me. Allāh will then love you and forgive your sins. Allāh is Forgiving and Merciful.”»³

Other people claim that the *Mawlid* is an important chance for people to remember the Prophet (ﷺ) and learn about his biography. Our response to this is that we are required to love, remember, and learn about our beloved Prophet (ﷺ) every single day of our life, and not only once a year.

1 Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 2680 and *aṣ-Ṣaḥīḥah* no. 1283).

2 Recorded by al-Bukhārī (*Ṣaḥīḥ ul-Jāmi’* no. 7363).

3 *Āl-‘Imrān* 3:31.

◇ **It demonstrates extreme ignorance.** One of the important practices during the *Mawlid* celebration is the recital of a long poem beginning with the Prophet's (ﷺ) ancestry and ending with his birth. Before starting the recitation, drinks and sweets are brought to the center of the gathering. As soon as the reciter reaches the verse that declares the birth of the Prophet (ﷺ), all people spring to their feet to welcome him — believing that he has just arrived among them in person, and they chant together words of *ṣalāh* and *salām* upon him. With this, they believe that the food and drink become blessed, and they pass them around to share the blessing.

It is sad to see some Muslims reach this level of ignorance and perform rituals that are so alien to Islām. Indeed, we seek refuge with Allāh (ﷻ) from deviation. Imām ‘Abd ul-‘Azīz Bin Bāz (رحمته الله) said:

“Some people, believing that Allāh’s Messenger (ﷺ) attends the *Mawlid* in person, stand up to greet and welcome him. This is one of the greatest falsehoods and ugliest types of ignorance, because Allāh’s Messenger (ﷺ) does not attend any of those gatherings. Rather, he resides in his grave, while his soul is in the most sublime place, with his Lord, in the Abode of Honor. Allāh (ﷻ) says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ﴾ ثُمَّ إِنَّكُمْ
يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿المؤمنون ١٥-١٦﴾

«Eventually (after your birth, O people), you will surely die. Then, you will surely be raised from death on Resurrection Day.»¹

And (Abū Hurayrah (رضي الله عنه) reported that) the Prophet (ﷺ) said:

«أنا سيدُ وكدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُ

1 *Al-Mu'minūn* 23:15-16.

عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَقَّعٍ.»

«I will be the chief of Ādam's offspring on Resurrection Day, and the first for whom the grave will open, and the first to intercede, and the first whose intercession will be accepted.»¹

This indicates that the Prophet (ﷺ) and other dead people will leave their graves only on Resurrection Day. There is an absolute consensus on this among the Muslim 'ulamā'."²

- ◇ **It demonstrates neglect of the Sunnah.** Since a human being's time and ability are limited, his indulgence in *bid'ahs* would force him to drop parts of the Sunnah. This is easily witnessed in those who are keen to celebrate the *Mawlid* and engage in other *bid'ahs*. They are usually reluctant to perform many recommended and obligatory deeds — sometimes going to the extent of blaming those who perform them! Shaykh 'Abd ul-'Azīz Bin Bāz (رحمته الله) said:

“Strangely enough, many people who strive to attend and defend *Mawlid* celebrations neglect some obligations that Allāh prescribed, such as *Jumu'ah* and *jamā'ah* prayers. This is, no doubt, a result of weak *īmān* and lack of vision — because of the thick layer of sins that blankets their hearts.”³

And Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said:

“Most of those who are adamant about these *bid'ahs* are indifferent in regard to the Prophet's (ﷺ) commands for which they are supposed to show strong zeal! So

1 Recorded by Muslim, Abū Dāwūd, and others (*aṣ-Ṣaḥīḥah* no. 1571 and *Ṣaḥīḥ ul-Jāmi'* no. 1467).

2 “*Hukm ul-Iḥtifāli Bil-Mawlid*” — a lecture that he gave in 1402 H (1982) and was subsequently published in various compilations and translated to English (as *The Ruling of Celebrating the Prophet's Birthday*) and to other languages.

3 *Hukm ul-Iḥtifāli Bil-Mawlid*.

they are like a person who decorates his Qur'ān book but does not read it or does not follow it, or a person who decorates a *masjid* but rarely prays in it.”¹

- ◇ **Numbers are not important.** We showed earlier that a *bid'ah* cannot be justified by the number of its followers. While this rule is applicable to all *bid'ahs*, it is particularly important to remember in the case of the *Mawlid*. Imām ‘Abd ul-‘Azīz Bin Bāz (رحمته الله) said:

“A prudent Muslim should not be deceived by the number of people participating in this *bid'ah* in different countries. The truth is realized not by the number of its followers, but by *Shar'ī* proofs.”²

- ◇ **Fasting on Monday.** We learn from the Sunnah that there is one acceptable thing we can do in recognition of the Prophet's (ﷺ) birthday: fast on Mondays. Abū Qatādah (رضي الله عنه) reported that the Prophet (ﷺ) was asked regarding fasting on Monday. He replied:

«ذَٰكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ أَنْزَلَ عَلَيَّ فِيهِ.»

⟨This is a day on which I was born, and on which I started receiving the revelation.⟩³

Obviously, this weekly “recognition” does not justify the *bid'ah* of the annual *Mawlid*. Furthermore, the *Mawlid* celebration is a great mixture of innovated practices, whereas this is simply done by fasting. Abū Hurayrah and Usāmah Bin Zayd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ،

فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.»

⟨The deeds are presented (before Allāh) on Monday and Thursday, so I love to have my deeds presented

1 *Iqtidā' us-Sirāṭ il-Mustaḡīm* 2:123.

2 *Ḥukm ul-Ihtifāli Bil-Mawlid*.

3 Recorded by Muslim, Aḥmad, and others

while I am fasting.>¹

HIJRĪ NEW YEAR

The Prophet's (ﷺ) *hijrah* (migration) from Makkah to al-Madīnah is indeed one of the greatest events in the history of Islām.

However, it is a *bid'ah* to celebrate its anniversary by gatherings in which lectures are given and supplications are shared.

Similarly, designating the first day of the *Hijrī* year as an Islāmic festival is a *bid'ah* that copies the non-Muslims' New Year. Based on a fabricated *ḥadīth*, some people add to this a fast on the last day of the departing year and the first day of the new year.

ISRĀ' AND MĪRĀJ

Isrā' means "night trip" and *mī'rāj* means "ascension". "*Isrā'* and *Mī'rāj*" refers to the Prophet's (ﷺ) night trip from Makkah to Jerusalem, followed by his ascension from Jerusalem to the seventh heaven, after which he returned down to Jerusalem and then to his home in Makkah — all during one night.

The Prophet (ﷺ) made the round-trip of *Isrā'* and *Mī'rāj* in the company of the angel Jibrīl (جبرئيل). In the *Isrā'* portion of it, he rode on a flying animal called *Burāq*.

During *Isrā'* and *Mī'rāj*, the Prophet (ﷺ) met many of the previous prophets, and Allāh (ﷻ) spoke directly to him and prescribed the five daily prayers for him and his followers.

There is no doubt that *Isrā'* and *Mī'rāj* are two miraculous events that were filled with wonders. There are many authentic narrations describing the incidents of *Isrā'* and *Mī'rāj*, in addition to many weak narrations that mix truth with falsehood and reality with fables.²

The historians differ regarding the year on which the *Isrā'* and *Mī'rāj* took place, but they agree it was one or two years prior to the Prophet's (ﷺ) *hijrah* to al-Madīnah. They also differ regarding the

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2959 and *Irwā' ul-Ghalīl* nos. 948, 949).

2 The best record of authentic narrations in this regard is al-Albānī's "*Al-Isrā' wal-Mī'rāj*", published by al-Maktabat ul-Islāmiyyah, Amman, 1421 (2000).

month on which this happened, but none of them presents the month of *Rajab* as a viable possibility. Therefore, fixing the twenty-seventh of *Rajab* as the night of *Isrā'* and *Mi'rāj* is baseless. Ibn Kathīr said:

“The *ḥadīth* indicating that *Isrā'* and *Mi'rāj* happened on the twenty-seventh of *Rajab*'s eve is unauthentic.”¹

On the eve of the twenty-seventh of *Rajab*, people gather to read the story of *Isrā'* and *Mi'rāj* — usually from a booklet that is falsely attributed to Ibn 'Abbās (رضي الله عنه). Based on a fabricated *ḥadīth*, some of them pray an unconventionally long prayer consisting of twelve *rak'āt* and fast on the following day.

Designating the twenty-seventh of *Rajab* as a special night and day of gathering and worship is a *bid'ah* that Muslims should avoid and oppose.

NIGHT OF THE MIDDLE OF *SHA'BĀN*

The *'ulamā'* differ in regard to the middle night of *Sha'bān*. Some of them believe that all *ḥadīths* in its regard are weak, while others believe that there is one authentic *ḥadīth*. We adopt the latter position based on research by our *shaykh* Muḥammad Nāṣir ud-Dīn al-Albānī (رضي الله عنه). Abū Hurayrah, 'Ā'ishah, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«يَطَّلِعُ اللَّهُ إِلَى خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ،
فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ، إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ.»

«Allāh looks upon His creation on the middle night of *Sha'bān*, and He forgives all of His creation, except for a *mushrik* or a quarreler.»²

The *ḥadīth* indicates that this night surely has a special merit, and only Allāh (ﷻ) knows its reason. The *ḥadīth*, however, does not call

1 *Al-Bidāyah wan-Nihāyah*.

2 Recorded by al-Bazzār, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1144).

to performing any special acts of worship during this night or the following day. It merely calls to eliminating all *shirk* and hatred from among the Muslims in order to deserve Allāh's immense forgiveness.

Therefore, people's celebration of the 15th of *Sha'bān* by gathering together for a long prayer in which *Sūrat ul-Ikhlāṣ* is recited one thousand times, by fasting the following day, etc. — these are innovated acts of worship that are rejected in Islām.

We should note that, in the above *ḥadīth*, the Prophet (ﷺ) indicated that Allāh (ﷻ) does not forgive on this night those who have a quarrel with others. How, then, about a person who deviates from the Sunnah and establishes *bid'ahs*, thereby declaring a quarrel against the Prophet (ﷺ) himself? How would such a person be forgiven?

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CHAPTER 6

UN-ISLĀMIC FESTIVALS & CELEBRATIONS

We saw earlier that festivals and celebrations are religious matters that must be conducted according to Allāh's law.

We also saw that some Muslims violate this by innovating additional 'īds, or by celebrating the 'īds in ways that conflict with Allāh's guidance.

In this chapter, we discuss other ways in which Muslims divert from Allāh's *shar'* in regard to festivals and celebrations — namely, by following the dictates of the non-Muslims. First we establish the ruling regarding imitating the non-Muslims in general,¹ then we discuss un-Islāmic concepts and practices in regard to celebrations, demonstrating their dangers, and urging the Muslims to avoid them.

Differing from the Non-Muslims

1. ISLĀM IS THE COMPLETE AND FINAL RELIGION

We saw early in this book that, by Allāh's blessing and grace, Islām contains the complete and perfect guidance for humanity. Anyone who seeks guidance from other religions or dogmas is indeed a loser. Allāh (ﷻ) says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ،
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ آل عمران ٨٥

«He who seeks a religion other than Islām, it will not be accepted from him; and he will be among the losers in the Hereafter.»²

1 One of the best books dealing with this subject in depth is Ibn Taymiyyah's classical work: "*Iqtidā' us-Şirāṭ il-Mustaqīmi Mukhālafatu Aşhāb il-Jahim*".

2 *Āl Imrān* 3:85.

2. ADHERING TO THE PATH OF THE BELIEVERS

A Muslim is commanded to associate with the righteous believers and adhere to their way. Allāh (ﷻ) says:

«وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا» النساء ١١٥

«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers¹, We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»²

Adhering to the way of the believers helps a Muslim maintain a distinctive Islāmic personality and avoid dissolving in the beliefs and customs of un-Islāmic cultures.

3. AVOIDING THE PATH OF THE LOSERS

A Muslim should ask Allāh (ﷻ) to guide him toward the path of the blessed believers and away from the path of the misguided non-believers. In *Sūrat ul-Fātiḥah*, Allāh (ﷻ) instructs us to ask Him:

«أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ،
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ ﴿٧﴾» الفاتحة ٦-٧

«Guide us to the Straight Path — the path of those whom You have blessed, and not of those who have been condemned (by You), nor of the misguided.»³

In explanation of this, ‘Adiyy Bin Ḥātim (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 The description “believers” here applies primarily to the *ṣaḥābah* (رضي الله عنهم).

2 *An-Nisā* 4:115.

3 *Al-Fātiḥah* 1:6-7.

« الْمَعْضُوبُ عَلَيْهِمْ الْيَهُودُ، وَ «الضَّالِّينَ» النَّصَارَى. »

«The condemned» are the Jews, and «The misguided» are the Christians.»¹

It is important to note, therefore, that despite the non-Muslims' current superiority in many worldly matters, they do not possess what can lead humanity to true happiness and success.

4. DIFFERING FROM THE NON-MUSLIMS IS A RELIGIOUS REQUIREMENT

We saw above that we are commanded to seek the guidance of the blessed, which is different from all other deviant paths. Additionally, we are commanded to be different from the non-Muslim — even in matters that may be thought unimportant, such as personal demeanor and attire. In many of his *ḥadīths*, the Prophet (ﷺ) commanded:

« خَالِفُوا أَهْلَ الْكِتَابِ / خَالِفُوا الْيَهُودَ / خَالِفُوا الْمُشْرِكِينَ / ... »

«Differ from the People of the Scripture; differ from the Jews; differ from the pagans; etc.»²

The Prophet (ﷺ) issued these commands in regard to various practical issues, such as sparing the beard, trimming the mustache, dyeing the white hair, keeping the wife's company during her menses, eating a pre-dawn meal (*suhūr*) before fasting, cleaning the houses and courtyards, and so on.

An established rule in Islām is that Muslims should, in general, differ from non-Muslims in both religious and worldly matters.

5. A PERSON BELONGS WITH THOSE WHOM HE IMITATES

The worst form of imitation of the non-Muslims is in practices that involve *shirk* or are based on their deviant religious beliefs.

1 Recorded by at-Tirmithī, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3263).

2 Recorded by al-Bukhārī, Muslim, and others, from Abū Umāmah, Ibn 'Umar, and other companions (رضي الله عنهم).

A Muslim who is bent on imitating the non-Muslims in many of their practices will end up imitating them even in religious matters. This may lead him to become, effectively, one of them. Ibn 'Umar (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.»

«Whoever imitates a people is one of them.»¹

An important rule of *fiqh* states that, “outwardly resemblance leads to harmony of the hearts”. Resembling the non-Muslims in actions is Satan's first step in leading the Muslims to believe like them.

6. MUSLIMS DO NOT GAIN DIGNITY BY IMITATING NON-MUSLIMS

Muslims are blessed with the BEST guidance. The Guidance from the Lord of lords — Allāh (ﷻ). This gives them true dignity and honor that no other people can claim. Allāh (ﷻ) says:

«وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ» المنافقون ٨

«Honor belongs to Allāh, to His Messenger, and to the Believers.»²

Therefore, a Muslim is required to have a distinctive Islāmic identity that makes him stand out honorably among followers of other religions.

Unaware of this, some Muslims, presuming that Islām permits resembling the non-Muslims and acting in complete harmony with them, are afraid of exhibiting a distinctive Islāmic identity or proclaiming Islām openly. They emphasize that what matters is that which is in the heart, regardless of outward appearance or actions. They seek dignity from those who do not possess it and are unable to give it, forgetting that true dignity is only granted by Allāh (ﷻ) to those who uphold His *dīn*.

1 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 1269).

2 *Al-Munāfiqūn* 63:8.

7. SOME MUSLIMS ARE BOUND TO IMITATE THE NON-MUSLIMS

We have seen that the non-Muslims are misguided. Their ways are based on deviant views concerning their societies, the universe, and their very existence. Their actions frequently reflect their deviant views. Therefore, a prudent person would never want to imitate them — especially in matters of religion or convictions.

Yet, very sadly, many Muslims are deeply engrossed in imitating them at all levels — even in some of the most unintelligible acts. The Messenger (ﷺ) foretold this, as Abū Saʿīd al-Khudrī (رضي الله عنه) reported from him:

«لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا
بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ.»

«You will follow the ways of those who preceded you, a span for a span, and a cubit for a cubit. Even if they enter into a lizard's hole, you would surely enter it!»

The Prophet (ﷺ) was asked, “Do you mean the Jews and Christians?” He replied, «فمن الناس؟» «Who else are the (previous) people?»¹

8. SOME MUSLIMS WILL ALWAYS ADHERE TO THE TRUTH

At the same time, there will always be a group of Muslims who adhere to the right path and do not fall for the temptations and confusion of Satan and his allies. ʿUmar, Thawbān, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ
مَنْ خَذَلَهُمْ حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ.»

«There will always be a group from my *Ummah* who will strongly support the truth, without being harmed by those who oppose them — until Allāh's

1 Recorded by al-Bukhārī, Muslim, and others.

command (of the Last Hour) comes while they are like this.>¹

9. IMITATION IN SCIENCE AND TECHNOLOGY

Benefitting from the achievements of the non-Muslims in areas of science and technology is not part of the prohibited or disliked imitation. Rather, these are human achievements to which all people are entitled, regardless of who develops them first.

Thus, we are not calling the Muslims to denounce the scientific and technological advancements because the non-Muslims are currently pioneering in them. Islām commands the Muslims to learn and take advantage of these achievements in order to build their own material power.²

But care should be taken to avoid the evil in applications that are associated with some of the technological achievements, such as the television and internet.

Furthermore, profiting from the non-Muslims' worldly achievements should not lead to approving their culture and beliefs.

SUMMARY

It is prohibited to imitate the non-Muslims in matters that are typical or characteristic of them. Imitating them knowingly and intentionally in such matters entails various degrees of sinning, some of them reaching the level of *shirk*.

Ruling Regarding a Practice by the Non-Muslims

Important Questions ↓	Type 1	Type 2	Type 3	Type 4
Is it part of their religion?	X	Yes	No	No
Does it involve obvious shirk?	Yes	No	No	No
Is it characteristic of the non-Muslims?	X	X	Yes	No
Islāmic ruling for imitating the non-Muslims in this practice →	Prohibited: Act of <i>shirk</i>	Prohibited: Major Sin	Prohibited: Sin	May be Allowable

X = Irrelevant

1 Recorded by al-Bukhārī, Muslim and others (*aṣ-Ṣaḥīḥah* nos. 270 and 1956).

2 As in *al-Anfāl* 8:60.

However, not all imitation is prohibited. In the above chart, we divide the imitation of non-Muslims into four types and provide the ruling for each type. We note the following regarding this chart:

- ① A Muslim who indulges in Type 1 would be committing an act of *shirk*. Doing this knowingly and intentionally may take him out of the folds of Islām — unless he sincerely and immediately repents to Allāh (ﷻ).

Examples of this type: Wearing a cross, glorifying an idol, joining in un-Islāmic worship, praying to a grave, making jokes about Allāh (ﷻ), belittling one of the prophets, etc.

- ② A Muslim who indulges in Type 2 would be committing a major sin that may reach the level of *shirk*. This also mandates true and immediate repentance to Allāh (ﷻ).

Examples of this type: Wearing clergymen attire (including graduation cloak and cap), setting up a Christmas tree, celebrating un-Islāmic holidays, etc.

- ③ A Muslim who indulges in Type 3 would be committing a sin. This sin may be minor, but may also be major — if the imitation is done with glorification of un-Islāmic practices or belittling Islāmic teachings.

Examples of this type: shaving the beard, wearing a Western hat or Tuxedo, wearing wedding band, wearing black as a sign of mourning, observing a minute of silence, etc.

- ④ Type 4 covers secular acts that are widely done by the non-Muslims, and may have possibly been started by them, but have subsequently acquired a global nature, so that both Muslims and non-Muslims now do them without differentiation.

Examples of this type: men wearing Western pants, men and women wearing European perfumes, using furniture or kitchen items developed by the non-Muslims, etc.

Acts of this type are permissible as long as they do not involve violations to Islām. For example, a Muslim man may wear Western pants when they are commonly worn in his country. But he may not wear pants that are too tight or too long, or are designed to

resemble the clothing of rock stars and other corrupt celebrities.

Type 4 also includes scientific and technological achievements, such as cars, computers, telephones, televisions, etc.

As we discussed earlier, it may sometimes be recommended for the Muslims to implement such achievements in order to advance the cause of Islām — as long as they do not entail violations to Islām. For example, though the television and satellite broadcasting are brilliant technological achievements, they are mostly used to broadcast all sorts of vulgarity and perversion, which makes it incumbent on Muslims to either avoid them completely, or use them in a very limited and well-controlled scope.

Differing from the Non-Muslims in Celebrations

PROHIBITION OF JOINING IN UN-ISLĀMIC CELEBRATIONS

We saw in Chapter 1 that, in Islām, *ʿīds* are purely religious occasions, and that festivals are distinctive symbols for nations. Allāh (ﷻ) says:

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾ الحج ٦٧

«We have appointed for every nation their rites (of sacrifice and festival).»¹

Out of ignorance, some Muslims view festivals and celebrations as non-religious matters. They believe that they have the freedom of celebrating *ʿīds* any way they like, and that they may participate in celebrating festivals for any nation, religion, or culture.

But as discussed above, Muslims have been warned by Allāh (ﷻ) and His Messenger (ﷺ) against following or imitating the non-Muslims in matters that are characteristic of their religions or beliefs. This is emphasized in the case of their festivals — which always represent religious or ideological non-Islāmic meanings, and on which the non-Muslims often indulge in practices that Islām condemns.

Thus, it is prohibited to imitate the non-Muslims in their festivals

¹ *Al-Hajj* 22:67.

or participate in any of their celebrations. This includes answering their invitations, congratulating them, giving them gifts, displaying their symbols, or doing any other act, regardless of how small it may be, that indicates approval of their festivals. Allāh (ﷻ) says:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ، وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ الفرقان ٧٢

«And those (true servants of Allāh) who do not witness falsehood, and when they pass by vain practices, they pass with dignity.»¹

In explaining this *āyah*, many of the scholars of the *salaf* said that “falsehood” includes the festivals of the non-Muslims.² A Muslim should never join the non-Muslims in their celebrations, particularly those that involve clear *shirk* and *kufr*. Knowingly doing this evokes Allāh’s anger and punishment.

Differing from the non-Muslims in their festivals and celebrations consists of various aspects that we discuss in the following subsections.

1. AVOIDING THEIR FESTIVALS

Muslims should avoid the non-Muslims’ festivals. This includes the places where they gather for celebrating the festivals, as well as their celebration practices.

Since their festivals demonstrate disobedience to their Creator (ﷻ), Allāh’s wrath may engulf them because of this disobedience. ‘Umar (رضي الله عنه) said:

”لا تدخلوا على المشركين في كنائسهم
يَوْمَ عِيدِهِمْ، فَإِنَّ السَّحْطَةَ تَنْزِلُ عَلَيْهِمْ.”

“Do not visit the *mushriks* in their churches during their festivals because, at that time, (Allāh’s) curse descends

1 *Al-Furqān* 25:72.

2 In his *Tafsīr*, Ibn Kathīr mentioned that several of the *tābī‘īn* said this, including: Abū al-‘Āliyah, Ṭāwūs, Ibn Sīrīn, aḍ-Ḍaḥḥāk, ar-Rabī‘ Bin Anas, Mujāhid, ‘Ikrimah, and Qatādah.

upon them.”¹

‘Umar (رضي الله عنه) also said:

”أَجْتَنِبُوا أَعْدَاءَ اللَّهِ فِي عِيدِهِمْ.“

“Avoid Allāh’s enemies during their festivals.”²

‘Abdullāh Bin ‘Amr (رضي الله عنه) said:

”مَنْ بَنَى بِيَلَادِ الْأَعَاجِمِ، فَصَنَعَ نَيْرُوزَهُمْ وَمِهْرَجَانَهُمْ، وَتَشَبَّهُ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ، حُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ.“

“If a person settles in the lands of the non-Muslims, celebrates their festivals (an-Nayrūz and al-Mihrajān)³, and imitates them until he dies like that, he will be gathered with them on Resurrection Day.”⁴

Thābit Bin aḍ-Dahhāk (رضي الله عنه) reported that a man asked the Prophet (ﷺ) whether he may fulfill a vow to slaughter camels in Buwānah. The Prophet (ﷺ) asked him, «هل فيها وثنٌ من أوثان الجاهلية يُعبدُ؟» **«Is it a place where an idol used to be worshiped in Jāhiliyyah?»** The man responded, “No.” He asked him, «فهل كان فيها عيدٌ من أعيادِهِمْ؟» **«Was it a place of gathering for one of the pagans’ festivals?»** He replied, “No.” So the Prophet (ﷺ) said:

«أَوْفِ بِتَذْرِكَ فَإِنَّهُ لَا وِفَاءَ لِنَذْرِ فِيهِ مَعْصِيَةٌ، وَلَا فِيهَا لَا يَمْلِكُ أَبْنُ آدَمَ.»

«Fulfill your vow then, but indeed, it is not allowed to fulfill a vow that involves disobedience (to Allāh), nor a vow in regard to things that you do not

1 Recorded by al-Bayhaqī and ‘Abd ur-Razzāq. Verified to be authentic by Ibn Taymiyyah (*Iqtidā’ uṣ-Ṣirāt* 1:511).

2 Recorded by al-Bayhaqī. Verified to be authentic by Ibn Taymiyyah (*Iqtidā’ uṣ-Ṣirāt* 1:512-513).

3 These are two festivals of the old Persians.

4 Recorded by al-Bayhaqī. Verified to be authentic by Ibn Taymiyyah (*Iqtidā’ uṣ-Ṣirāt* 1:513-514).

possess.>¹

Shaykh Ibn ‘Uthaymīn (رحمته الله) said:

“There is no doubt that celebrating the ‘birthday’ of ‘Īsā Bin Maryam (i.e., Christmas) is one of the greatest prohibitions, because it involves glorifying the symbols of disbelief. As for a person’s birthday, this is also closer to being prohibited than disliked. The same is true for celebrating any occasions other than the *shar‘ī* ones, which are: ‘Īd ul-Fiṭr, ‘Īd ul-Aḍḥā, and the weekly ‘īd — *Jumu‘ah*.”²

2. AVOIDING THEIR PRACTICES ON THEIR FESTIVALS

Muslims should avoid all of the non-Muslims’ celebration practices that relate to their festivals. We will discuss several of these festivals in detail in the next section. In addition, we briefly mention a few examples in the following:

- ◇ **Christmas.** Setting up a tree in the home or office, decorating it, encouraging the Santa Claus absurdity, exchanging gifts, etc.
- ◇ **New Year.** Attending New Year’s parties, lighting fireworks, etc.
- ◇ **Easter.** Holding or joining an Easter feast, eating lamb specifically for the Easter occasion, buying and exchanging colored eggs, etc.

Shaykh ul-Islām Ibn Taymiyyah (رحمته الله) said:

“Resembling the non-Muslims in some of their celebrations brings into their hearts reassurance concerning their falsehood — when they see that the Muslims are following them in details of their religion.

1 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 3370).

2 *Aṣ‘ilatun wa-Ajwibatun fī Ṣalāt il-‘Īdayn* pp. 24-25.

This would sometimes lead them to take advantage of the situation to oppress the weak Muslims.”¹

3. AVOIDING CONGRATULATING THEM

It is prohibited to congratulate the non-Muslims for their festivals and holidays by saying things like, “Happy Thanksgiving”, “Happy birthday”, “Happy New Year”, and so on. This amounts to wishing them happiness for their disobedience to Allāh (ﷻ). Real happiness can only come from true belief in Allāh (ﷻ) and obedience to His commands. Imām Ibn ul-Qayyim (رحمته) said:

“Congratulating (the non-Muslims) for symbols specific to *kufr* is unanimously prohibited — such as saying to them, ‘Blessed festival,’ or, ‘Happy holiday,’ or the like. A person who says this ranges between committing an act of utter *kufr* or a great prohibition. His action is equivalent to congratulating them for prostrating to the crucifix. This sin is more severe and hated by Allāh (ﷻ) than congratulating someone for drinking alcohol, committing murder, committing adultery, and so on. Many of those who do not have a true regard for the *Dīn* indulge in such acts, not realizing the ugliness of what they do. A person who congratulates others for a sin, a *bid‘ah*, or an act of disbelief, would be liable to Allāh’s abhorrence and wrath.”²

Furthermore, it is prohibited to respond to the non-Muslims’ holiday greetings with similar ones, such as echoing the greeting of a person who says, “Merry Christmas,” or responding, “Same to you.” To avoid being rude, we may respond with a general statement, such as, “Good morning.” Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn (رحمته) said:

“Congratulating the non-Muslims for their religious festivals is prohibited, as Ibn ul-Qayyim noted, because

1 *Iqtidā’ uṣ-Ṣirāṭ il-Mustaqīm* 1:546.

2 *Aḥkāmu Ahl ih-Thimmah* 1:205-206.

it indicates approval and acceptance of their rites of *kufr*. Even if a Muslim does not accept these acts of *kufr* for himself, he is prohibited from accepting them for others or congratulating others for them, because Allāh (ﷻ) does not accept this, as He says:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»¹

Congratulating the non-Muslims on these occasions is prohibited, even if a Muslim is congratulating his colleagues at work. Furthermore, if they congratulate us on their holidays, we may not congratulate them back, because these are not our holidays. Rather, they are prohibited by Allāh (ﷻ), because they were either innovated by them, or were previously legislated (by Allāh) but were later abrogated by the Islāmic religion with which Allāh (ﷻ) sent Muḥammad (ﷺ) to all people, and about which He (ﷻ) says:

«وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ
فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ» آل عمران ٨٥

«He who seeks a religion other than Islām, it will not be accepted from him; and he is among the losers in the Hereafter.»²

It is further prohibited for a Muslim to answer their invitations on these occasions. This is worse than congratulating them, because it makes him their partner

1 Al-Mā'idah 5:3.

2 Āl 'Imrān 3:85.

in the celebration. It is also prohibited for the Muslims to imitate the non-Muslims on these occasions by holding parties, exchanging gifts, distributing sweets or food, taking (a voluntary) vacation, and so on.

Whoever does any of this would be sinning — regardless of whether he does it out of flattery, kindness, shyness, or other reasons — because this involves compromising Allāh’s *Dīn* and provides a means for strengthening the non-Muslims’ devotion and pride about their religion.”¹

4. AVOIDING THEIR PRACTICES DURING OUR CELEBRATIONS

Muslims should avoid celebrating the Islāmic *‘īds* in a way that copies the ways of the non-Muslims. Since we have covered this in detail in our discussion of *‘īd* celebration, we only list in the following a few of the wrong practices that should be avoided:

- ◇ Mingling between men and women, which may include shaking each others’ hands, hugging, sitting close to each other, free talking, flirting, etc.
- ◇ Improper clothing and behavior.
- ◇ Drinking, dancing, gambling, etc.
- ◇ Various lewd acts that may lead to *zinā*.

There are other practices relating to festival celebration that may appeal to some Muslims, but, nonetheless, are un-Islāmic — such as the following:

- ◇ Major housecleaning at the time of *‘īd*. This ritual is borrowed from the Jews. Muslims should always keep their houses clean, not only for the *‘īd*.

¹ This is part of a *fatwā* (verdict) that was issued by the *Shaykh* on 25/5/1411 H, and was subsequently included in his collection: *Majmū‘ ul-Fatāwā war-Rasā‘il* 3:369.

- ◇ Decorating the inside or outside of the home with electric strings of light. Besides being wasteful, this is a practice of the Christians during the Christmas and New Year period.

5. AVOIDING INNOVATED FESTIVALS THAT RESEMBLE THEIRS

Muslims should avoid initiating or encouraging innovated occasions or *'īds* — usually done in imitation to those of the non-Muslims. Since we covered this subject in detail last chapter, we only mention here a few examples:

- ◇ Day of the Earth
- ◇ Day of the Martyrs
- ◇ Liberation Day
- ◇ The National Day of Muslims, etc.

Examples of Un-Islāmic Festivals

BIRTHDAYS AND OTHER ANNIVERSARIES

Celebrating anniversaries is an un-Islāmic practice. It includes birthdays, marriage anniversaries, and anniversaries of other important occasions. Of special importance is the “silver jubilee” that marks the 25th anniversary, and the “gold jubilee” that marks the 50th anniversary.

Birthdays and anniversaries are celebrated with parties in which relatives and friends bring gifts and join in elaborate meals, and which often include drinking alcohol, mingling and kissing of non-*mahrāms*, and many other acts of disobedience.

From early childhood, a person is taught to expect great gratification from his birthday or anniversary — year after year seeking in it special gifts and attention. This builds in him a self-centered egotistic personality, and establishes for him a tradition that is hard to forsake in later years.

Overlooking or forgetting such occasions is considered a great and unforgivable sin. For example, if a husband forgets to bring a gift or set up a party for his wife’s birthday or their marriage anniversary, this is taken as an indication that he does not love her or care for their marriage!

It is sad to see many Muslims blindly adopt the celebrations of birthdays and anniversaries. They do not hesitate to hold parties for these occasions, making cakes with candles, blowing out the candles, taking photographs, exchanging gifts, etc.

A true Muslim, on the other hand, views life as a trial that becomes more serious with the passage of time. The days and years of his life are only important in as much as he uses them to obey his Lord (ﷻ) and prepare for the major Day of Accountability in the next life. What deserves his celebration, therefore, is not their passage but, rather, doing good during them. And the celebration is not done by extinguishing candles and eating cake but, rather, by showing gratitude to the One who allowed him to live through them righteously.

HALLOWEEN

Halloween originated many centuries before Christianity. The pagan Celts in ancient Britain and Ireland believed that, during the night of October 31st, the gods (may Allāh be exalted above their blasphemy) played tricks on their mortal worshipers, bringing about danger, fear, and supernatural episodes. They also believed that the souls of the dead were let loose and were allowed to revisit their homes, and that hosts of evil spirits roamed the earth. Thus, this night acquired a sinister significance, filled with spirits, ghosts, witches, hobgoblins, black cats, fairies, and demons. The Celts made sacrifices and offerings to ward off the perils of the season and the anger of the deities, and they set huge bonfires on hilltops to frighten away evil spirits.

After the pagan Romans conquered Britain, they added to October 31st some features from their Harvest Festival, held in honor of Pomona, goddess of tree fruits.

Some years later, the early Western Christian churches celebrated on the same day the All Saints (or All-Hallows) Day, as well as its night (Hallows Eve or Halloween). Adopting some of their pagan heritage, they continued to believe that on this night the dead walked among them and witches and warlocks flew in their midst, and bonfires continued to be lit to ward off those malevolent spirits.

Gradually, Halloween turned into a family observance. By the 19th century, additional customs developed, and witches' pranks were replaced by tricks and games played by children and young adults.

But even in modern times, Halloween's seemingly innocent practices still carry a good deal of its pagan roots. Homes and yards are often decorated with ghostly figures and, on Halloween's night, children paint their faces, wear costumes, and go from house to house, demanding "trick-or-treat". The old practice of leaving offerings of food and drink to obscure spirits has been replaced by giving candy to costumed children, and bonfires have been substituted by "Jack-O-Lanterns" — hollowed-out pumpkins carved in the appearance of demonic faces, with lighted candles fixed in their center.

And since Halloween was largely based on rituals involving dead spirits and devil worship, it also represents, nowadays, an archaically sacred day for the devil worshipers.

From the above, it is obvious that taking a part in celebrating Halloween is strongly prohibited in Islām. Yet, it is indeed appalling to see some ignorant Muslims participate in it, purchase and wear silly Halloween costumes, and send their children to collect candy. This clear endorsement of Halloween's diabolical origin is totally unacceptable, and may not be justified by saying that they want to make their children happy.

Rather, the duty of Muslim parents is to enlighten their children and caution them from the dangers of participating in Halloween or other un-Islāmic occasions. Instead of meekly following their children's wishes, they should strive to mold them within the correct Islāmic framework of the Qur'ān and Sunnah. Their serious responsibility of imparting correct Islāmic knowledge and training to their children cannot be fulfilled unless they firmly guard them from the deviant ways of the non-Muslims.

If the children are taught to be proud of their Islāmic heritage, they themselves will abstain from Halloween and other un-Islāmic celebrations. Islām is a pure and complete religion with no need for adopting alien customs, practices or celebrations.

On Halloween's night, the Muslim parents must not send their children to collect candy. Rather, they should teach them why we do not celebrate Halloween. Most children are very receptive when taught with sincerity.

It must also be noted that the Muslims who stay home but give out treats to those who come to their door are thereby participating in this festival. In order to avoid this, they should leave their front lights off

and should not open their door. Furthermore, they should educate their neighbors about the Islāmic teachings and inform them in advance that Muslims do not participate in Halloween.

THANKSGIVING DAY

Thanksgiving is a major American holiday. It started as a purely religious festival, held by the Puritan Christian settlers to offer thanks to “the Lord, Jesus Christ” for giving them abode and sustenance in the new American land.

Their descendants now celebrate their forefathers’ survival against the hostile weather conditions and hostile “savage” inhabitants of America. They do so by getting together on the last Thursday of November, eating turkey and offering prayers to the Lord.

However, it is largely kept away from the eye of history that the early settlers actually stole the land from the native American Indians, learned from them the methods of farming and survival, enslaved many of them, forced them to adopt their Christian religion, and massacred large numbers of them. Therefore, while Thanksgiving is a day of rejoicing for many, it is a day of mourning for others.¹

Thanksgiving is obviously a religious festival. Muslims should avoid celebrating it or joining in any form of its celebration, such as preparing a special meal for the occasion, inviting friends to a Thanksgiving dinner, or answering invitations to such dinners.

MOTHER’S AND FATHER’S DAYS

Mother’s Day is observed in the United States on the second Sunday of May, while many other countries observe it on the 21st of March.

In the West, the family break-down and the neglect of parents’ rights have led the non-Muslims to devise such a day to honor the mother annually. During it, people get together for a meal with their mother, and they honor her with gifts and other pleasant things.

As is the case with other festivals and occasions, many Muslims rush to imitate the non-Muslims, making Mother’s Day one of their cherished *‘īds*. They seem to forget that a true Muslim is required to

1 See: “Looking for the Real Thanksgiving” by Debra Gildden.

honor his mother every day of her life, and with much more than mere food and gifts. A true Muslim would always speak to his parents with great respect and avoid saying the slightest word that may displease them. Allāh (ﷻ) says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ، وَبِالْوَالِدَيْنِ إِحْسَانًا. إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكِبَرَ، أَحَدُهُمَا أَوْ كِلَاهُمَا، فَلَا تَقُلْ لَهُمَا: “أُفٍّ،” وَلَا
تَنْهَرُهُمَا، وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾﴾

«Your Lord has decreed that you may not worship except Him, and that you should treat (your) parents well. If one or both of them reach old age in your care, never say “Uff (expressing dislike)” to them or scold them. Rather, speak to them with respectful words.»¹

Furthermore, Allāh (ﷻ) commands Muslims to show gratitude to their parents together with showing gratitude to Him (ﷻ). He says:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ، حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَىٰ وَهْنٍ، وَفِصْلُهُ
فِي عَامَيْنِ. أَنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ، إِلَيَّ الْمَصِيرُ ﴿١٤﴾﴾ لقمان ١٤

«We have commanded the human being to be good to his parents. His mother bore him in weakness upon weakness, and his weaning happened after two years. Therefore, be grateful toward Me and toward your parents — unto Me is the final destination.»²

Even in situations where the parents cause a Muslim much harm and chagrin — such as opposing his Islāmic belief, he is still required to treat them with kindness. Allāh (ﷻ) says:

1 *Al-Isrā* 17:23.

2 *Luqman* 31:14.

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا، وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا. ﴾ لقمان ١٥

«Yet, should they strive to make you join with Me in worship partners of whom you never knew, do not obey them. But (even then) accompany them in this life with kindness.»¹

A Muslim's mother has more right on him than any other friend or relative — even his father. Abū Hurayrah (رضي الله عنه) reported that a man asked the Prophet (ﷺ), “O Allāh's Messenger, who deserves my kindness the most?” The Prophet (ﷺ) responded:

«أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبُوكَ.»

«Your mother (deserves it the most), then your mother, then your mother, then your father.»²

Commenting on this, Ibn Ḥajar (رحمته الله) said:

“Ibn Baṭṭāl said, ‘This indicates that the mother deserves kindness (from her children) three times as much as the father — because of the hardships of pregnancy, delivery, and nursing. The mother suffers alone in these three situations, and she further shares with the father in raising the children.’ There is reference to this meaning in Allāh's saying (*Luqmān* 31:14, cited above) where He (ﷻ) requires showing kindness equally to both parents but distinguishes the mother because of the same three situations. Al-Qurṭubī said, ‘This means that the mother deserves the greatest amount of kindness, and she should be given preference over the father in disputable situations.’ ”³

1 *Luqmān* 31:15.

2 Recorded by al-Bukhārī, Muslim, and others (*Faḥ ul-Bārī* no. 5971).

3 *Faḥ ul-Bārī* 10:493.

Similar to Mother's Day, the United States observes the third Sunday of June as Father's Day. Many other countries follow this lead, and some Muslims do the same. The above discussion about Mother's Day applies similarly to the case of Father's Day.

VALENTINE'S DAY

Valentine's Day, fixed on February 14th, has been globally accepted in recent years as the "Day of Love and Amour" — even among many Muslims!

This day is named after a Christian "saint" who supposedly was executed on a February 14th of the third Christian century because he joined young lovers in marriage against the Roman emperor's will. In 496 CE, Pope Gelasius set aside February 14th to honor him.

Historians say that Valentine's Day actually started in the time of the Roman Empire, and February 14th was a festival for honoring Juno, the queen of the Roman "gods and goddesses" (may Allāh be exalted above such blasphemy).

On Valentine's Day, people give love-cards, candy, gifts, and flowers to their objects of affection. Apart from being a great business day for gift and flower shops, this is a day of declaration of passions and lewdness, mixed with invitations to *zinā* or its preliminaries.

Contrary to this, Islām teaches us that love is a noble and sublime sentiment that is closely intertwined with faith. The greatest possible love is Allāh's love for His worshipers — a love that can only be earned by obeying Him (ﷻ) in the best way. Allāh (ﷻ) says:

﴿قُلْ: "إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ، فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ، وَاللَّهُ غَفُورٌ رَحِيمٌ."﴾ آل عمران ٣١

«Say, (O Muḥammad,) "If you truly love Allāh, follow me. Allāh will then love you and forgive your sins. Allāh is Forgiving and Merciful."»¹

We should only bestow our love upon those who deserve Allāh's

1 *Āl 'Imrān* 3:31.

love because of their obedience to Him — and not upon those who may stir our lust or desire because of their looks or physical appeal. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ثلاثٌ من كُنَّ فيه وجدَّ حلاوةَ الإيمانِ: أن يكون اللهُ ورسولُهُ أحبَّ إليه مما سواهما، وأن يحبَّ المرءَ لا يحبه إلا اللهُ، وأن يكره أن يعودَ في الكفر بعدَ إذ أنقذه اللهُ منه كما يكره أن يُلقى في النارِ.»

«If three qualities are present in a person, he would experience the sweetness of *Īmān*: ¹ that Allāh and His Messenger are more beloved to him than anything else, ² that he loves a person only for Allāh's sake, and ³ that he hates to go back to disbelief — after Allāh had saved him from it — like hating to be thrown into the fire.»¹

Therefore, our ultimate love should be for Allāh, and any other love should emanate from it, and should be directed toward those whom Allāh (ﷻ) loves (as we expect from their actions). Even our human love of spouses, parents, and children, should be largely controlled by this great love.

This, obviously, does not leave in a Muslim's heart a place for temporal amours based on worthless values and subject to un-Islāmic principles — which is what Valentine's Day stands for.

We conclude by a supplication from the Prophet (ﷺ):

«اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ.»

«O Allāh, I ask You to grant me the love for You, the love of those who love You, and the love of deeds that would bring me closer to Your love.»²

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by at-Tirmithī, Aḥmad, and others from Mu'āth, Ibn 'Āyish, Ibn 'Abbās, and others companions (رضي الله عنهم). Verified to be authentic by al-Albānī (*Sunan ut-Tirmithī* no. 3235 and *as-Sunnah* no. 388).

CHAPTER 7

ZAKĀT UL-FIṬR

Definition and Excellence

DEFINITION

Zakāt ul-fiṭr or *ṣadaqat ul-fiṭr* means “the purifying charity of breaking the fast”. It is a prescribed amount of food given by the Muslims during the last few days of *Ramaḍān* or on the morning of *‘īd* prior to the *‘īd* prayer.

EXCELLENCE

Allāh (ﷻ) ordained *zakāt ul-fiṭr* for a great wisdom. It entails much benefit to Muslims, including:

- a) Purifying those who fasted, cleansing their fast from what may have marred it, such as indecent talk or minor sinning.
- b) Helping the poor with food that may suffice them for a few days, thereby allowing them to enjoy the *‘īd* with the other Muslims.

Ibn ‘Abbās (رضي الله عنه) reported:

”فَرَضَ رَسُولُ اللَّهِ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ
اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ.“

“Allāh’s Messenger (ﷺ) ordained *zakāt ul-fiṭr* as a purification for the fasting person from indecent words

and actions, and as provision for the needy.”¹

Ruling

IT IS OBLIGATORY

The Prophet (ﷺ) ordained *zakāt ul-fiṭr* as an obligatory act of worship. Ibn ‘Umar (رضي الله عنه) reported:

”فَرَضَ رَسُولُ اللَّهِ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ.“

“Allāh’s Messenger ordained *zakāt ul-fiṭr* in the amount of one *ṣā*² of dates or one *ṣā* of barley — upon all Muslims, slave and free, male and female, young and old.”³

We will cite in the rest of this chapter similar reports by other companions, such as Ibn ‘Abbās, Abū Hurayrah, and Abū Sa‘īd al-Khudrī (رضي الله عنه). Also, Qays Bin Sa‘d Bin ‘Ubādah (رضي الله عنه) reported:

”أَمَرَنَا رَسُولُ اللَّهِ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تَنْزَلَ الزَّكَاةُ، فَلَمَّا نَزَلَتِ الزَّكَاةُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا، وَنَحْنُ نَفْعَلُهُ.“

“Allāh’s Messenger (ﷺ) commanded us to give *ṣadaqat ul-fiṭr* before the obligation of *zakāh* (*sadaqah* of wealth) was ordained. When *zakāh* was ordained, he did not command us (concerning *zakāt ul-fiṭr*) nor prevent

1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 843).

2 An average man’s scoops, with the hands cupped together, is called a *mudd*. A *ṣā* consists of four *mudds*.

3 Recorded by al-Bukhārī, Muslim, and others.

us. Yet, we continued to give it.”¹

Some people may conclude from this report that the obligation of *zakāt ul-fiṭr* was abrogated. However, this is not possible because Qays must have meant that the first command was sufficient for them, so they continued to abide by it even after the second command came. Furthermore, there is no reason to assume that ordaining an obligation would necessitate dropping another. Commenting on this, al-Khaṭṭābī (رحمته) said:

“Saying, ‘Allāh’s Messenger (ﷺ) ordained *zakāt ul-fiṭr*,’ indicates that it is a compulsory obligation similar to the obligation of giving the monetary *zakāh*. This also indicates that what Allāh’s Messenger (ﷺ) ordains is equal to what Allāh (ﷻ) ordains in His Book, because obeying the Messenger (ﷺ) derives from obeying Allāh.

Most of the people of knowledge agree that *zakāt ul-fiṭr* is a definite obligation. A few, however, rely on Qays Bin Sa’d’s report (to challenge the obligation). But this report does not indicate that the obligation of *zakāt ul-fiṭr* was abrogated, because an additional requirement concerning an act of worship does not mandate abrogating the original part of that act.

Furthermore, *zakāt ul-fiṭr* is justified as being a purification for the fasting people from sinful speech and actions. This makes it obligatory upon wealthy people, as well as poor people who can spare it, because all fasting people are in need of this purification.”²

THE OBLIGATION COVERS ALL MUSLIMS

Ibn ‘Umar’s above *ḥadīth* further indicates that giving *zakāt ul-fiṭr* is obligatory upon every MUSLIM individual, regardless of age, gender,

1 Recorded by an-Nasā’ī (2506, 2507), Ibn Mājah (1828), and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ un-Nasā’ī and Ṣaḥīḥ Ibn Mājah*).

2 *Ma’ālim us-Sunan* 2:40-41 (ad-Dār ul-‘Ilmiyyah, Beirut).

or social status. After narrating this *hadīth* of Ibn ‘Umar, his servant Nāfi‘ (رضي الله عنه) added:

”فَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ،
حَتَّى إِنَّهُ كَانَ يُعْطِي عَنِ بَنِيَّ.“

“Thus, Ibn ‘Umar gave (*zakāt ul-fiṭr*) on behalf of the young and adults (of his family), and he even gave on behalf of my children.”¹

Similarly, Ibn ‘Abbās (رضي الله عنه) reported:

”أَمَرَنَا رَسُولُ اللَّهِ أَنْ نُؤَدِّيَ زَكَاةَ رَمَضَانَ صَاعًا مِنْ طَعَامٍ،
عَنِ الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ.“

“Allāh’s Messenger (ﷺ) commanded us to give *zakāt ul-fiṭr* — one *ṣā* of food on behalf of the young and old, whether free or slave.”²

Based on these reports, some scholars hold the opinion that a fetus is a young human on whose behalf *zakāt ul-fiṭr* should also be given. However, there is no evidence in the Sunnah for doing this, and it was never reported as a practice of the *salaf*.

THE OBLIGATION PERTAINS TO THE HEAD OF THE HOUSEHOLD

The responsibility of giving *zakāt ul-fiṭr* falls upon the head of the household. He should give it on behalf of himself and all Muslims under his custody. Ibn ‘Umar (رضي الله عنه) reported:

”أَمَرَ رَسُولُ اللَّهِ بِصَدَقَةِ الْفِطْرِ عَنِ الصَّغِيرِ

1 Recorded by al-Bukhārī.

2 Recorded by Ibn Khuzaymah, and verified to be authentic by him and al-A‘zamī (*Ṣaḥīḥ Ibn Khuzaymah* no. 2415).

والكبير، والحرّ والعبدِ مِمَّنْ تَمُونُ.

“Allah’s Messenger (ﷺ) ordained giving *ṣadaqat ul-fiṭr* on behalf of those under your custody: young and old, whether free or slave.”¹

From the previous subsection, we see that the head of a household is not required to give *zakāt ul-fiṭr* on behalf of non-Muslim members of his household. As an example, consider a Muslim man who supports a Muslim wife, three Muslim children, and two non-Muslim parents. Such a man would have to give *zakāt ul-fiṭr* on behalf of himself and his wife and children, but not on behalf of his parents.

POOR PEOPLE ARE EXEMPT FROM THE OBLIGATION

Allāh (ﷻ) never requires from us something that we cannot do, as He says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ البقرة ٢٨٦

«Allāh does not require from a person more than what is in his capacity.»²

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

﴿إِذَا أَمَرْتُكُمْ بِشَيْءٍ، فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ.﴾

«When I give you a command, do as much of it as you are able.»³

Therefore, a person is exempt from giving *zakāt ul-fiṭr* if he does not have the financial ability to give it prior to the *ʿīd* prayer.

Furthermore, we saw earlier that *zakāt ul-fiṭr* was ordained as “provision for the needy”. This means that the needy would usually receive *zakāt ul-fiṭr* rather than give it.

1 Recorded by ad-Dāraquṭnī and al-Bayhaqī. Verified to be *ḥasan* by al-Albānī (*Irwāʾ ul-Ghalīl* no. 835).

2 *Al-Baqarah* 2:286.

3 Recorded by al-Bukhārī, Muslim, and others.

Al-Baghawī (رضي الله عنه) said:

“The opinion of ash-Shāfi‘ī, Aḥmad, and Ibn ul-Mubārak was that a person is obliged to give *zakāt ul-fiṭr* if, on ‘īd day, he owns its value of food — which is in excess to his family’s sustenance for that day.”¹

Imām ash-Shāfi‘ī (رضي الله عنه) said:

“A person who does not have property, money, or his day’s sustenance, is not required to borrow so as to give *zakāt ul-fiṭr*.”²

Kinds of Food Used for *Zakāt ul-Fiṭr*

GRAINS AND DRIED FOOD

The Prophet (ﷺ) and his companions gave *zakāt ul-fiṭr* in the form of food. It was mostly dried fruits (dates and raisins), dried grains (usually barley), and dried yogurt. Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

”كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ: أَوْ صَاعًا مِنْ شَعِيرٍ،
أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.“

“(During the Prophet’s (ﷺ) time,) we gave *zakāt ul-fiṭr* as one ṣā‘ of food: one ṣā‘ of barley, one ṣā‘ of dates, one ṣā‘ of *aqiṭ* (dried yogurt), or one ṣā‘ of raisins.”³

In another report from Abū Sa‘īd (رضي الله عنه), he said:

”كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ،“

1 *Sharḥ us-Sunnah* 3:361.

2 *Al-Umm*, Book 11, Chapter 71.

3 Recorded by al-Bukhārī, Muslim, and others.

وكانَ طَعَامُنَا الشَّعِيرُ، وَالزَّبِيبُ، وَالْأَقِطُ، وَالتَّمْرُ.

“During Allāh’s Messenger’s (ﷺ) time, we used to give out on *ʿĪd ul-fiṭr* one *ṣāʿ* of food. Our food then was barley, raisins, *aqiṭ*, and dates.”¹

Therefore, the *ṣahābah* (رضي الله عنهم) gave *zakāt ul-fiṭr* from their common kinds of food that could be measured with a measuring cup. This is confirmed by other similar reports. For example, in Ibn ʿUmar’s (رضي الله عنهما) earlier *ḥadīth*, he said:

”فَرَضَ رَسُولُ اللَّهِ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ.”

“Allāh’s Messenger ordained *zakāt ul-fiṭr*, in the amount of one *ṣāʿ* of dates or one *ṣāʿ* of barley.”²

Nāfiʿ (رضي الله عنه), Ibn ʿUmar’s (رضي الله عنهما) servant, added to this:

”فَكَانَ ابْنُ عُمَرَ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلَ الْمَدِينَةِ
مِنَ التَّمْرِ، فَأَعْطَى شَعِيرًا.”

“Ibn ʿUmar used to give dates, and when there was a shortage of dates in al-Madīnah, he gave barley.”³

Ibn ʿUmar (رضي الله عنهما) also reported:

”فَرَضَ رَسُولُ اللَّهِ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ،
أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ سُلْتٍ”

“Allāh’s Messenger ordained *ṣadaqat ul-fiṭr*, in the amount of one *ṣāʿ* of barley, one *ṣāʿ* of dates, or one *ṣāʿ* of rye.”⁴

1 Recorded by al-Bukhārī.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by al-Bukhārī.

4 Recorded by Abū Dāwūd, an-Nasāʿī, and Ibn Khuzaymah. Verified to be authentic by Ibn Khuzaymah and al-Aʿẓamī (*Ṣaḥīḥ Ibn Khuzaymah* no. 2416).

DATE-PORRIDGE

Some reports further indicate that it was permissible to give date-porridge for *zakāt ul-fīṭr*. Ibn ‘Abbās (رضي الله عنه) said:

”صَدَقَهُ رَمَضَانَ صَاعٌ مِنْ طَعَامٍ: مَنْ جَاءَ بِبُرِّ قَبْلَ مِنْهُ، وَمَنْ جَاءَ بِشَعِيرٍ قَبْلَ مِنْهُ، وَمَنْ جَاءَ بِتَمْرٍ قَبْلَ مِنْهُ، وَمَنْ جَاءَ بِسُلْتٍ قَبْلَ مِنْهُ، وَمَنْ جَاءَ بِزَبِيبٍ قَبْلَ مِنْهُ، وَمَنْ جَاءَ بِسَوِيقٍ قَبْلَ مِنْهُ.“

“The *ṣadaqah* of *Ramaḍān* is one *ṣāʿ* of food. Thus, whoever brings wheat — it is accepted from him, whoever brings barley — it is accepted from him, whoever brings dates — it is accepted from him, whoever brings *sult*¹ — it is accepted from him, whoever brings raisins — it is accepted from him, and whoever brings *sawīq*² — it is accepted from him.”³

In a report that we partially cited earlier, Ibn ‘Abbās (رضي الله عنه) said:

”أَمَرَنَا رَسُولُ اللَّهِ أَنْ نُؤَدِّيَ زَكَاةَ رَمَضَانَ صَاعًا مِنْ طَعَامٍ، عَنِ الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ: مَنْ أَدَّى سُلْتًا قَبْلَ مِنْهُ، وَمَنْ أَدَّى سَوِيقًا قَبْلَ مِنْهُ.“

“Allāh’s Messenger (ﷺ) commanded us to give *zakāt ul-fīṭr* — one *ṣāʿ* of food on behalf of the young and old — free or slave. Whoever gives *sult* — it is accepted from him, and whoever gives *sawīq* — it is accepted from him.”⁴

1 *Sult* (or rye) is a kind of barley that grows in Arabia and resembles wheat, but does not have a shell. (*Al-Muʿjam ul-Wasīṭ*)

2 *Sawīq* is a kind of mush or porridge made of wheat or barely, with sugar or dates added to it. (*Al-Muʿjam ul-Wasīṭ* & Hans Wehr’s Arabic-English Dictionary)

3 Recorded by Ibn Khuzaymah, and verified to be authentic by him and al-Aʿzamī (*Ṣaḥīḥ Ibn Khuzaymah* no. 2417).

4 Recorded by Ibn Khuzaymah, and verified to be authentic by him and al-Aʿzamī

WHEAT

The Prophet (ﷺ) indicated that *zakāt ul-fiṭr* may also be given in the form of wheat. Tha'labah Bin Ṣu'ayr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَدَّوْا صَاعاً مِنْ بُرٍ أَوْ قَمْحٍ بَيْنَ اثْنَيْنِ، أَوْ صَاعاً مِنْ تَمْرٍ
أَوْ صَاعاً مِنْ شَعِيرٍ، عَنْ كُلِّ حُرٍّ وَعَبْدٍ، وَصَغِيرٍ وَكَبِيرٍ.»

«Give (*zakāt ul-fiṭr*) as a *ṣā* of wheat for two people, or a *ṣā* of dates, or a *ṣā* of barley. Give it on behalf of all free and slave individuals — old or young.»¹

As we saw earlier, wheat was not a common food during the Prophet's (ﷺ) time. So it was not used for *zakāt ul-fiṭr*. However, wheat became more available during Mu'āwiyah's time, which led him to implement the above *ḥadīth*. Abū Sa'īd (رضي الله عنه) reported:

”فَلَمَّا جَاءَ مُعَاوِيَةُ، وَجَاءَتْ سَمْرَاءُ الشَّامِ، قَالَ: إِنِّي أَرَى مُدًّا
مِنْ هَذَا يَعْدِلُ مُدَّيْنِ مِنْ تَمْرٍ. فَأَخَذَ النَّاسُ بِذَلِكَ. فَأَمَّا أَنَا،
فَلَا أَزَالُ أَخْرِجُهُ كَمَا كُنْتُ أَخْرِجُهُ.“

“When Mu'āwiyah came (to power), and the brown grain (i.e., wheat) of Syria became available, he said, ‘I consider that one *mudd* of this (wheat) equates two *mudds* of dates.’ So the people adopted this. But as for me, I continue to give it as I used to do in the past.”²

And Ibn 'Umar (رضي الله عنه) reported:

(*Ṣaḥīḥ Ibn Khuzaymah* no. 2415).

- 1 Recorded by ad-Dāraquṭnī and Aḥmad. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1177).
- 2 Recorded by al-Bukhārī, Aḥmad, and others.

”فَرَضَ رَسُولُ اللَّهِ زَكَاةَ الْفِطْرِ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ،
فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍ.“

“Allāh’s Messenger ordained *zakāt ul-fiṭr* in the amount of one *ṣāʿ* of dates or one *ṣāʿ* of barley. But the people later considered half a *ṣāʿ* of wheat equal to one *ṣāʿ* (from the original kinds).”¹

CONCLUSION

From the above *ḥadīths*, we conclude the following:

1. Since *zakāt ul-fiṭr* is an act of worship, it should be performed according to the Sunnah. Therefore, it is best to give it using the same kinds of food that the *ṣahābah* (رضي الله عنهم) used.
2. It is not permissible to give *zakāt ul-fiṭr* using perishable kinds of food, such as vegetables, meat, or butter. These were available during the Prophet’s (ﷺ) time, but he neither recommended nor accepted them for *zakāt ul-fiṭr*.
3. Date-porridge may be given because it is the only perishable type of food that the Prophet (ﷺ) approved for *zakāt ul-fiṭr*.
4. Other non-perishable grains and dried fruits may be used for *zakāt ul-fiṭr*, especially if they are common foods for a particular locality. These may include rice, dried beans, dried figs, and so on.
5. *Zakāt ul-fiṭr* may only reach the needy in the form of food. However, we may determine the approximate monetary value of our *zakāt ul-fiṭr* and give that to individuals or organizations whom we appoint to distribute it on our behalf, making sure that they buy the kinds of food permitted by the Sunnah.

The following table summarizes the above discussion:

1 Recorded by al-Bukhārī.

Kind	Qty
Dates	1 ṣā'
<i>Aqiṭ</i> (dried yogurt)	1 ṣā'
<i>Sult</i> (rye)	1 ṣā'
Wheat	½ ṣā'

Kind	Qty
Barley	1 ṣā'
Raisins	1 ṣā'
<i>Sawīq</i> (date-porridge)	1 ṣā'
Rice & other grains	1 ṣā'

Amount of Zakāt ul-Fiṭr

We saw above that the amount of *zakāt ul-fiṭr* is one ṣā' for most kinds of measurable food., but only half a ṣā' for wheat. The ṣā' measurement was made according to the Prophet's (ﷺ) measuring cup. Abū Saīd (رضي الله عنه) said:

«كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، وَذَلِكَ بِصَاعِ النَّبِيِّ.»

“(During the Prophet’s (ﷺ) time,) we gave *zakāt ul-fiṭr* as one ṣā' of food according to the ṣā' measuring cup of the Prophet (ﷺ).”¹

The ṣā' was a measure of capacity or volume. It varied from one place to another, but the Prophet (ﷺ) standardized it. Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الْوَزْنُ وَزَنُّ أَهْلِ مَكَّةَ، وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ.»

‹Weights are according to Makkah’s weights; and measures are according to al-Madīnah’s measures.›²

Thus, the amount should be measured according to al-Madīnah’s ṣā', which is available to this time. However, since this measure is not accessible to most people, many scholars have estimated it as four

1 Recorded by Mālik. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 847).

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 165, *Irwā' ul-Ghalīl* no. 1342, and *Ṣaḥīḥ ul-Jāmi'* no. 7150).

handfuls (with the hands cupped together) of an average man¹.

It is incorrect to measure *zakāt ul-fiṭr* by weight, because the weight of one *ṣā'* varies for different materials. However, if the relationship between weight and capacity is determined for a specific material, the weight of one *ṣā'* of that material may then be used.

Collecting & Distributing *Zakāt ul-Fiṭr*

TIME OF GIVING IT

The time of giving *zakāt ul-fiṭr* to the needy extends from the sunset of the last day of *Ramaḍān* until the 'īd prayer. Nāfi' (رضي الله عنه) reported that Ibn 'Umar (رضي الله عنهما) said:

«أَمَرَ رَسُولُ اللَّهِ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.»

“Allāh’s Messenger (ﷺ) commanded that *zakāt ul-fiṭr* should be given before people leave to the ('īd) prayer.”²

A person would not meet the obligation of *zakāt ul-fiṭr* if he gives it after the 'īd prayer. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِّنَ الصَّدَقَاتِ.»

«It is accepted as (the required) *zakāh* (only) from those who give it before the 'īd prayer. As for those who give it after the prayer, it only counts for them as a general type of charity.»³

However, it is permissible to give *zakāt ul-fiṭr* to its collectors on

1 An-Nawawī in *al-Majmū'* 6:69.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 843).

the last few days of *Ramaḍān*. Following his above report, Nāfi' (رضي الله عنه) added:

“وإن عبد الله بن عمر كان يُؤدِّيها قبل ذلك بيوم أو يومين.”

“And indeed, ‘Abdullāh Bin ‘Umar (رضي الله عنه) used to give it (to the collectors) one or two days prior to that.”¹

But it is incorrect to give *zakāt ul-fiṭr* too early in *Ramaḍān*. Doing so would defeat its purpose of being an atonement for sins committed during *Ramaḍān*, and of being a means of providing for the needy during the ‘īd. This would also conflict with the practice of the *ṣahābah* and *salaf* (رضي الله عنهم).

In some communities with very few poor people, it may be necessary to give *zakāt ul-fiṭr* to its collectors early in *Ramaḍān*, so as to allow them to deliver it to the needy in other communities. In such situations, it is important to ascertain that they would not deliver it to the needy before the end of the month.

COLLECTING IT

We have seen above that *zakāt ul-fiṭr* may be given to its collectors before the end of *Ramaḍān*. The Prophet (ﷺ) appointed collectors to collect it for a few days before he distributed it to the needy. Abū Hurayrah (رضي الله عنه) reported:

“أخبرني رسول الله أن أحفظ زكاة رمضان.”

“Allāh’s Messenger (ﷺ) entrusted me to look after the *zakāh* of *Ramaḍān*.”²

In another report from Ibn ‘Umar (رضي الله عنه), Nāfi' (رضي الله عنه) said:

“وكان ابن عمر يعطيها للذين يقبلونها.”

1 Recorded by al-Bukhārī, al-Bayhaqī, and ad-Dāraqūṭnī (as in *Irwā’ ul-Ghalīl* no. 846).

2 Recorded by al-Bukhārī.

وَكَاثُوا يُعْطَوْنَ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ.”

“Ibn ‘Umar would give it (*zakāt ul-fiṭr*) to its collectors, and they used to be given one or two days prior to ‘*Īd ul-Fiṭr*.”¹

Nāfi (رضي الله عنه) also reported:

”كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَبْعَثُ بِزَكَاةِ الْفِطْرِ إِلَى

الَّذِي تُجْمَعُ عِنْدَهُ قَبْلَ الْفِطْرِ بِيَوْمَيْنِ أَوْ ثَلَاثَةِ.”

“Abdullāh Bin ‘Umar (رضي الله عنه) used to send *zakāt ul-fiṭr* to its collector two or three days before ‘*Īd ul-Fiṭr*.”²

And he reported:

”كَانَ ابْنُ عُمَرَ يُعْطِي إِذَا قَعَدَ الْعَامِلُ، وَذَلِكَ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ.”

“Ibn ‘Umar used to give (*zakāt ul-fiṭr*) when its collector sits (to receive it). That was one or two days before ‘*Īd ul-Fiṭr*.”³

DISTRIBUTING IT

As we stated earlier, *zakāt ul-fiṭr* should be distributed to *miskīns* (needy people). A *miskīn* is a person with limited financial means, but not necessarily in complete poverty. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَتَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ،

وَالتَّمْرَةَ وَالتَّمْرَتَانِ. وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا

1 Recorded by al-Bukhārī.

2 Recorded by Mālik. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 846).

3 Recorded by Ibn Khuzaymah. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 846).

« يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ، وَيَسْتَحْيِي وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ. »

«A *miskīn* is not a person who goes around (begging) the people, and is appeased with one or two morsels, and one or two dates. Rather, a *miskīn* is a person who does not find what suffices him, and no one know about him so as to give him charity, and he is shy to ask anything from people.»¹

The following are a few important notes concerning the distribution of *zakāt ul-fiṭr*:

1. In our time, there is usually no Islāmic authority to collect *zakāt ul-fiṭr* and distribute it. Thus, it becomes necessary to distribute it individually according to the guidelines that we laid out in this chapter.
2. It is permissible to give *zakāt ul-fiṭr* to a person who himself had previously given it (for that *‘id*). Imām ash-Shāfi‘ī (رحمته الله) said:

“It is not wrong for a person who gave *zakāt ul-fiṭr* to take it if he is needy.”²

3. One needy person may be given *zakāt ul-fiṭr* that came from several people. Ibn Qudāmah (رحمته الله) said:

“It is permissible to give one person that which is required (to be collected) from a group of people ... It is a *ṣadaqah* to be given to unassigned people, making it permissible to give it to only one person — just like the voluntary charity. This was the opinion of Mālik, Abū Thawr, Ibn ul-Munthir, and the Ḥanafīs.”³

4. A person may give from his *zakāt ul-fiṭr* to a relative, provided that this relative is not part of his household. Ibn Qudāmah (رحمته الله) said:

1 Recorded by al-Bukhārī, Muslim, and others.

2 *Al-Umm*, Book 11, Chapter 71.

3 *Al-Mughnī* p. 589 (Bayt ul-Afkār id-Duwaliyyah, Beirut).

“It is permissible for a person to give (from his *zakāt ul-fiṭr*) to some of his relatives to whom it is permissible to give his monetary *zakāh*.”¹

5. It is not permissible to give *zakāt ul-fiṭr* to non-Muslims. Ibn Qudāmah (رحمته الله) said:

“Since *zakāt ul-fiṭr* is a form of *zakāh*, like the monetary *zakāh*, there is no difference among the *‘ulamā* that it is not permissible to give it to non-Muslims. According to Ibn ul-Munthir, there is a consensus concerning this among the people of knowledge.”²

And al-Albānī (رحمته الله) said:

“It is established in the *Shar‘*, and was the practice of the *salaf*, that the non-Muslims may not be given from the obligatory *zakāh*. As for giving them from *zakāt ul-fiṭr*, we do not know of any of the *ṣaḥābah* doing this.”³

6. If a particular locality does not have enough needy Muslims to receive monetary *zakāh* or *zakāt ul-fiṭr*, it may become preferable to send the *zakāh* to other areas where there is more need. Ibn Qudāmah (رحمته الله) said:

“If the poor people in the country where the *zakāh* is collected are in no need for it, it may be transferred to another country.”⁴

1 *Al-Mughnī* p. 589.

2 *Al-Mughnī* p. 588.

3 *Tamām ul-Minnah* p. 389.

4 *Al-Mughnī* p. 530.

CHAPTER 8

THE BLESSED DAYS OF THUL-HIJJAH

Introduction

Allāh (ﷻ) has set numerous blessed occasions around the year, making it always possible for the believers to increase in good deeds, and for the repenters to wipe away their sins. Among these occasions are the first thirteen days of Thul-Hijjah — days that are full of blessings for both the *hajj* (pilgrims) and the residents. In this chapter, we highlight the importance of the days of Thul-Hijjah and discuss some acts that are recommended during them.

Some of the following discussion has been presented in other parts of this book, but we include it here for the sake of completeness.

The First Ten Days of Thul-Hijjah

THEIR MERIT

The first ten days of Thul-Hijjah are the best days of the whole year. During them, good deeds are most beloved by Allāh (ﷻ) and most rewardable. Jābir Bin ‘Abdillāh (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«أَفْضَلُ أَيَّامِ الدُّنْيَا: الْعَشْرُ.»

«The best days in the world are the Ten Days.»¹

Some people may wonder, “Are these ten days also better than the last ten nights of *Ramaḍān* — especially since the latter contain *Laylat ul-Qadr* about which Allāh (ﷻ) says:

1 Recorded by Ibn Ḥibbān and al-Bazzār. Verified to be authentic by al-Albānī (*Saḥīḥ ul-Jāmi* ‘no. 1133 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1150).

﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴾ القدر ٣

«*Laylat ul-Qadr* (the Night of Decree) is better than one thousand months.»^{1?}”

The answer to this question is that, in terms of nighttime, the last ten nights of *Ramaḍān* are the best of the year. In terms of daytime, the first ten days of *Thul-Hijjah* are the best.²

It is important to warn, at this point, against a weak *ḥadīth* sometimes cited in this regard. It claims that the Prophet (ﷺ) said, “There are no days during which Allāh loves to be worshiped more than during the Ten Days of *Thul-Hijjah*. Fasting one of them equals fasting a full year, and *qiyām* (night worship) during any of their nights equals the *qiyām* of *Laylat-ul-Qadr*.”³

Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said about the ten days of *Thul-Hijjah*:

« مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ . »

«There are no days during which good deeds are more beloved by Allāh than these (Ten) Days.»

He (ﷺ) was asked, “Not even striving for Allāh’s cause (*jihād*)?” He replied:

« وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ - إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ
وَمَالِهِ، فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ . »

«Not even (physical) striving for Allāh's cause — except for a man who goes out himself, taking all his wealth, and returns with none (i.e., dies and loses all for Allāh).»⁴

1 *Al-Qadr* 97:3.

2 See, for example, *Tuḥfat ul-Aḥwathī* no. 757.

3 Recorded by at-Tirmithī and Ibn Mājah from Abū Hurayrah (رضي الله عنه). Verified to be weak by al-Albānī (*al-Mishkāt* no. 1416).

4 Recorded by al-Bukhārī, at-Tirmithī, and others.

Ibn ‘Abbās (رضي الله عنه) also reported that Allāh’s Messenger (ﷺ) said:

«ما مِن عَمَلٍ أَزْكَى عِنْدَ اللَّهِ، وَلَا أَعْظَمُ أَجْرًا،
مِن خَيْرٍ يَعْمَلُهُ فِي عَشْرِ الْأَضْحَى.»

«No deed is more sublime and rewardable by Allāh (ﷻ) than a good deed done during the Ten Days (ending with the day) of *Adhā*.»¹

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا أَفْضَلُ مِنْ أَيَّامِ الْعَشْرِ - وَلَا الْجِهَادُ
فِي سَبِيلِ اللَّهِ - إِلَّا مَنْ عَثَرَ جَوَادَهُ وَأَهْرَيْقَ دَمَهُ.»

«There are no days during which (good) deeds are better than during the Ten — not even (physical) striving for Allāh's cause — except for a man whose horse stumbles, causing him to die (for Allāh's cause).»²

The *salaf* well understood the importance of increasing in good deeds during the Ten Days. For example, Mujāhid (رضي الله عنه) reported, “Once the Ten Days started, Sa‘īd Bin Jubayr (رضي الله عنه) would exert (in worshipping Allāh) so much that it was almost beyond his capability.”³

In particular, frequent *thikr* (mentioning Allāh with words of praise) and fasting are recommended during these days.

FREQUENT *THIKR*

Thikr is keeping Allāh (ﷻ) in our mind and praising Him with our

1 Recorded by ad-Dārimī and al-Bayhaqī. Verified to be *hasan* by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1148).

2 Recorded by aṭ-Ṭabarānī and Abū Nu‘aym. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1149).

3 Recorded by al-Bayhaqī. Verified to be *hasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 890).

tongue. It is the important link between us and our Lord (ﷺ). It is one of the best deeds that we can do; and the more that we do of it, the better. The believer derives from *thikr* a great amount of gratification and enjoyment — feeling close to Allāh (ﷻ) and nurtured by Him. Allāh (ﷻ) urges us to maintain *thikr* frequently, and at all times:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ ﴿الأحزاب ٤١-٤٢﴾

«O you who believe, remember Allāh with much remembrance, and exalt Him morning and afternoon.»¹

The importance of *thikr*, silent and loud, is more emphasized during the Ten Days. Allāh (ﷻ) says:

﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾ الحج ٢٨

«(During *hajj*, the pilgrims) mention Allāh's name on Specific Days.»²

Commenting on this, Ibn 'Abbās (رضي الله عنه) said:

“These Specific Days are the Ten Days (of *Thul-Hijjah*).”³

Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ما مِن أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ أَيَّامِ الْعَشْرِ،
فَأَكْثَرُوا فِيهِنَّ مِنَ التَّسْبِيحِ، وَالتَّحْمِيدِ، وَالتَّكْبِيرِ، وَالتَّهْلِيلِ.»

«No days are greater to Allāh (ﷻ), nor are good

1 *Al-Ahzāb* 33:41-42.

2 *Al-Hajj* 22:28.

3 According to Ibn Kathīr (in his *Tafsīr*), al-Bukhārī reported this from Ibn 'Abbās without *isnād* but with conclusive words (i.e., he considered it authentic).

deeds more beloved by Him during them, than the Ten Days. So increase *tasbīḥ*, *taḥmīd*, *takbīr*, and *tahlīl* during these days.>¹

This *ḥadīth* mentions four of the best forms of *thikr*:

<i>Thikr</i>	Transliteration	Meaning	Arabic
<i>Tahlīl</i>	<i>Lā ilāha illallāh</i>	There is no (true) god but Allāh.	لا إله إلا الله
<i>Taḥmīd</i>	<i>Al-ḥamdu li-llāh</i>	Praise be to Allāh.	الحمد لله
<i>Takbīr</i>	<i>Allāhu akbar</i>	Allāh is greater than all else.	الله أكبر
<i>Tasbīḥ</i>	<i>Subḥān Allāh</i>	Exalted is Allāh.	سُبْحَانَ اللَّهِ

The *ṣaḥābah* (رضي الله عنهم) used to raise their voice with *takbīr* during the Ten Days. Al-Bukhārī (رضي الله عنه) stated:

”كَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي
أَيَّامِ الْعَشْرِ، يُكَبِّرَانِ، وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا.“

“During the Ten Days, Ibn ‘Umar and Abū Hurayrah would walk through the market place, saying *takbīr*. Other people would then follow in saying *takbīr*.”²

FASTING

Following the Prophet’s (ﷺ) practice, it is recommended to fast during the first nine of the Ten Days. One of the Prophet’s (ﷺ) wives³ reported:

- 1 Recorded by Aḥmad and aṭ-Ṭaḥāwī. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 890).
- 2 Recorded by al-Bukhārī without *isnād* (i.e., *mu’allaq*), but with decisive words (i.e., he considered it authentic). Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 651).
- 3 A weak report names her to be Ḥafṣah (رضي الله عنها). See *Ṣaḥīḥu Abī Dāwūd* no. 2106.

”كَانَ رَسُولُ اللَّهِ يَصُومُ تِسْعَ ذِي الْحِجَّةِ،
وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.“

“Allāh’s Messenger (ﷺ) used to fast the (first) nine days of *Thul Hijjah*, the day of ‘*Āshūrā*’ (the tenth of *al-Muharram*), and three days of each month.”¹

Fasting during these days, however, should not be viewed as an obligation. On some years, the Prophet (ﷺ) did not fast any of these days. ‘Ā’ishah (رضي الله عنها) reported:

”مَا رَأَيْتُ رَسُولَ اللَّهِ صَائِمًا الْعَشْرَ قَطُّ.“

“I never saw Allāh’s Messenger (ﷺ) fast the Ten Days.”²

The Day of ‘Arafah

ITS MERIT

The ninth of *Thul-Hijjah* is called the Day of ‘Arafah because the pilgrims stand in worship on the Mountain of ‘Arafah. It is one of the best days of the entire year. ‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ
مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو، ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ.»

◁There is no day on which Allāh frees of His slaves from the Fire more than the Day of ‘Arafah. Indeed, He draws near (to those standing on ‘Arafah) and

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2106).

2 Recorded by Muslim, Ibn Khuzaymah, and others (*Ṣaḥīḥu Abī Dāwūd* no. 2108).

then reveals about them to the angels^{1,2}

‘Ā’ishah (رضي الله عنها) added that the Prophet (ﷺ) said that Allāh (ﷻ) then says:

«إشْهَدُوا، مَلَائِكَتِي، أَنِّي قَدْ عَفَرْتُ لَهُمْ.»

◀“Be My witnesses, O My angels, that I have forgiven them.”▶³

IT IS A *ĪD* DAY

Because of the great merit of the Day of ‘Arafah, and because of the enormous gathering of pilgrims during it, Allāh’s Messenger (ﷺ) declared it a *īd* for Muslims. ‘Uqbah Bin ‘Āmir (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا

أَهْلِ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ.»

◀The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are *īd* days for us Muslims. They are days of eating and drinking (rather than fasting).▶⁴

Once a Jewish man said to ‘Umar (رضي الله عنه), “O Commander of the Believers, there is an *āyah* in your Book that, had it been revealed to us, Jews, we would have designated the day of its revelation as a *īd*.” ‘Umar asked him which *āyah* he meant, and the man recited:

- 1 Allāh (ﷻ) comes near to those standing on ‘Arafah as a demonstration of being pleased by their submission to Him, and as an indication that He will reward them with forgiveness. His “coming near” and His “reveling or boasting” are real (as opposed to metaphoric) actions that do not resemble any of His creation’s actions, and that occur in a way that suits His greatness and glory (ﷻ).
- 2 Recorded by Muslim and others.
- 3 Recorded by Ruzayn. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1154).
- 4 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā’ul-Ghalīl* no. 963).

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،
وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»¹

So ‘Umar (رضي الله عنه) responded:

«إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أَنْزِلَتْ: أَنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.»

“Indeed, I know which day it was revealed: It was revealed on the Day of ‘Arafah, which was also a *Jumu‘ah*.”²

Similarly, once Ibn ‘Abbās recited this *āyah* when a Jewish man was in his presence. The man commented, “If this was revealed to us, we would have designated its revelation-day as a *‘īd*.” Ibn ‘Abbās (رضي الله عنه) responded:

«فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ جُمُعَةٍ، وَيَوْمِ عَرَفَةَ.»

“Indeed, it was revealed when two *‘īds* coincided on one day: a *Jumu‘ah*, and a Day of ‘Arafah.”³

FASTING

We saw in ‘Uqbah’s *ḥadīth* in the previous subsection that it is not recommended to fast the Day of ‘Arafah. On the other hand, Abū Qatādah reported that Allāh’s Messenger (ﷺ) said:

«صَوْمُ يَوْمِ عَرَفَةَ يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ.»

«Fasting the Day of ‘Arafah expiates the sins of the

1 *Al-Mā'idah* 5:3.

2 Recorded by al-Bukhārī, Muslims, and others.

3 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*Sunan ut-Tirmithī* no. 3044).

past year and the coming year.>¹

In another report from Abū Qatādah, Allāh's Messenger (ﷺ) said:

«صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي بَعْدَهُ، وَالسَّنَةَ الَّتِي قَبْلَهُ.»

«Fasting the Day of 'Arafah — I trust in Allāh that it would expiate the sins of the year following it and the year preceding it.>²

There appears to be a conflict between 'Uqbah's *ḥadīth* and Abū Qatādah's *ḥadīth*. This may be resolved by realizing that the prohibition of fasting applies only to pilgrims: the Day of 'Arafah usually demands from them a serious physical effort that should be supported by food and drink. As for non-pilgrims, they are strongly urged to fast. Imām Ibn Khuzaymah (رحمته الله) said:

“The text urging to fast the Day of 'Arafah, and that prohibiting fasting it, are both general and unexplained. There is a report³, however, explains these two general texts and provides evidence that the Prophet (ﷺ) only disliked fasting it for those who are on 'Arafah.”⁴

THIKR

Since the Day of 'Arafah is one of the Ten Days, frequent *thikr* is recommended during it, as we have established earlier for all of the Ten Days. This applies to both the pilgrims and the non-pilgrims.

We saw earlier that Ibn 'Umar and Abū Hurayrah (رضي الله عنه) walked

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Muslim, Abū Dāwūd, and others.

3 He refers here to a report from Abū Hurayrah (رضي الله عنه) that, “Allāh's Messenger (ﷺ) prohibited fasting the Day of 'Arafah while on 'Arafah.” However, this report is verified to be weak by al-Albānī (*Ṣaḥīḥ Ibn Khuzaymah* no. 2101).

4 This is summarized from the headings preceding *ḥadīths* nos. 2099-2102 in *Ṣaḥīḥ Ibn Khuzaymah*.

through the market place during the Ten Days saying *tabkīr* so that other people would follow their example. It is also reported from ‘Alī (ﷺ):

”كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ
مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ.“

“He would say *tabkīr* from after the *fajr* prayer of the Day of ‘Arafah until the ‘*asr* prayer of the last of the Days of *Tashrīq*, and he would also say it after ‘*asr*.”¹

‘Alī and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَفْضَلُ مَا قَلْتُ أَنَا وَالنَّبِيُّونَ يَوْمَ عَرَفَةَ: ”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ،
لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.“

◁The best thing that I and the other prophets have said on the Day of ‘Arafah is, “*Lā ilāha illa-llāhu, waḥdahū lā sharīka lah, lahul-mulku wa-lahul-ḥamdu, wa-huwa ‘alā kulli shay’in qadīr* — There is no (true) god except Allāh, alone, without any partners. To Him belongs the Dominion and the complete praise, and He is capable of everything.”²

Therefore, the *thikr* on the Day of ‘Arafah should mostly be *tabkīr* and *tahlīl*. In addition, the pilgrims should also say the Prophet’s (ﷺ) *talbiyah*:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.»

◁*Labbayk Allāhumma labbayk. Labbayka, lā sharīka laka labbayk. Inn al-ḥamda wan- ni‘mata laka wal-*

1 This and other similar reports from Ibn ‘Abbās and Ibn Mas‘ūd (رضي الله عنه) are recorded by Ibn Abī Shaybah, al-Bayhaqī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 653, 654).

2 Recorded by aṭ-Ṭabarānī from ‘Alī; and recorded by Mālik, al-Bayhaqī, and others from Abū Hurayrah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1503).

mulk, lā sharīka lak —

**I am at Your service O Allāh, I am at Your service.
I am at Your service, and there is no partner for
You, I am at Your service. Indeed, all praise is for
You, and every favor is from You, and the Dominion
is Yours - You have no partner.»¹**

The Day of *al-Adhā*

ITS MERIT

The tenth of *Thul-Hijjah* is *‘Īd ul-Adhā* or the Day of *Naḥr*. It marks the conclusion of the major rites of *ḥajj*. It also commemorates Allāh’s (ﷻ) favor upon His messenger Ibrāhīm (ﷺ) when He granted him a ram to sacrifice as ransom for his son Ismā‘īl (ﷺ).²

This day is one of the two major annual festivals that Allāh (ﷻ) awarded to the Muslims. Anas (رضي الله عنه) narrated that the Prophet Muḥammad (ﷺ) once saw the *Anṣār* celebrating a certain day. He inquired about it and was told, “This is one of two days that we used to celebrate during *Jāhiliyyah*.” So he told them:

« إِنَّ اللَّهَ قَدْ أَبَدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ. »

«Indeed Allāh has substituted them for you with two better days: the Day of *Adhā* and the Day of *Fiṭr*.»³

As we cited earlier, Allāh’s Messenger (ﷺ) said:

« يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا
أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبِ. »

1 Recorded by al-Bukhārī, Muslim, and others from ‘Ā’ishah, Jābir, and other *ṣaḥābah* (رضي الله عنهم) (*Ṣaḥīḥ ul-Jāmi’* no. 5059).

2 See the next chapter (the Sacrifice) for more details on this.

3 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 4381 and *Ṣaḥīḥu Abī Dāwūd* no. 1039).

«The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are *īd* days for us Muslims. They are days of eating and drinking (rather than fasting).»¹

The Day of *Nahr* is the greatest day of the whole year. ‘Abdullāh Bin Qurṭ (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«إِنَّ أَفْضَلَ (أَعْظَمَ) الْأَيَّامِ عِنْدَ اللَّهِ: يَوْمُ النَّحْرِ، ثُمَّ يَوْمُ الْقَرِّ.»

«Indeed, the best (or greatest) day before Allāh is the Day of Sacrifice, followed by the Day of Rest»^{2, 3}

This day is also the Greatest Day of Pilgrimage mentioned in the Qur’ān⁴. Ibn ‘Umar (رضي الله عنه) reported that, during his Farewell *Hajj*, the Prophet (ﷺ) stood near the *Jamarāt* (stone-throwing posts) and asked the people, «أَيُّ يَوْمٍ هَذَا؟» «What day is this?» The people’s response was, “This is the Day of Sacrifice.” The Prophet (ﷺ) said:

«هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ.»

«Rather, this is the Greatest Day of Pilgrimage.»⁵

WHAT TO DO DURING *ĪD UL-ADHĀ*

From the texts cited earlier, we learn that all Muslims should continue to say frequent *takbīr* and other forms of *thikr* during the Day of *Adhā*.

The pilgrims complete most of their *hajj* rites during this day. They

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā’ul-Ghalīl* no. 963).

2 This is the eleventh of *Thul-Hijjah* on which the pilgrims “rest” in Minā after the previous three tiring days (*Sharḥ us-Sunnah* no. 1951).

3 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 1958, *Ṣaḥīḥu Abī Dāwūd* no. 1549, and *al-Mishkāt* no. 2576).

4 *At-Tawbah* 9:3.

5 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1700, *Irwā’ul-Ghalīl* no. 1101, and *Ṣaḥīḥ ul-Jāmi’* no. 8191).

move back from Muzdalifah to Minā, throw stones at Jamrat ul-‘Aqabah, cut or shave their hair, sacrifice their *hady* (*hajj* sacrifice), and perform the post-‘Arafah circumambulation around the Ka‘bah (*tawāf ul-ifādah*).

The non-pilgrim Muslims attend the ‘īd prayer and *khuṭbah*, slaughter their sacrifice, and celebrate in the company of their friends and relatives.

PROHIBITION OF FASTING

The Day of Sacrifice is one of the major ‘īds for Muslims. We saw above that it should be celebrated with eating and drinking rather than fasting. Also, Abū Hurayrah and Abū Sa‘īd al-Khudrī (رضي الله عنه) reported:

”نهى رسول الله عن صوم يومين: يوم الفطر، ويوم الأضحى.”

“Allāh’s Messenger (ﷺ) prohibited fasting two days: the Day of *Fiṭr* and the Day of *Adḥā*.”¹

Similarly, ‘Umar (رضي الله عنه) said in one of his ‘īd *khuṭbahs*:

”هذان يومان نهى رسول الله عن صيامهما: يوم فطرکم من

صيامکم، واليوم الآخر تأكلون فيه من نسكکم.”

“Allāh’s Messenger (ﷺ) prohibited fasting these two days: the day on which you break your fast, and the day on which you eat from your sacrifice.”²

The Three Days of *Tashrīq*

THEIR MERIT

Tashrīq means “drying the meat”. The Days of *Tashrīq* are the three days following ‘*Īd ul-Adḥā*. They are thus named because, during

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 962).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 962).

them, the pilgrims used to cut the sacrificial meat and spread it out in the sun to dry.

Allāh's Messenger (ﷺ) declared the Days of *Tashrīq* as *'īd* days. We again cite the *ḥadīth* in which he said:

« يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا
أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ. »

<The Day of 'Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are *'īd* days for us Muslims. They are days of eating and drinking (rather than fasting).>¹

PROHIBITION OF FASTING

On these days, the pilgrims complete their *hajj* rites. All Muslims continue with the *'īd* celebrations, and are prohibited from fasting.

On one of the Days of *Tashrīq*, 'Abdullāh Bin 'Amr Bin al-Āṣ (رضي الله عنه) visited his father 'Amr, he invited him to eat with him, but 'Abdullāh declined, saying, "I am fasting." So 'Amr commanded him:

« كُلْ، فَهَذِهِ الْأَيَّامُ الَّتِي كَانَ رَسُولُ اللَّهِ يَأْمُرُنَا بِإِفْطَارِهَا، وَيَنْهَانَا عَنْ صِيَامِهَا. »

"Eat, because these are the days during which the Messenger (ﷺ) commanded us to eat and prohibited us from fasting."²

Ka'b Bin Mālik (رضي الله عنه) reported that on one of the Days of *Tashrīq*, Allāh's Messenger (ﷺ) sent him, together with Aws Bin al-Ḥadathān (رضي الله عنه), to announce to the people:

« أَيَّامٌ مِنِّي أَكْلٍ وَشُرْبٍ. »

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā' ul-Ghalīl* no. 963).

2 Recorded by Mālik, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2089 and *Irwā' ul-Ghalīl* no. 963).

⟨The Days of Minā¹ are days of eating and drinking.⟩²

Similarly, the Prophet (ﷺ) commanded ‘Abdullāh Bin Ḥuthāfah to ride his camel among the people on one of the Days of Minā and announce:

« لا يَصُومَنَّ أَحَدٌ، فَإِنَّهَا أَيَّامٌ أَكَلٍ وَشُرْبٍ. »

⟨No one may fast (these days), because they are days of eating and drinking.⟩³

And Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« أَيَّامُ التَّشْرِيقِ أَيَّامٌ طَعْمٍ وَذِكْرِ. »

⟨The Days of *Tashrīq* are days of eating and *thikr*.⟩⁴

Imām al-Albānī (رحمته الله) said:

“This (meaning) is also reported from ‘Alī Bin Abī Ṭālib, Sa‘d Bin Abī Waqqāṣ, ‘Abdullāh Bin Ḥuthāfah, Nubayshah al-Huthālī, (an unnamed) companion of the Prophet (ﷺ), Bishr Bin Suḥaym, the mother of ‘Umar Bin Khaldah az-Zuraqī, al-Ḥakam az-Zuraqī, Umm Mas‘ūd, and Ibn ‘Umar (رضي الله عنه). Therefore, this *ḥadīth* is *mutawātir* (narrated by a large group of people).”⁵

The only people who are allowed to fast on the Days of *Tashrīq* are pilgrims who cannot find *hady*⁶, in which case they would be

1 They are thus named because the pilgrims stay in Minā during them.

2 Recorded by Muslim, Aḥmad, and others (*Irwā’ul-Ghalīl* no. 963).

3 Recorded by aṭ-Ṭaḥāwī and Aḥmad. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 963).

4 Recorded by Ibn Ḥibbān, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1282).

5 See *aṣ-Ṣaḥīḥah* no. 1282.

6 Either because they cannot afford the *hady*, or because there are no animals available to sacrifice.

required to fast three days during *hajj* and seven when they return. ‘Ā’ishah and Ibn ‘Umar (ﷺ) reported:

“لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.”

“No one was permitted (by the Prophet) to fast on the Days of *Tashrīq* — except for those who could not find *hady*.”¹

THIKR

We have seen from Abū Hurayrah’s (ﷺ) above *hadīth* that it is recommended to make frequent *thikr* during the Days of *Tashrīq*. Similarly, Nubayshah al-Huthalī (ﷺ) reported that the Prophet (ﷺ) said:

«أَيَّامِ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ.»

«The Days of *Tashrīq* are days of eating, drinking, and *thikr*.»²

The best type of *thikr* during these days is *takbīr*. We cite again the following report about ‘Alī (ﷺ):

“كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ

مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ.”

“He would say *takbīr* from after the *fajr* prayer of the Day of ‘Arafah until the ‘*asr* prayer of the last of the Days of *Tashrīq* — and he would also say it after ‘*asr*.”³

1 Recorded by al-Bukhārī, aṭ-Ṭaḥāwī, and others (*Irwā’ ul-Ghalīl* no. 964).

2 Recorded by Muslim, Aḥmad, and others (*Irwā’ ul-Ghalīl* no. 963 and *Ṣaḥīḥ ul-Jāmi’* no. 2689).

3 This and other similar reports from Ibn ‘Abbās and Ibn Mas‘ūd (ﷺ) are recorded by Ibn Abī Shaybah, al-Bayhaqī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 653, 654).

CHAPTER 9

THE SACRIFICE

Definition and Excellence

DEFINITION

The sacrifice is an important act of worship during 'Īd ul-Adhā and the subsequent three days (*Tashrīq* Days). In Arabic, the sacrifice is called *udhiyah* (or *dahiyyah*). This derives from *dahwah* or *duhā*, which means mid-morning, because sacrifices are slaughtered starting from the mid-morning of 'Īd ul-Adhā.

In the Islāmic law, *udhiyah* is defined as an animal that meets specific conditions, and that is slaughtered as a sacrificial offering to Allāh (ﷻ) between the tenth and thirteenth of Thul-Hijjah.

IMPORTANCE AND MERITS

The sacrifice has many merits, and it entails many benefits to the Muslims. In what follows, we list some of its merits and benefits:

① Allāh (ﷻ) mentions the sacrifice together with the first and foremost practical act of worship in Islām: the prayer. This clearly emphasizes its importance. Allāh (ﷻ) says:

﴿فَصَلِّ لِرَبِّكَ وَأَنْحِرْ﴾ الكوثر ٢

«Pray and sacrifice (O Muḥammad) to your Lord (alone).»¹

② The sacrifice is an important means of pleasing Allāh (ﷻ) and submitting to Him. Allāh (ﷻ) says:

1 *Al-Kawthar* 109:2.

﴿قُلْ: "إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ."﴾ الأنعام ١٦٢-١٦٣

«Say (O Muḥammad), “Indeed, my prayer, my sacrifice, my living, and my dying are for Allāh, Lord of all communities. He has no partners — with this I have been commanded, and I am the first of the Muslims.”»¹

③ The sacrifice is a means of showing gratitude to Allāh for His countless favors upon us and, above all, for guiding us to His true path. Allāh (ﷻ) says:

﴿كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ الحج ٣٦

«Thus have We subjugated them (the sacrificial animals) to you that you may show gratitude.»²

④ The sacrifice revives a great practice that was started by Allāh’s Prophet Ibrāhīm (ﷺ).

Allāh (ﷻ) commanded Ibrāhīm to sacrifice his dearly beloved son Ismā’īl. Ibrāhīm did not hesitate, demonstrating that his love for Allāh (ﷻ) superceded all love. Ismā’īl also demonstrated full submission to Allāh and exemplary obedience to his father. Allāh rewarded both of them: He ransomed Ismā’īl with a great ram that was to remain a standing sacrifice for humanity. He also bestowed on Ibrāhīm and his son a glorious mention through time. Allāh (ﷻ) describes this as follows:

﴿"رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ."﴾ فَبَشَّرْتَهُ بِعُلْمٍ حَلِيمٍ ﴿فَلَمَّا
بَلَغَ مَعَهُ السَّعْيَ قَالَ: "يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ،
فَانظُرْ مَاذَا تَرَى."﴾ قَالَ: "يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ، سَتَجِدُنِي إِن شَاءَ

1 Al-An‘ām 6:162-163.

2 Al-Hajj 22:36.

اللَّهُ مِنَ الصَّابِرِينَ” ﴿ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿ وَنَدَيْنَاهُ أَنْ:
 ”يَا إِبْرَاهِيمُ ﴿ قَدْ صَدَّقْتَ الرُّؤْيَا. ” إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿
 إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿ وَتَرَكْنَا
 عَلَيْهِ فِي الْآخِرِينَ: ﴿ ”سَلَّمَ عَلَىٰ إِبْرَاهِيمَ. ” ﴿ كَذَلِكَ نَجْزِي
 الْمُحْسِنِينَ ﴿ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿ ﴿ الصَّافَات ١٠٠-١١٠

«(And Ibrāhīm prayed,) “My Lord, grant me a righteous child.” Thus We gave him the good tidings of a forbearing boy.

And when he (the boy) reached in his (father’s) company the age of exertion, he said, “O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.” He replied, “O my father, do as you are commanded. You will find me, if Allāh so wills, of the steadfast.”

So when they had both surrendered to Allāh, and he (Ibrāhīm) had laid him down on his forehead, We called out to him, “O Ibrāhīm, you have surely fulfilled the vision.” Thus, indeed, We reward the doers of good. Indeed, this was a manifest trial. And We ransomed him with a great sacrifice, and left for him favorable mention among later generations, “Peace be upon Ibrāhīm.” Indeed, thus We reward the doers of good, for he was truly one of Our believing servants.»¹

⑤ The sacrifice is a means of feeding the family and the needy during the ‘īd days. Allāh (ﷻ) says:

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾ ﴿ الحج ٢٨

«So eat of the sacrifices and feed the unfortunate

1 Aṣ-Ṣaffāt 37:100-110.

poor people.»¹

Ruling of the Sacrifice

The Muslim ‘*ulamā*’ agree that the *udḥiyah* is one of the important acts of worship that Allāh (ﷻ) ordained. They differ, however, as to whether it is voluntary or mandatory. In what follows, we present the main argument of both sides.

EVIDENCE FOR ITS OBLIGATION

Many ‘*ulamā*’ consider the sacrifice obligatory upon the capable people. Their main evidence is in the following narrations:

① Allāh’s Messenger (ﷺ) told the capable people who did not sacrifice not to pray the ‘*īd*’ prayer with him. Abū Hurayrah (رضي الله عنه) reported that the Messenger (ﷺ) said:

«مَنْ وَجَدَ سَعَةً لِيَأْنِ يُضْحِيَ فَلَمْ يُضْحِ، فَلَا يَفْرَبَنَّ مُصَلًّا نَا.»

«He who has the capacity to sacrifice but does not do so should not approach our *muṣallā* (grounds for the ‘*īd*’ prayer).»²

This statement from the Messenger (ﷺ) indicates that neglecting the sacrifice is a serious violation to his teachings. *Imām* ash-Shawkānī (رحمته الله) said:

“Prohibiting the capable non-sacrificing people from approaching the *muṣallā* indicates that they must have neglected an obligation without which the ‘*īd*’ prayer becomes nullified.”³

1 *Al-Ḥajj* 22:28.

2 Recorded by al-Ḥākim, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Tarḡīb wat-Tarḥīb* no. 1087 and *Takhrīj Mushkilat il-Faqr* no. 102).

3 *Nayl ul-Awṭār* 3:641.

② Jundub Bin ‘Abdillāh al-Bajalī (رضي الله عنه) narrated that he witnessed ‘*Īd ul-Adḥā*’ prayer with Allāh’s Messenger (ﷺ). After the Messenger (ﷺ) completed the prayer, he noticed that some sacrifices had already been slaughtered, so he said:

«من ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيُعِدْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ.»

«Anyone who slaughtered (his sacrifice) before he prayed should slaughter another one in its place. As for those who have not slaughtered yet, let them do so now.»¹

This indicates that the sacrifice is obligatory. The Messenger (ﷺ) would not have commanded those who slaughtered too early to slaughter again if it was not — for two reasons:

- a. With the poor financial condition of most of the *ṣaḥābah* (رضي الله عنهم), slaughtering two animals in one day would seriously strain their resources.
- b. Islām prohibits extravagance and wasting resources. Slaughtering too many animals could have resulted in access meat beyond what was needed during the *‘īd* day.

③ Mikhnaf Bin Sulaym narrated that he heard Allāh’s Messenger (ﷺ) say in his address to the people on the Mountain of ‘Arafāt:

«يا أيها الناس! على كل أهل بيتٍ في كلِّ عامٍ أضحيةٌ وعتيرةٌ.»

«Every year, each household is required to offer an *udḥiyah* (during *‘Īd ul-Adḥā*) and a *‘atīrah* (a sacrifice during the early part of *Rajab*).»²

This *ḥadīth* indicates that the *udḥiyah* is obligatory, especially since no other reports came to abrogate this obligation. As for the *‘atīrah*, it

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*al-Mishkāṭ* no. 1423, *Ṣaḥīḥ ul-Jāmi’* no. 4030, and *Ṣaḥīḥu Abī Dāwūd* no. 2487).

was abrogated by another *ḥadīth*. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لا فَرْعَ، ولا عَتِيرَةَ. »

«It is not allowed to sacrifice *far'* (an animal's first child) or *'atīrah*.»¹

EVIDENCE FOR IT BEING VOLUNTARY

As indicated earlier, some *'ulamā'* take the position that the sacrifice is not obligatory, but is only recommended for those who can afford it. Their main evidence is in the following narrations:

❶ Some of the *ṣaḥābah*, including Abū Bakr (رضي الله عنه) and 'Umar (رضي الله عنه), did not consider it obligatory. Abū Surayḥah al-Ghafārī (رضي الله عنه) reported:

“أدرکتُ أبا بکرٍ وعُمَرَ لا یُضَحِّیانِ مَخَافَةَ أَنْ یُقْتَدَى بِهِمَا.”

“I encountered both Abū Bakr and 'Umar (رضي الله عنه), and they did not offer *udḥiyah*, fearing that other people would follow them.”²

Abū Mas'ūd al-Anṣārī (رضي الله عنه) said:

“إِنِّي لَأَدْعُ الْأَضْحَى، وَإِنِّي لَمُوسِرٌ، مَخَافَةَ أَنْ يَرَى جِيرَانِي أَنَّهُ حَتْمٌ عَلَيَّ.”

“Indeed, although I am wealthy, I do not sacrifice for fear that my neighbors may imagine it to be obligatory upon me.”³

❷ Jābir (رضي الله عنه) reported that once, after delivering the *'īd khuṭbah*, Allāh's Messenger (ﷺ) sacrificed two rams with his own hand, saying:

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 1139).

3 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 1139).

«بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ. هَذَا عَنِّي وَعَنْ مَنْ لَمْ يُضَحِّ مِنْ أُمَّتِي.»

«*Bismillāh, wallāhu Akbar* (in the Name of Allāh; Allāh is the Greatest). This is on my behalf, and on behalf of those of my followers who did not sacrifice.»¹

This indicates that there is no need for any Muslim to sacrifice, because the Prophet (ﷺ) had already sacrificed on behalf of the whole *Ummah*.

③ Umm Salamah (رضي الله عنها) reported that the Messenger (ﷺ) said:

«إِذَا دَخَلَ الْعَشْرُ، فَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ،
فَلَا يَمَسَّ مِنْ شَعْرِهِ وَلَا مِنْ بَشَرِهِ شَيْئًا.»

«Once the ten days (of *Thul-Hijjah*) start, anyone among you who wants to sacrifice should avoid cutting any of his hair or nails (until he sacrifices).»²

This gives the impression that the sacrifice is optional, because it is conditioned by a person's desire or will.

CONCLUSION

Each of the three *hadīths* we cited above in support of the obligation of sacrifice is independently sufficient to prove this obligation. Collectively, they form a powerful evidence that is not possible to challenge.

As for the “voluntary” evidence, we provide the following comments to display its inadequacy to oppose the “compulsory” evidence:

1. The *ṣaḥābah*'s (رضي الله عنهم) understanding cannot be used to oppose

1 Recorded by Aḥmad, Abū Dāwūd and at-Tirmithī. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 1138).

2 Recorded by Muslim, and others.

authentic commands from the Prophet (ﷺ). It is possible that these noble companions did not know about the Prophet's (ﷺ) command, which led them to assume that the sacrifice is only voluntary. As for us, we are required to place our Prophet's (ﷺ) words above any other man's words, whoever that man may be.

2. Jābir's *ḥadīth* should be understood to apply only to those who did not have the ability to sacrifice. This demonstrates Allāh's (ﷻ) mercy in not wanting to deprive the financially poor people from the reward.

This is the best way to explain this *ḥadīth* without reaching a contradiction. Otherwise, it would be as though the Prophet (ﷺ) ordered the Muslims to sacrifice, and then told them not to, because he had already done it for them!

Furthermore, Islām holds every capable person responsible, and every soul carries its own burden — unlike other religions that put the burden of all people's sins upon one individual.

3. As for Umm Salamah's (رضي الله عنها) *ḥadīth*, which conditions the sacrifice by a person's intention, it cannot be used to prove that the sacrifice is not obligatory.¹ This is a speaking style in the Arabic language that has many parallels. It can be better understood by looking at another example. Allāh (ﷻ) says:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ التكوير ٢٨

«For those of you who intend to follow the Straight Path.»²

This *āyah* conditions “following the Straight Path” by a person's intention. Can we conclude from this that following the straight path is not obligatory? Similarly, if one says to some workers, “Once the sun sets, those of you who want to pray should wear clean clothes,” can this be taken as an indication that one does not consider the prayer obligatory?

Ibn Taymiyyah (رحمته الله) said:

1 See Ibn Taymiyyah's discussion of this in *al-Fatāwā* 23:162-164.

2 *At-Takwīr* 81:28.

“The sacrifice is obligatory because:

1. It is one of the major rites of Islām,
2. It is the general *nusuk* (sacrifice) in all countries (of Islām),
3. It is associated (in the Qur’ān) with the prayer,
4. It is part of Ibrāhīm’s religion that we are commanded to follow.

There are various *ḥadīths* indicating that it is obligatory. As for those who deny the obligation, they have no text to support their claim.”¹

Our conclusion, therefore, is that the sacrifice is obligatory upon every capable Muslim.

It is important to note, at this point, that it is not permissible to substitute a sacrifice with an equal value of money, food, or meat — to be given as charity to the needy. The sacrifice is only fulfilled by slaughtering an animal according to the forthcoming conditions, as an offering to Allāh (ﷻ). Giving its meat as charity is an extra act of worship that adds to the sacrifice’s rewards.

Regulations for the Sacrificing Person

SINCERITY

Allāh (ﷻ) only accepts acts of worship that are done purely for Him. Joining any partners with Him in any deed, even to a slight degree, totally invalidates that deed. Allāh (ﷻ) tells His Messenger (ﷺ):

﴿قُلْ: ”إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.“﴾ الزمر ١١

«Say (O Muḥammad), “I have surely been commanded to worship Allāh and make my religion sincere to Him.”»²

1 *Majmū’ ul-Fatāwā* 23:162-164.

2 *Soorat az-Zumar* 39:11.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«قال الله عزَّ وجلَّ: "أنا أغنى الشركاءِ عن الشركِ. فمن عملَ لي عملاً أشركَ فيه غيري، تركتهُ وشركه."»
 أو: «"فأنا منه بريءٌ، وهو للذي أشركَ."»

«Allāh (ﷻ) says, "Of all partners (that people claim with Me) I am the highest above insincerity. If a person does for Me a deed in which he joins others with Me, I reject him and his insincerity."» In another report, «"... I then disown him; and his deed would only count as being for those whom he joined with Me.»¹

Therefore, the sacrificing person must have the intention of offering his sacrifice solely and purely to Allāh (ﷻ). With this, he would look forward to Allāh's acceptance. Allāh (ﷻ) says:

«لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا، وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ. كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبُرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ. وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾»

«Their (i.e., the sacrifices') meat will not reach Allāh, nor will their blood. Rather, what reaches Him from you is *taqwā*. Thus has He (Allāh) subjugated them to you so as to glorify Allāh for having guided you; and give good tidings to the righteous.»²

In addition to sincerity, the sacrificing person should have the intention that his slaughter is a *'īd* sacrifice rather than being merely for the purpose of meat.

The intention for the sacrifice must be present in the person's heart. There is no need for him to declare it — unless he does that to teach

1 Recorded by Muslim, Ibn Mājah, and others (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 34).

2 *Al-Ḥajj* 22:37.

others what to say or supplicate, as we will see in some reports from the Prophet (ﷺ).

BUYING THE SACRIFICE WITH GOOD EARNINGS

Any offering, given with the hope of pleasing Allāh (ﷻ), should come from *ḥalāl* earnings — otherwise, Allāh would not accept it. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا.»

«Allāh is Good, and only accepts what is good.»¹

A sacrifice would not be accepted unless it is purchased with *ḥalāl* earnings. In addition, the sacrificing person must be a legitimate owner of the sacrificed animal. A stolen animal or an animal owned by another person would not be acceptable as a sacrifice.

REFRAINING FROM CUTTING THE HAIR AND NAILS

The sacrificing person (normally, the head of the household) should avoid cutting his hair or nails from the first of *Thul-Hijjah* until he sacrifices. Umm Salamah (رضي الله عنها) reported that the Messenger (ﷺ) said:

«مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ، فَإِذَا أَهْلَ هِلَالِ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَرِهِ شَيْءٌ - حَتَّى يُضْحِيَ.»

«Once the crescent of *Thul Hijjah* is sighted, anyone who plans to sacrifice should avoid cutting any of his hair or nails until he sacrifices.»²

In another report from Umm Salamah (رضي الله عنها), the Prophet (ﷺ) said:

«إِذَا دَخَلَ الْعَشْرُ وَعِنْدَهُ أُضْحِيَّةٌ يُرِيدُ أَنْ يُضْحِيَ بِهَا،

1 Recorded by Muslim and at-Tirmithī.

2 Recorded by Muslim and Abū Dāwūd (see *Irwā'ul-Ghalīl* no. 1163).

فلا يأخذَنَّ شَعْرًا، ولا يُقْلَمَنَّ ظِفْرًا.»

«When the ten days (of *Thul-Hijjah*) start, if a person has a sacrifice that he intends to slaughter, he should avoid cutting any hair or clipping any nails (until he sacrifices).»¹

The following are a few important remarks concerning this issue:

1. This prohibition includes deliberate cutting, pulling, or burning of the hair of the head, face, or any body-part; it also includes deliberate cutting or clipping of the finger and toe nails.
2. The prohibition does not apply to involuntary removal of hair or nails, such as the hair that falls during normal washing, scratching, or combing. Also, it does not apply to hair or nails that are removed because they cause pain or discomfort, such as a chipped part of a nail.
3. The prohibition applies merely to the sacrificing person, and not to his household members, or to anyone that he may appoint to slaughter on his behalf.
4. Violating this prohibition by the sacrificing person constitutes a sin. However, it does not nullify the sacrifice, because there is no text making this prohibition a condition for the sacrifice.
5. The 'ulamā' have different views as to what is the wisdom behind this prohibition. According to Ibn ul-Qayyim (رحمته الله), the sacrificing person would allow his hair and nails to grow so as to be removed at the time of performing the sacrifice, which would add to the completeness of the sacrifice before Allāh (رحمته الله).²
6. If a person is performing *hajj*, he would still need to sacrifice for

1 Recorded by Muslim, and others.

2 Reported from Ibn ul-Qayyim (رحمته الله) by Ibn 'Uthaymīn (رحمته الله) in *Risālatun fī Ahkām il-Uḍḥiyati wath-Thakāh*, pp. 77-78.

his household members who are not performing *hajj* with him. In this case, however, the prohibition of cutting the hair would be lifted off him, because he is required to cut or shave his hair at the end of his *'umrah* and on the morning of the *'id* day. A question similar to this was posed to the Permanent Committee for Providing *Fatwās*, headed, at that time, by Shaykh 'Abd ul-'Azīz Bin Bāz (رحمته الله). The answer was:

“A person who is performing *hajj* or *'umrah* and wants to sacrifice is required to shave or cut his hair, even before sacrificing, because shaving and cutting are obligatory in *hajj*, and they are unrelated to the *udhiyah*.”¹

Time and Place for Offering the Sacrifice

TIME FOR THE SACRIFICE

Starting time: The time of slaughtering the sacrifice starts after the *'id* prayer. Animals slaughtered before that are not acceptable as *udhiyahs*. Anas reported that the Messenger (ﷺ) said:

«مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلَيْسَ مِنَ النَّسُكِ فِي شَيْءٍ،
وَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ.»

«Anyone who has slaughtered prior to the *'id* prayer, that would not count as a sacrifice at all, but only as meat that he offered to his family.»²

Al-Barā' Bin 'Āzib (رحمته الله) reported that once on the morning of *'id ul-Adhā*, Allāh's Messenger (ﷺ) led the prayer and then gave a *khuṭbah* in which he said:

1 Al-Ajwibat ud-Daqīqah p. 41.

2 Recorded by al-Bukhārī, Muslim, and others.

«مَنْ صَلَّى صَلَاتِنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ.
وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَتِلْكَ شَاةٌ لَحْمٍ قُدِّمٌ.»

«Whoever, after having prayed with us, will slaughter his sacrifice the way we do, his sacrifice would be correct. But whoever slaughtered before the prayer, that would count as a goat that he slaughtered early for the mere sake of meat.»

Al-Barā' continued that his maternal uncle, Abū Baradah Bin Nayār, then stood and said, "O Allāh's Messenger, by Allāh, I slaughtered before I came out to the prayer. Knowing that this day is a day of eating and drinking, I rushed to eat and feed my family and neighbors." Allāh's Messenger (ﷺ) said, «تِلْكَ شَاةٌ لَحْمٍ.» «That was merely a meat-goat.» Abū Baradah then asked, "I surely have a young female goat that I consider better than two lambs. Would it be acceptable from me (as a sacrifice)?" The Messenger (ﷺ) answered:

«نَعَمْ، وَلَنْ تُجْزِيَ عَن أَحَدٍ بَعْدَكَ.»

«Yes, but this will not be acceptable from anyone besides you.»¹

Ending time: The time for offering the sacrifice extends through the days of *Tashrīq* until the sunset of the third day after *Īd ul-Adhā*.

A report by Ibn 'Umar (رضي الله عنه) limits this to only two of the three *tashrīq* days:

«الأضحى يومان بعد يوم الأضحى.»

«The sacrifice is for two days after *Īd ul-Adhā*.»²

However, there are reports by other companions that include the third day as well. For example, Jubayr Bin Mut'im (رضي الله عنه) reported that the Messenger (ﷺ) said:

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by Mālik. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 1418).

«كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ.»

«All the days of *tashrīq* are for sacrifice.»¹

PLACE TO SACRIFICE

For those performing *hajj*, they are required to slaughter their *hajj* offerings within the borders of Makkah and Minā. Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«قد نَحَرْتُ هَاهُنَا، وَمَنِ كَلَّهَا مَنَحَرٌّ، وَكُلُّ فِجَاجِ
مَكَّةَ طَرِيقٌ وَمَنَحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ.»

«I have slaughtered here, but all of Minā is a place for slaughtering; and all the mountain passes of Makkah are (permissible) pathways and places for slaughtering. So slaughter wherever you reside.»²

As for the *ʿīd* sacrifice, there are no texts recommending specific places for slaughtering it. The Prophet (ﷺ) slaughtered at the *muṣallā* (grounds where the *īd* prayer was performed). Ibn ʿUmar (رضي الله عنه) reported:

«كَانَ النَّبِيُّ يُذَبِّحُ وَيَنْحَرُ بِالْمُصَلَّى.»

“The Prophet (ﷺ) slaughtered (cattle animals) and cut the throats (of camels) at the *muṣallā*.”³

By itself, the Prophet’s (ﷺ) practice in this matter is not sufficient to recommend slaughtering at the *muṣallā* grounds. The reason is that, in a similar issue, he encouraged people to slaughter their *hajj* sacrifices anywhere around Makkah rather than the exact location where he did. Furthermore, the current sanitary conditions and legal

1 Recorded by Aḥmad, Ibn Ḥibbān, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2476).

2 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1666, 1692, 1693).

3 Recorded by al-Bukhārī.

requirements make it usually impossible to slaughter except in slaughterhouses or farms.

Sacrificial Animals

THE PROPHET'S SACRIFICES

There are various reports indicating that Allāh's Messenger (ﷺ) sacrificed camels and cattle. For example, Anas (رضي الله عنه) reported:

”نَحَرَ النَّبِيُّ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَضَحَّى
بِالْمَدِينَةِ بِكَبْشَيْنِ أَفْرَيْنِ أَمْلَحَيْنِ.“

“(During *hajj*), the Prophet (ﷺ) cut the throats of seven camels while they were standing; and he sacrificed in al-Madīnah two large-horned rams, their white color mixed with some blackness.”¹

And ‘Ā’ishah (رضي الله عنها) reported:

”ذَبَحَ النَّبِيُّ عَنْ نِسَائِهِ الْبَقَرَ (فِي الْحَجِّ)، فَأَكَلْنَ مِنْ لُحُومِهَا.“

“The Prophet (ﷺ) slaughtered cows for his wives (during *hajj*), and they ate from that meat.”²

ONE GOAT OR SHEEP FOR THE HOUSEHOLD

A person should sacrifice a minimum of one goat or sheep for himself and his household. Abū Ayyūb al-Anṣārī (رضي الله عنه) said:

”كَانَ الرَّجُلُ فِي عَهْدِ النَّبِيِّ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ،
فِيَأْكُلُونَ وَيُطْعَمُونَ. حَتَّى تَبَاهَى النَّاسُ فِصَارَ كَمَا تَرَى.“

1 Recorded by al-Bukhārī, Abū Dāwūd, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

“During the Prophet’s (ﷺ) time, one man would sacrifice a goat (or sheep) for himself and his household, and they would eat from it and feed others. Later on, people started showing off (with their sacrifices) as you see now.”¹

It should be noted that it is not recommended to sacrifice on behalf of a deceased person — unless he bequeathed in his will some money for this specific purpose. Shaykh Ibn Uthaymīn (رحمته الله) said:

“It is not recommended to designate a full sacrifice for a deceased person because, as far as I know, this has not been reported from the Prophet (ﷺ) or from his companions (رضي الله عنهم). However, there is no harm if a person who sacrifices for himself and his household includes a deceased person in his intention (for that sacrifice).”²

SHARING LARGER ANIMALS

Seven households can share in a cow or a camel. Jābir, Ibn ‘Abbās, and Ibn Mas‘ūd (رضي الله عنهم) reported that Allāh’s Messenger (ﷺ) said:

«الْبَقْرَةُ عَنْ سَبْعَةٍ، وَالْجَزُورُ عَنْ سَبْعَةٍ.»

«One cow may be shared (as a sacrifice) by seven people, and one camel may be shared by seven.»³

On one occasion, however, the Prophet (ﷺ) permitted ten people to share in one camel. Ibn ‘Abbās (رضي الله عنه) reported:

«كُنَّا مَعَ رَسُولِ اللَّهِ فِي سَفَرٍ، فَحَضَرَ الْأَضْحَى، فَأَشْتَرَكْنَا فِي الْبَقْرَةِ سَبْعَةً، وَفِي الْعَيْرِ عَشْرَةً.»

1 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 1142).

2 *As’ilatun wa-Ajwibatun fī Ṣalāt il-‘Īdayn* p. 32.

3 Recorded by Muslim, an-Nasā’ī, and others.

“*Īd ul-Aḏḩā* came upon us once while we were traveling with Allāh’s Messenger (ﷺ). So we sacrificed, seven people sharing one cow, and ten people sharing one camel.”¹

HEALTHY AND GOOD LOOKING ANIMALS

The sacrifice, being an offering to Allāh (ﷻ), should be the best animal that one can find and afford. The Prophet (ﷺ) used to choose for his sacrifice good looking animals that had no defects.

The best kind of animal to sacrifice for *īd* should be similar to what the Prophet (ﷺ) sacrificed: a white, horned ram, with blackness around its eyes and over its legs. Abū Saīd al-Khudrī (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ يُضَحِّي بِكَبْشٍ أَقْرَنَ فَحِيلٍ، يَنْظُرُ فِي سَوَادٍ، وَيَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ.“

“Allāh’s Messenger (ﷺ) used to sacrifice a noble-looking horned ram that looked through blackness (around its eyes), ate through blackness (around its mouth), and walked in blackness (over its legs).”²

UNACCEPTABLE DEFECTS

The sacrifice should not have an obvious defect that would classify it as sick or ugly. Al-Barā’ Bin ’Āzib (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) once said in a speech:

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي.»

◀Four animals are not allowed for sacrifice: that

1 Recorded by an-Nasā’ī, at-Tirmithī, and Ibn Mājah. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 1414).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 1411 and *Ṣaḩīḩu Abī Dāwūd* no. 2492).

which has obviously lost an eye, that which has an obvious sickness, that which has an obvious limp, and that which is too thin because of lack of marrow in its bones.>

Al-Barā' told the Prophet (ﷺ), “فإني أكره أن يكون في السن نقص.” “Indeed, I also dislike an animal that has missing teeth.” The Prophet (ﷺ) then gave him a very important instruction:

« ما كرهت فدعه، ولا تحرمه على أحدٍ . »

“Whatever you dislike, leave it, but do not prohibit it for anyone.”¹

‘Alī (رضي الله عنه) reported:

”أمرنا رسول الله أن نستشرف العين والأذن، وأن لا نُضحي بمقابلة، ولا مُدابرة، ولا شرقاء، ولا خرقاء.“

“Allāh’s Messenger (ﷺ) commanded us to examine the eye and ear, and to avoid sacrificing an animal whose ear is cut from the front or back, slit in the middle, or has a hole in the center.”²

‘Alī (رضي الله عنه) also reported:

”نهى رسول الله أن يُضحى بعضباء الأذن.“

“Allāh’s Messenger (ﷺ) prohibited sacrificing an animal that has lost more than half of its ear.”³

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- 1 Recorded by Abū Dāwūd, an-Nasāī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 1148, *Ṣaḥīḥu Abī Dāwūd* no. 2497, and *Ṣaḥīḥ ul-Jāmi’* no. 886).
 - 2 Recorded by Aḥmad, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*al-Mishkāṭ* no. 1408).
 - 3 Recorded by Abū Dāwūd, an-Nasāī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 1149).

The ‘*ulamā*’ add to the defects listed in the above *ḥadīths* other defects that are comparable to them or worse, such as loss of both eyes, loss of tail, etc.

CASTRATED ANIMALS

It is permissible to sacrifice a castrated animal. Jābir and Abū Rāfi‘ (رضي الله عنه) reported:

”ضَحَّى رَسُولُ اللَّهِ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَيْنِ مَوْجُوعَيْنِ.”

“Allāh’s Messenger (ﷺ) sacrificed two large-horned, castrated rams, their white color mixed with some blackness.”¹

AGE OF THE SACRIFICE

The Prophet (ﷺ) ordered his companions to sacrifice full-grown (*thaniyy*) animals. But he later permitted sacrificing younger (*jathā*) sheep. Jābir (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« لَا تَذَبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ، فَتَذَبَحُوا جَذَاعَةً مِنَ الضَّأْنِ. »

«Do not sacrifice but a mature animal. But if it is difficult for you to do so, you may sacrifice a young sheep.»²

Only on a few limited occasions did the Prophet (ﷺ) permit sacrificing young goats. In al-Barā’s *ḥadīth* that we cited earlier, the Prophet (ﷺ) said to Abū Baradah:

1 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 1406, and *Irwā’ul-Ghalīl* no. 1147).

2 Recorded by Muslim, Abū Dāwūd, and others. This is verified by al-Albānī to be weak because of one of its narrators, Abū az-Zubayr (*Irwā’ul-Ghalīl* no. 1145 and *al-Mishkāt* no. 1400). However, its meaning is approved by the majority of the ‘*ulamā*’ of Islām, and is supported by implicit narrations that are cited below.

«نَعَمْ، وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ..»

«Yes (you may sacrifice your young goat), but this will not be acceptable from anyone besides you.»¹

Similarly, ‘Uqbah Bin ‘Āmir (رضي الله عنه) narrated that once Allāh’s Messenger (ﷺ) gave him some sheep and goats to divide among his people for ‘īd sacrifices. After he did, ‘Uqbah was left with a young goat. He complained about this to the Messenger (ﷺ), fearing that it may not be acceptable. The Messenger (ﷺ) told him:

«ضَحَّ بِهِ أَنْتَ، وَلَا أَرْخُصُّه لِأَحَدٍ فِيهَا بَعْدُ.»

«Sacrifice it, but I do not allow this to anyone besides you.»²

And Zayd Bin Khālid al-Juhanī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) gave out animals for his companions to sacrifice, and Zayd only received a young (*jathā*) goat. He went back to the Messenger (ﷺ) complaining about this, to which the Messenger (ﷺ) told him, «ضَحَّ بِهِ.» **«Sacrifice it.»³**

However, it appears that the Prophet (ﷺ) made it generally permissible to sacrifice young sheep. Mujāshī‘ Bin Mas‘ūd al-Muzaynī (رضي الله عنه) narrated that ‘Īd ul-Adḥā once came upon him while he was traveling with Allāh’s Messenger (ﷺ). The *ṣaḥābah* rushed to find older sheep, substituting two or three young ones for a mature one. Seeing this, the Prophet (ﷺ) said:

«إِنَّ الْجَذَعَ مِنَ الضَّأْنِ يُوْفِي مِمَّا يُوْفِي مِنْهُ الشَّنْبِيُّ مِنَ الْمَعْزِ.»

«Indeed, a young sheep is as acceptable as a full-grown goat.»⁴

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2493).

4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-

A *jatha'* is an animal whose milk teeth have all been replaced by the permanent teeth. For camels, this happens at the beginning of their fifth year, for cows at about the beginning of their third year, for goats at about the beginning of their second year, and for sheep between six months and one year.

A *thaniyy* is an animal that is old enough to permanently lose its front teeth. For camels, this is approximately after completing five years; for cows and goats, it is approximately after completing two years.

The following table shows the approximate *jatha'* and *thaniyy* ages of sacrificial animals:

APPROXIMATE COMPLETED AGE OF *JATHA'* AND *THANIYY* ANIMALS

Age Group	Sheep	Goats	Cows	Camels
<i>Jatha'</i>	6 months	1 year	2 years	4 years
<i>Thaniyy</i>	1 year	1.5 years	2.5 years	5 years

The shaded area in this table indicates the animals that are permissible to sacrifice.

COLOR OF THE SACRIFICE

We have seen that the Prophet (ﷺ) liked to sacrifice white rams, with some blackness on the face and limbs. As for goats, a dusty white one is preferable over a black one. Abū Hurayrah (رضي الله عنه) reported that the Messenger (ﷺ) said:

« دَمُ عَفْرَاءٍ أَحَبُّ إِلَى اللَّهِ مِنْ دَمِ سَوْدَاوَيْنِ. »

⟨The blood of a dust-colored goat is more beloved by Allāh than that of two black ones.⟩¹

Albānī (*Irwā' ul-Ghalīl* no. 1146 and *Ṣaḥīḥ ul-Jāmi'* no. 1595, 1596).

1 Recorded by Aḥmad, al-Ḥākim, and Ibn 'Asākir. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1861 and *Ṣaḥīḥ ul-Jāmi'* no. 3391).

THE BEST ANIMAL TO SACRIFICE

The best animal to sacrifice as an individual share on 'īd is a horned ram, because this is what the Prophet (ﷺ) sacrificed. However, if a person has the ability to sacrifice more than the minimum requirement, the merit of his sacrifice increases with its monetary value.

For example, if a person sacrifices a full cow for himself, this would be better than sacrificing a ram. We deduce this from Abū Hurayrah's *ḥadīth* that the Prophet (ﷺ) said:

«من أَعْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى، فَكَأَنَّمَا قَرَّبَ بَدَنَةً؛ وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقْرَةً؛ وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ؛ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً؛ وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً. فَإِذَا خَرَجَ الْإِمَامُ، حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ.»

«When a person takes a thorough *ghusl* (bath) on *Jumu'ah*, then goes (to the *masjid*) on the first hour, it is as though he offered (to Allāh) a camel. If he goes on the second hour, it is as though he offered a cow. If he goes on the third hour, it is as though he offered a horned ram. If he goes on the fourth hour, it is as though he offered a hen. And if he goes on the fifth hour, it is as though he offered an egg. (After that,) when the *imām* comes out (to deliver the *khutbah*), the angels come inside (the *masjid*) to listen to the *thikr*.»¹

1 Recorded by al-Bukhārī, Muslim, and others.

Manner of Conducting the Sacrifice

SINCERITY TO ALLĀH AND CORRECT INTENTION

We have seen earlier that the *uḍḥiyah* in particular, and all slaughtering in general, must be offered purely and sincerely to Allāh (ﷻ). Slaughtering to other than Allāh is a major sin and an act of *shirk* that makes the committer liable to Allāh's wrath and curse. 'Alī (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لغيرِ اللَّهِ.»

«Allāh curses anyone who offers a slaughter to other than Allāh.»¹

USING A SHARP KNIFE

Slaughtering the animals should be done quickly and skillfully, using a sharp knife. Shaddād Bin Aws (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلِيُرِحَ ذَبِيحَتَهُ.»

«Allāh requires that all deeds be well-performed. So when you kill, kill in a good manner, and when you slaughter, slaughter in a good manner. And let the one of you (who performs the slaughter) sharpen his blade so as to make it easy for his kill.»²

'Ā'ishah (ﷺ) reported that once Allāh's Messenger (ﷺ) sacrificed (for 'īd) a large-horned ram with black legs, chest, belly, and eyes. When he was ready to slaughter it he said to her, «يا عائشة! هَلْمِي الْمُدْيَةَ.» «O 'Ā'ishah, bring the knife.» Then he said, «اشْحَذِيهَا بِحَجَرٍ.» «Sharpen it on a stone.» Then he took the knife, laid down the ram, and

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Muslim, Abū Dāwūd, and others.

slaughtered it while saying:

«بِسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنِّي مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ.»

«With Allāh's Name (I slaughter). O Allāh, accept from Muḥammad and Muḥammad's family, and from Muḥammad's *Ummah*.»¹

Furthermore, a Muslim may not act like wild beasts or barbarians who kill their animals with their teeth and nails. For the same reason, the knife used for slaughtering may not be made from animals' tusks or claws. Rāfi' Bin Khadīj (رضي الله عنه) reported that he said to the Prophet (ﷺ), "O Allāh's Messenger, we will face the enemies tomorrow, but we do not have knives (to slaughter any injured animals)."² The Prophet (ﷺ) replied:

«ما أنهر الدمَ وذُكِرَ اسمُ اللهِ عليه فكلوه، ليس السنُّ والظفرُ.»

«If the animal's blood is poured out (using any sharp tool), and if Allāh's Name is pronounced on it, then you may eat from it. But do not use teeth or nails (to kill it).»³

We indicated above that using the teeth and nails is the way of animals. In Islām there are many instructions prohibiting us from resembling animals.

In addition, knives made from teeth, bones, or nails cannot be sharp enough, and would cause pain and torture to the animal, which contradicts the requirement of showing mercy to it, as is further explained below.

MERCY TOWARD THE ANIMAL

Out of Allāh's (ﷻ) great and boundless favors on us, He subjugated

1 Recorded by Muslim, Abū Dāwūd, and others.

2 If a camel or horse was injured during the battle, they had to slaughter it quickly before it died, so as to be able to use its meat later.

3 Recorded by al-Bukhārī, Muslim, and others.

some animals for our sustenance. This does not give us permission to torture these animals to any degree beyond the minimum needed for killing them. Thus, the animals should be slaughtered with a sense of mercy and compassion. This includes hiding the knife from the animal's sight until the last minute, and avoiding killing the animals within each others' sight.

Qurrah Bin Iyās al-Muzanī (رضي الله عنه) reported that a man told Allāh's Messenger (ﷺ), "O Allāh's Messenger! Indeed, even when I slaughter a goat, I show mercy to it." The Prophet (ﷺ) said:

« والشاةُ إن رَحِمْتَهَا رَحِمَكَ اللهُ. »

**«Even for a sheep (or goat), if you show it mercy
Allāh will show mercy to you.»¹**

Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) once observed a man about to slaughter a goat. He laid it down, placed his foot on its flank, and sharpened his blade while it watched with alarm. The Prophet (ﷺ) said to him:

«أتريد أن تميتها موتاتٍ؟ هلاَّ حددتَ شفرتك قبل أن تضحجها؟»

**«Do you want to give it multiple deaths? Shouldn't
you have sharpened your blade before laying it
down?»²**

Ibn 'Umar (رضي الله عنه) reported:

«أمرَ النبيُّ بحدِّ الشِّفارِ، وأنْ تُوارى عن البهائمِ، وقالَ:
«إذا ذَبَحَ أَحَدُكُمْ فَلْيُجْهَزْ.»»

“The Prophet (ﷺ) commanded that the blade should be sharpened, and should be hidden from the animal (to be

1 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 26).

2 Recorded by al-Ḥākim, aṭ-Ṭabarānī, and al-Bayhaqī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 24).

slaughtered). He also said, **«When you slaughter, do it quickly and well.»**¹

LAYING CATTLE ANIMALS DOWN

It is recommended to lay the animal down before slaughtering it (except for camels). This is what the Prophet (ﷺ) did when he slaughtered the black-legged ram in 'Ā'ishah's (رضي الله عنها) earlier *ḥadīth*. Similarly, Anas (رضي الله عنه) reported:

”ضَحَى رَسُولُ اللَّهِ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَّرَ. رَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا وَيَقُولُ: «بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ.»“

“Allāh’s Messenger sacrificed (for *ʿīd*) two wide-eyed and large-horned rams. He slaughtered them with his hand while pronouncing Allāh’s name and declaring His greatness. I saw him place his foot on their flanks while saying, **«Bismi ’llāhi wallāhu akbar — with Allāh’s name; Allāh is the Greatest.»**²

From this *ḥadīth*, we also see that it is recommended for the person conducting the slaughter to place his foot on the animal’s side near the neck. This would facilitate the slaughtering process.

Furthermore, it was the practice of the *salaf* to lay the animal down on its left side, so that the person slaughtering it would be able to cut its throat with his right hand while holding its head with the left.

Commenting on these *ḥadīths*, Imām an-Nawawī (رحمته الله) said:

“This shows that sheep should not be slaughtered while standing or sitting, but while lying down. This is more merciful, and is supported by a number of *ḥadīths*. Furthermore, the (common) practice of Muslims agrees well with the *‘ulamā’*’s opinion that the animal should be laid on its left side, because it is easier for the

1 Recorded by Aḥmad, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3130 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1091).

2 Recorded by al-Bukhārī, Muslim, and others.

slaughterer to hold the knife with his right hand and the animal's head with his left hand.”¹

It was also the practice of the *salaf* to turn the animal so as to face the direction of *Qiblah* while being slaughtered.

KEEPING CAMELS STANDING

A camel is slaughtered by cutting its throat while it is standing, with one of its forelegs tied. Anas's (رضي الله عنه) reported:

“نَحَرَ النَّبِيُّ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا.”

“(During *hajj*,) the Prophet (ﷺ) cut with his hand the throats of seven camels while they were standing.”²

Ziyād Bin Jubayr (رضي الله عنه) reported that he saw Ibn ‘Umar (رضي الله عنه) come upon a man who was about to cut his camel's throat while it was sitting, so he told him:

“إِبْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ (ﷺ).”

“Make it stand up while it is tied. This is Muhammad's (ﷺ) way.”³

Ziyād Bin Jubayr (رضي الله عنه) also reported:

“رَأَيْتُ ابْنَ عُمَرَ نَحَرَ بَدَنَتَهُ وَهِيَ قَائِمَةٌ مَعْقُولَةٌ، إِحْدَى يَدَيْهَا صَافِنَةٌ.”

“I saw Ibn ‘Umar cut his camel's throat while it was standing and tied, and with one of its forelegs folded and tied up.”⁴

1 *Sharḥu Muslim* 13:130.

2 Recorded by al-Bukhārī, Abū Dāwūd, and others.

3 Recorded by al-Bukhārī, Muslim, and others (*Irwā'ul-Ghalīl* no. 1150).

4 Recorded by al-Bayhaqī and Sa'īd Bin Manṣūr. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 1150).

And ‘Abd ur-Rahmān Bin Sābiṭ (رضي الله عنه) reported:

”كَانَ أَصْحَابُ النَّبِيِّ يَنْحَرُونَ الْبَدَنَةَ مَعْقُولَةً الْيُسْرَى،
قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا.“

“The Prophet’s (ﷺ) companions used to cut a camel’s throat with its left foreleg tied, standing on its three other legs.”¹

CUTTING THE THROAT

In Rāfi‘ Bin Khadīj’s (رضي الله عنه) earlier report, the Prophet (ﷺ) said:

«ما أنهر الدم وذُكِرَ اسمُ الله عليه فكلوه.»

«If the animal’s blood is poured out, and if Allāh’s Name is pronounced on it, then you may eat from it.»²

Thus, one of the requirements of correct slaughtering is that the blood should pour out. This is done by cutting the throat. Ibn ‘Abbās (رضي الله عنه) said:

”الذكاة في الحلق واللبة.“

“(Correct) slaughtering is applied to the throat and windpipe.”³

The acceptable practice among the Muslims is to cut the food-passage (larynx), the windpipe, and the two jugular veins. An-Nawawī (رضي الله عنه) reported from Ibn ul-Munthir (رضي الله عنه):

“There is a consensus among the ‘ulamā’ that correct

1 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 1150).

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Ibn Ḥibbān and others from Ibn ‘Abbās and other companions (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 2542).

slaughtering is accomplished by cutting the windpipe, the larynx, and the two jugular veins, so that the blood pours out. However, the *'ulamā'* differ in regard to cases where the four passages are not all cut.”¹

PRONOUNCING ALLĀH'S NAME

It is required to pronounce Allāh's name over an animal while slaughtering it. Again, in Rāfi's (ﷺ) earlier report, the Prophet (ﷺ) said:

«ما أنهر الدمَ وذُكِرَ اسْمُ اللَّهِ عليه فكلوه.»

«If the animal's blood is poured out, and if Allāh's Name is pronounced on it, then you may eat from it.»²

Pronouncing Allāh's name demonstrates that the animal is dedicated to Allāh and not to any false god. Allāh (ﷻ) says:

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِبَيَاتِهِ مُؤْمِنِينَ﴾ الأنعام ١١٨

«So eat of that (meat) upon which Allāh's Name has been pronounced (at the time of slaughter), if you have faith in His Signs.»³

And He (ﷻ) says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ لَفِسْقٌ﴾ الأنعام ١٢١

«And do not eat of that (meat) upon which Allāh's Name was not pronounced — that would indeed be a grave disobedience.»⁴

These *āyāt*, as well as Rāfi's *ḥadīth*, clearly require pronouncing

1 *Sharḥu Muslim* 13:133.

2 Recorded by al-Bukhārī, Muslim, and others.

3 *Al-An'ām* 6:118.

4 *Al-An'ām* 6:121.

Allāh's Name upon the meat at the time of slaughter.

In the first of the above two *āyāt* (6:118), Allāh (ﷻ) permits the believers to eat from animals that were purely dedicated to Him during slaughtering. In the second *āyah* (6:121), Allāh (ﷻ) prohibits eating from animals that were not purely dedicated to Him (but to other false gods), and considers eating their meat grave disobedience. This is further clarified in the following two *āyāt*:

﴿قُلْ لَا أجدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ، إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ، أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ﴾ الأنعام ١٤٥

«Say (O Muḥammad), “I do not find among what was revealed to me anything forbidden for those who wish to eat, unless it be a dead animal, or spilled blood, or the flesh of swine — for indeed, these are impure. Also (forbidden) is a (slaughter of) disobedience dedicated to other than Allāh.”»¹

And:

﴿حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ، وَمَا أُهْلًا لِغَيْرِ اللَّهِ بِهِ، وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ، وَمَا أَكَلَ السَّبُعُ، إِلَّا مَا ذَكَّيْتُمْ، وَمَا ذُبِحَ عَلَى النُّصُبِ، وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ. ذَلِكَ فِسْقٌ﴾ المائدة ٣

«Prohibited for you are dead animals, blood, swine flesh, what has been dedicated to other than Allāh, and what has been killed by strangling or by a violent blow or by head-long fall or by gorging, and that from which a wild animal ate — except what you are able to slaughter (before its death), and that

1 Al-An'ām 6:145.

which is sacrificed on stone alters, and (also prohibited is) that you seek decision through divining arrows. (All of) this is grave disobedience.»¹

Thus, if Allāh's name is not pronounced at the time of slaughtering because of ignorance or forgetfulness, this does not make the animal prohibited — unless it is dedicated to other than Allāh.

There are numerous reports of the Prophet (ﷺ) pronouncing Allāh's name while slaughtering. Similar to the above narrations from 'Ā'ishah and Anas (رضي الله عنه), Jābir and Abū Rāfi' (رضي الله عنه) reported that Allāh's Messenger (ﷺ) sacrificed two large, horned, castrated rams, whose color was white with some blackness. He laid the first down and said (while slaughtering it):

«بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ. اللَّهُمَّ عَنْ مُحَمَّدٍ وَأُمَّتِهِ،
وَمَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ، وَشَهِدَ لِي بِالْبَلَاغِ.»

«*Bismillāh, wallāhu Akbar* (with Allāh's name; Allāh is the Greatest). O Allāh, this is on behalf of Muḥammad, his followers, and whomever testifies to Your Oneness and testifies that I have delivered (Your Message).»

He then slaughtered the other ram while saying:

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.»

«*This is on behalf of Muḥammad and Muḥammad's family.*»

The Messenger (ﷺ) then gave away the meat of those two rams to the needy, keeping some for himself and his family.²

Jābir (رضي الله عنه) also reported that Allāh's Messenger (ﷺ) sacrificed two

1 *Al-Mā'idah* 5:3.

2 Recorded by Aḥmad, aṭ-Ṭahāwī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 1138, 1147).

rams on 'īd. When he laid them down facing the *Qiblah*, and just before slaughtering them, he said:

«إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ، مِنْكَ وَلَكَ، عَن مُحَمَّدٍ وَأُمَّتِهِ. بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ.»

‘Innī wajjahtu wajhiya lillathī faṭar as-samāwāti wal-arda ḥanīfan, wamā ana min al-mushrikīn. Inna ṣalātī, wa-nusukī, wa-mahyāya, wa-mamātī lillāhi Rabb il-‘ālamīn. Lā sharīka lahū, wa-biḥalika umirtu, wa-ana min al-muslimīn. Allāhumma minka wa-lak. Bismillāhi, wallāhu akbar —

Indeed, I turn my face toward the One who created the heavens and the earth, inclined to truth and not of those who join partners (with Him). Indeed, my prayer, sacrificing, living, and dying, are for the Lord of all communities — there is no partner to Him. Thus I have been commanded, and I am of the Muslims. O Allāh’ this is from You and to You, (I offer it) on behalf of Muḥammad and his *Ummah*. With Allāh’s name (I slaughter); and Allāh is the Greatest.¹

Distributing the Meat

INTRODUCTION

Out of Allāh’s great mercy toward the Muslim *Ummah*, He allows us to benefit from the sacrifices that we offer to HIM. Instead of burning the meat or letting it go to waste, we are urged to eat from it, feed

1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*al-Mishkāt* no. 1406 and *Irwā’ul-Ghalīl* no. 1138).

others, and give to the needy. Allāh (ﷻ) says:

﴿لِيَشْهَدُوا مَنَفَعَ لَهُمْ، وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ
مِّنْ بَهِيمَةِ الْأَنْعَامِ، فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾ الحج ٢٨

«(During *hajj*, the pilgrims) witness benefits for themselves, and mention Allāh's name on specific days over what He has provided for them of sacrificial animals. So eat of them and feed the unfortunate poor people.»¹

And He (ﷻ) says:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ، لَكُمْ فِيهَا حَيْرٌ. فَأَذْكُرُوا اسْمَ
اللَّهِ عَلَيْهَا صَوَافٍ. فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ
وَالْمُعْتَرَّ. كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ الحج ٣٦

«As for the sacrificial animals, We have designated them for you as part of Allāh's rites, and they entail much good for you. Pronounce Allāh's name over them as they line up (for sacrifice); and when they are (lifeless) on their sides, eat from them and feed those who show contentment and those in extreme poverty. Thus have We subjugated them to you that you may be grateful.»²

Therefore, in addition to the reward for the sacrifice itself, we may attain additional rewards by eating from it and feeding our family, sharing with our friends and relatives, and giving some of it as charity.

The Permanent Committee for Providing *Fatwās*, when it was headed by Shaykh 'Abd ul-'Azīz Bin Bāz (ﷻ), stated:

“The sacrificing person should eat from his sacrifice,

1 Al-*Hajj* 22:28.

2 Al-*Hajj* 22:36.

give from it to the poor to satisfy their need during that day (of 'īd), give to relatives to strengthen the kinship ties, give to neighbors to show them kindness, and give to friends to affirm and strengthen brotherhood. Giving those people on the first day of 'īd is better than delaying it to the second or later days, because this would help them financially (if they are poor) and bring happiness to them during the 'īd.”¹

EATING FROM IT

We see from the above *āyāt* of *Surat ul-Ḥajj* that it is recommended for a person to eat from his sacrifice. Similar to this meaning, Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لِيَأْكُلَ كُلُّ رَجُلٍ مِنْ أَضْحِيَّتِهِ.»

«Let every man eat from his sacrifice.»²

The *salaf* from the *ṣaḥābah* and those who followed them have often given away their sacrifices without eating any portion of them. They understood that the command to eat from the sacrificial meat is a RECOMMENDATION rather than an OBLIGATION. Al-Qurṭubī (رضي الله عنه) said:

“According to the majority (of the *'ulamā'*), this command means that it is recommended for a person to eat from his *hady* and *udḥiyah*, and it is permissible to give it all (as charity), or to eat it all. Only a small group deviated from this, making it obligatory to eat (a portion) and give (a portion) as charity.”³

The Prophet (ﷺ) was keen to eat from his sacrifice, as Buraydah Bin al-Ḥaṣīb (رضي الله عنه) reported:

1 *Al-Ajwibat ud-Daqīqah* pp. 87-88.

2 Recorded by aṭ-Ṭabarānī and Abū Nu'aym. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 5349).

3 *Al-Jāmi'u li-Aḥkām il-Qur'ān* — commentary on *al-Ḥajj* 22:28.

”كان رسول الله لا يغدو يوم الفِطْرِ حتَّى يأْكُل؛ ولا يأْكُل
يوم الأضْحى حتَّى يرجع، فيأْكُل من أضْحِيَّتِهِ.“

“Allāh’s Messenger (ﷺ) would not go out (to the ‘*īd* prayer) on ‘*Īd ul-Fiṭr* until he ate; and he would not eat on ‘*Īd ul-Aḍḥā* until he returned (from the prayer) — he would then eat from his sacrifice.”¹

In Abū Rāfi’s earlier report, he said:

“The Messenger (ﷺ) then gave away the meat of the two rams to the needy, keeping some for himself and his family.”²

Thawbān (رضي الله عنه) reported:

“I accompanied Allāh’s Messenger (ﷺ) in Minā during the Farewell *Hajj*. The Messenger (ﷺ) sacrificed a goat and then told me, « يا ثوبان، أصلح لنا الشاة. » **<O Thawbān, fix this goat’s meat for us.>** So I continued feeding him from it until we reached al-Madīnah.”³

During *hajj*, the Prophet (ﷺ) sacrificed one hundred camels and ate a little bit from each. Jābir (رضي الله عنه) reported:

”أشرك النبي علياً في هديه، ثم أمر من كل بدنة بيضعة،
فجعلت في قدر، فأكلا منها وشربا من مرقها.“

“The Prophet (ﷺ) shared his *hajj* sacrifices with

1 Recorded by Aḥmad (Bayt ul-Afkār no. 23371, 23372, 223430), at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Ibn Mājah* no. 1756 and *al-Mishkāṭ* no. 1385).

2 Recorded by Aḥmad, at-Ṭaḥāwī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghathīl* no. 1138).

3 Recorded by Muslim, Abū Dāwūd, and Abū ‘Uwānah (*Ṣaḥīḥu Abī Dāwūd* no. 2505).

‘Alī (ﷺ). He commanded that a piece from each camel be brought. These pieces were cooked together in one pot, and both of them (the Prophet and ‘Alī) ate from that meat and drank from its broth.”¹

GIVING FROM IT TO THE NEEDY

It is very important to give part of the sacrificial meat to the poor and needy. We saw this in the above two *āyāt* from *Surat ul-Ḥajj*. Also, ‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«كُلُوا، وَأَطْعِمُوا، وَأَدِّخِرُوا.»

◁Eat (from your sacrifice), feed (the needy), and store (some of it).▷²

It is best for a person to eat at least a little portion of his sacrifice, and give away to the needy as much as he can spare. This was the Prophet’s (ﷺ) practice as is described, for example, in Abū Rāfi’s earlier report:

“The Messenger (ﷺ) then gave away the meat of the two rams to the needy, keeping some for himself and his family.”³

It is permissible to give from the sacrificed meat to poor non-Muslim. A question concerning this was posed to the Permanent Committee for Providing *Fatwās*, headed, at that time, by Shaykh ‘Abd ul-‘Azīz Bin Bāz (رحمته الله). The answer was:

“Yes, it is permissible to feed from the sacrificial meat a nonbeliever who is a prisoner or under a covenant with the Muslims. It is also permissible to give of this

1 Recorded by an-Nasā’ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 1157).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 1156).

3 Recorded by Aḥmad, aṭ-Ṭaḥāwī, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 1138).

meat to a nonbeliever if he is poor, a relative, or a neighbor, or to attract his heart (to Islām). The sacrifice is fulfilled by slaughtering the animal for worship and to please Allāh. As for the meat, it is better to eat a third of it, give one third to the relatives, neighbors, and friends, and give the last third as charity to the poor. It is permissible, however, to increase one of these portions or decrease it or limit it to fewer (than three) parts. There is flexibility in this regard. But no meat may be given to an enemy of Muslims, because such a person should be suppressed and weakened rather than helped and supported.”¹

KEEPING SOME OF IT

Allāh’s Messenger (ﷺ) first forbade the Muslims from keeping the sacrificial meat beyond three days. Later, however, he lifted this prohibition. Buraydah Bin al-Ḥaṣīb (رضي الله عنه) reported that the Prophet (ﷺ) said:

«كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ أَنْ تَحْبِسُوهَا
بَعْدَ ثَلَاثٍ، فَاحْبِسُوا مَا بَدَأَ لَكُمْ.»

«I had previously prohibited you from saving the sacrificial meat beyond three days. Now, you may store it for as long as you wish.»²

Jābir (رضي الله عنه) reported:

«كُنَّا لَا نَأْكُلُ مِنْ بُدْنِنَا فَوْقَ ثَلَاثٍ، فَرَخَّصَ لَنَا النَّبِيُّ
فَقَالَ: «كُلُوا، وَتَزَوَّدُوا.» فَأَكَلْنَا وَتَزَوَّدْنَا.»

“We used not to eat from our sacrificial camels (in *hajj*) beyond three days. But then the Prophet (ﷺ) permitted us (to eat past three days), saying, «Eat and take with

1 *Al-Ajwibat ud-Daqiqah* pp. 78-79.

2 Recorded by Muslim, an-Nasā’ī, and at-Tirmithī (*Irwā’ ul-Ghalīl* no. 1155).

you as provision.» So we ate (past three days), and took some with us as provision.”¹

Jābir (رضي الله عنه) also reported:

”نهى رسول الله عن أكل لحوم الضحايا بعد ثلاثة أيام،
ثم قال بعد: «كلوا، وتصدقوا، وتزودوا، وأدخروا.»“

“Allāh’s Messenger (ﷺ) prohibited eating from the sacrificial meat past three days. But he later said, **«Eat, give as charity, take as provision, and store.»**”²

The reason for the original prohibition was that many poor bedouins arrived in al-Madīnah, so the Prophet (ﷺ) wanted the other Muslims to help them by giving them of the meat instead of storing it. Salamah Bin al-Akwa’ and ‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«كلوا، وأطعموا، وأدخروا، فإن ذلك العام
كان للناس جهْدٌ، فأردت أن تُعينوا فيها.»

«You may now eat, feed, and store. Indeed, (the reason I had forbidden you from storing the meat is:) that year people faced great poverty, so I wanted you to help them in it.»³

This shows that one may eat some of the sacrifice, give some away as charity or gift, and store some. There is no specified ratios for these allocations.

PROHIBITION OF SELLING ANY PART OF THE SACRIFICE

It is not allowed for a Muslim to use any part of his sacrifice for financial profit. Abū Hurayrah (رضي الله عنه) narrated that the Messenger (ﷺ)

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 1156).

2 Recorded by Muslim, an-Nasā’ī, and others (*Irwā’ul-Ghalīl* no. 1156).

3 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ul-Ghalīl* no. 1156).

said:

«مَنْ بَاعَ جِلْدَ أُضْحِيَّتِهِ، فَلَا أُضْحِيَّةَ لَهُ.»

«He who sells the hide of his sacrifice has no (acceptable) sacrifice.»¹

Even the butcher (who cleans and cuts it) may not take any of it as his pay. ‘Alī Bin Abī Tālib (ؑ) reported:

”أمرني رسولُ الله أن أقومَ على بُدْنِهِ، وأن أتصدَّقَ بلحومِها وجلودِها وأجلَّتِها، وأن لا أُعطيَ الجازِرَ منها شيئاً، وقال: «نحنُ نعطيهِ مِن عِنْدِنَا.»“

“Allāh’s Messenger (ﷺ) ordered me to take care of his sacrificial camels, and to give away as *ṣadaqah* their meat, hide, and entrails, and not to give the butcher any of it (as pay), saying: **«We will pay him from us (seperately).»**”²

1 Recorded by Al-Ḥākim. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi* ‘no. 6118 and *Ṣaḥīḥ ul-Targhīb wat-Tarhīb* no. 1088).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 1161).

CHAPTER 10

JUMU'AH: A WEEKLY 'ĪD

Introduction

We saw earlier in this book that *Jumu'ah* (or Friday) is the Muslims' weekly 'īd — as opposed to 'Īd ul-Fiṭr and 'Īd ul-Aḏḥā, which are annual 'īds.

Since most of the earlier part of this book centered around the two annual 'īds, we reserve this chapter for *Jumu'ah*. We present its merits and discuss some of the “celebration” aspects relating to it — including the *Jumu'ah* prayer.

Our discussion of the *Jumu'ah* prayer emphasizes the rewards associated with it, warnings against missing it, and some general guidelines for attending it. We do not attempt to present a full coverage of the *fiqh* issues relating to *Jumu'ah*, because that would be lengthy and outside the scope of this book.¹

Merits of *Jumu'ah*

THE BEST DAY OF THE WEEK

Jumu'ah (or Friday) is the best day of the week. It has merits that exist in no other day. We cite three *ḥadīths* in this regard.

1. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُهْبِطَ،
وَفِيهِ تَيْبَ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ. وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ

1 We hope to publish that separately, *in-shā' Allāh*, as part of our series: “Enter into Islām Completely”.

مُسَيِّحَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ يُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ، شَقِيقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ. وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي، يَسْأَلُ اللَّهَ حَاجَةً، إِلَّا أَعْطَاهُ إِيَّاهَا، وَذَلِكَ فِي كُلِّ جُمُعَةٍ.»

«The best day (of the week) upon which the sun rises is the day of *Jumu'ah*. On this day, Ādam was created, he was sent down (to earth), he was forgiven, and he died. On it, also, the Last Hour will come; and there is no creature but is apprehensive on the day of *Jumu'ah* from dawn until sunrise, fearing the Hour — except for humans and *jinn*s.

There is on *Jumu'ah* a period of time¹ during which no Muslim worshiper happens to be praying and asking Allāh for a favor, but that Allāh will grant it to him. This is true for every *Jumu'ah*.»

Abū Hurayrah (رضي الله عنه) mentioned the above to ‘Abdullāh Bin Salām (رضي الله عنه), and the latter told him that this period is during the last hour of the day. Abū Hurayrah objected that the last hour is not an hour of prayer, but ‘Abdullāh reminded him that the Prophet (ﷺ) said:

«مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ، فَهُوَ فِي الصَّلَاةِ حَتَّى يُصَلِّي.»

«Whoever sits waiting for the prayer, he is (reward-wise) in prayer — until he prays.»²

2. Abū Hurayrah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ دَخَلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا.»

1 This *ḥadīth* mentions here “*sā’ah*”. According to *Lisān ul-‘Arab* (under *sawā’a*), it means “hour” or “period of time”. We choose the latter meaning because the Prophet (ﷺ) indicates it in one of the subsequent narrations.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 961).

⟨The best day (of the week) upon which the sun rises is the day of *Jumu'ah*. On this day, Ādam was created, was admitted into *Jannah*, and was expelled from it.⟩¹

3. Aws Bin Aws (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ؛ فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْحَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ.»

⟨Indeed, among the best of your days is the day of *Jumu'ah*. On it, Ādam was created, and (also) died. Also on it will be the blow (of the Horn) and the concussion (causing all people to die). Therefore, say plenty of *ṣalāh* upon me during it, because your *ṣalāh* will be presented to me (after my death).⟩

The Prophet (ﷺ) was asked, “How can our *ṣalāh* be presented to you when you will have decayed?” He replied:

«إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ.»

⟨Indeed, Allāh prohibited for the earth to eat from the prophets' bodies.⟩²

The *'ulamā'* differ as to whether, in the above *ḥadīths*, *Jumu'ah* is the best day of the whole year or only of the weekdays. We adopt the latter view because we have seen earlier³ the Prophet's (ﷺ) saying that the Day of Sacrifice (*al-Adhā*) is the greatest day to Allāh, and that the first ten days of *Thul-Hijjah* are the best days of the world.

The above *ḥadīths* further mention merits showing why *Jumu'ah* is the best day. We discuss these merits in the next subsections.

1 Recorded by Muslim, Abū Dāwūd, and others (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 695).

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 962 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 696).

3 In Chapter 8.

MAJOR EVENTS RELATING TO HUMANITY'S BEGINNING AND END

The above *hadīths* mention the following major events relating to the beginning and end of humanity in this world:

1. **Ādam (ﷺ) was created on a *Jumu'ah*.** This marked the birth of the human race. Therefore, in a way, *Jumu'ah* is the birthday of every human being.
2. **Ādam (ﷺ) entered *Jannah* on a *Jumu'ah*.** This brings up the question, "Where was Ādam created?" We have not been informed of this, nor of how many *Jumu'ahs* passed between his creation and his admittance into *Jannah*.

Another question that may be raised is that the weekdays arise from natural phenomena pertaining to this world — namely, the Earth's rotation around itself and around the sun. Since *Jannah* is different from our world, its days are expected to follow a different order. How, then, was Ādam admitted into it on a *Jumu'ah*? Our answer is that, apparently, Ādam was admitted into it at a time that corresponded to the day of *Jumu'ah* in this world — *wallāhu a'lam* (Allāh knows best).

3. **Ādam (ﷺ) was sent down to earth on a *Jumu'ah*.** This may appear to be more of a punishment than a merit. However, we should remember that his descent to earth marked the beginning of responsibility and accountability for humans. Allāh (ﷻ) made this a starting point for the task of segregating the good people (who will eventually abide permanently in *Jannah*) from the evil people (who will deserve His punishment).¹
4. **Ādam (ﷺ) was forgiven on a *Jumu'ah*.** This expresses that Allāh (ﷻ) forgave Ādam's original sin. From that time on, he and his descendants would start their lives with blank records that they would fill with whatever deeds they do — good or evil.

1 Ibn ul-Qayyim (ﷺ) describes in his book: "*Muftāhu Dār is-Sa'ādah*" numerous favors that Allāh granted to human-kind by removing Ādam from *Jannah*.

5. **Ādam (ﷺ) died on a *Jumu'ah*.** A baby's weaning from its mother is usually an indication of independence and that it is "well" along its way to maturity. Similarly, Ādam's death marked the beginning of the maturity of humanity. From that time on, humanity would have to act independently to build this world and do what it takes to deserve the return to *Jannah*.
6. **The Last Hour occurs on a *Jumu'ah*.** This will start with a blow of the Horn by an angel, followed by a major concussion that will leave all people dead. With this, humans will have completed their term on earth, after which they will be resurrected and judged, so as to return either to *Jannah* — eternally this time — or abide in the Fire.¹

The Prophet (ﷺ) indicated that the Last Hour will start on a *Jumu'ah* between dawn and sunrise, and that all creatures are instinctively afraid of this — except for humans and *jinn*s, who continue in their folly, heedless of the Great Event that is only a Horn's blow away.

EVERY *JUMU'AH* HAS A PERIOD OF ACCEPTANCE

We saw in Abū Hurayrah's first *ḥadīth* in this chapter that there is a period every *Jumu'ah*, just before sunset, during which Allāh (ﷻ) accepts our supplications. We also saw the explanation that 'Abdullāh Bin Salām gave to Abū Hurayrah (رضي الله عنه) regarding this period.

In another *ḥadīth*, 'Abdullāh Bin Salām (رضي الله عنه) reported that he learnt this from the Prophet (ﷺ). He said that he once told the Prophet (ﷺ), "We find in Allāh's (previous) Scripture that there is, on the day of *Jumu'ah*, an hour that no believing servant happens to be praying during it and asking Allāh (ﷻ) for a favor, but that Allāh would grant it to him." The Prophet (ﷺ) approved, adding, «أَوْ بَعْضُ سَاعَةٍ.» **<Or, rather, part of an hour.>** 'Abdullāh agreed, "You said the truth, it is part of an hour." Then he asked, "But which period is it?" The Prophet (ﷺ) replied, «أَخْرُ سَاعَاتِ النَّهَارِ.» **<It is the last period of the day.>** 'Abdullāh exclaimed, "But that is not a time of prayer!" The

1 For a discussion of the Last Hour, review the Author's book: "Knowing the Last Day".

Prophet (ﷺ) explained:

«بلى، إِنَّ الْعَبْدَ إِذَا صَلَّى، ثُمَّ لَمْ يُجْلِسْهُ إِلَّا الصَّلَاةَ، فَهُوَ فِي صَلَاةٍ.»

«It certainly is! Indeed, when a worshiper performs a prayer, and then only remains sitting (in the *masjid*) to await the next prayer, he is (reward-wise) in prayer.»¹

This *hadīth* also indicates that the period of acceptance is only part of an hour. Similarly, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ فِي الْجُمُعَةِ لَسَاعَةً - وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا - لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ.»

«Indeed, there is on *Jumu'ah* a period of time that no Muslim would happen to be standing in prayer during it, and asking for a favor from Allāh, but that Allāh will grant it to him.»

The Prophet (ﷺ) then made a signal with his hand indicating that this period is short.²

Also, Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً، مِنْهَا سَاعَةٌ لَا يُوَجَدُ عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ إِيَّاهُ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ صَلَاةِ الْعَصْرِ.»

«The day of *Jumu'ah* consists of twelve hours. Of those, there is one period that no Muslim worshiper would be asking Allāh for a favor during it, but that Allāh will grant it to him. Look out for it during the

1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 702).

2 Recorded by Muslim, an-Nasā'ī, and others (*Ṣaḥīḥ ul-Jāmi'* no. 2120).

last hour after the 'asr prayer.>¹

DYING ON JUMU'AH

Because of the above merits, Allāh (ﷻ) protects His believing servants, who die on *Jumu'ah*, from the trial of the grave.²

'Abdullāh Bin 'Amr (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ. »

«No Muslim dies on *Jumu'ah*'s day or eve, but that Allāh protects him from the grave's trial.>³

JUMU'AH IS A 'ĪD DAY

Since *Jumu'ah* has the great merits that we outlined above, it is the only day of the week that deserves to be a 'īd for humanity. The People of the Scripture knew (from their prophets) that there was a day with such merits, but they lost the knowledge of which day it was. Some of them assumed it to be Saturday, others Sunday. Muslims are the only people who were given the knowledge of the right day.

Abū Hurayrah and Ḥuṭhayfah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ،

وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ. فَجَاءَ اللَّهُ بِنَا، فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ. »

«Allāh (ﷻ) misguided those who preceded us in regard to *Jumu'ah*. Thus, the Jews had Saturday (as their holiday), and the Christians had Sunday. Allāh then brought us (Muslims) and guided us to the day

1 Recorded by Abū Dāwūd, an-Nasā'ī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 8190, *Ṣaḥīḥu Abī Dāwūd* no. 963, and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 705).

2 For a detailed discussion of the events that happen after death, read the Author's: "Life in al-Barzakh".

3 Recorded by Aḥmad, at-Tirmithī, and at-Ṭabarānī. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā'iz* p. 50, and *al-Mishkāt* no. 1316).

of *Jumu'ah*.¹

We cited earlier that once a Jewish man said to 'Umar (رضي الله عنه), "O Commander of the Believers, there is an *āyah* in your Book that, had it been revealed to us Jews, we would have designated the day of its revelation as a '*īd*.'" 'Umar asked him which *āyah* he meant, and the man recited:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَثَمْتُ عَلَيْكُمْ نِعْمَتِي،

وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»²

So 'Umar (رضي الله عنه) responded:

«إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أَنْزِلَتْ: أَنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.»

"Indeed, I know which day it was revealed: It was revealed on the Day of 'Arafah, which was also a *Jumu'ah*."³

Similarly, once a Jewish man heard Ibn 'Abbās (رضي الله عنه) recite the same *āyah*. He commented, "If this was revealed to us (Jews), we would have designated its revelation-day as a '*īd*.'" Ibn 'Abbās responded:

«فَاتَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ جُمُعَةٍ، وَيَوْمِ عَرَفَةَ.»

"Indeed, it was revealed when two '*īds* coincided on one day: a *Jumu'ah*, and a Day of 'Arafah."⁴

And Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said about

1 Recorded by Muslim, an-Nasā'ī, and Ibn Mājah (*Ṣaḥīḥ ul-Jāmi'* no. 1017).

2 *Al-Mā'idah* 5:3.

3 Recorded by al-Bukhārī, Muslim, and others.

4 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣunan ut-Tirmithī* no. 3044).

Jumu'ah:

«إِنَّ هَذَا يَوْمٌ عِيدٌ، جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ، فَمَنْ جَاءَ الْجُمُعَةَ
فَلْيَغْتَسِلْ، وَإِنْ كَانَ طَيِّبٌ فَلْيَمَسَّ مِنْهُ، وَعَلَيْكُمْ بِالسَّوَاكِ.»

◀Indeed, this is a day of *īd* that Allāh (ﷻ) designated for the Muslims. Therefore, any of you who wants to attend the *Jumu'ah* prayer should take a bath and wear some perfume — if it is available — and you should all brush your teeth with a *siwāk*^{1, 2}

Etiquettes for *Jumu'ah*

IT MAY NOT BE SINGLED OUT IN FASTING

We have seen that it is not permissible to fast the days of *īd*. A similar prohibition applies to *Jumu'ah* — but to a lesser degree: We are allowed to fast voluntarily on *Jumu'ah* only if we fast another day with it.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ أَوْ يَوْمًا بَعْدَهُ.»

◀Let not anyone fast on Friday, unless he (also) fasts a day before it or a day after it.▶³

Once Abū Tharr (رضي الله عنه) met some people fasting on a Friday, so he said:

“أَقْسَمْتُ عَلَيْكُمْ لَتُفْطِرُنَّ، فَإِنَّهُ يَوْمٌ عِيدٌ.”

“I swear that you should break your fast, because this

1 Small sticks, taken from the branches of a desert tree, that are useful for cleaning the teeth — see the Author's: “The Beard & Other Traits of *Fiṭrah*”.

2 Recorded by Ibn Mājah. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Targhīb wa-Tarhīb* no. 707).

3 Recorded by al-Bukhārī, Muslim, and others (*Irwā' ul-Ghalīl* no. 959).

is a 'īd day."¹

IT MAY NOT BE SINGLED OUT IN *QIYĀM*

Similar to fasting, we are not allowed to single out the eve of *Jumu'ah* from the rest of the week nights for *qiyām* (night prayer).

Abū Hurayrah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

« لا تَحْصُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَحْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ. »

«Do not single out the eve of *Jumu'ah*, out of all nights, for *qiyām*, nor single out the day of *Jumu'ah*, out of all days, for fasting — unless it coincides with another fast that you are doing.»²

MUSLIMS SHOULD ADORN THEMSELVES FOR IT

Since *Jumu'ah* is a day of 'īd, it is recommended to take a bath and dress up for it — especially for those who attend the *Jumu'ah* prayer.

'Abdullāh Bin Salām (رضي الله عنه) reported that he heard the Prophet (ﷺ) say during one of his *khuṭbahs*:

« ما على أحدكم - إن وجد - أن يتخذ ثوبين ليوم الجمعة سوى ثوبي مهنته؟ »

«Why should not those of you — who can afford it — devote two garments³ for the day of *Jumu'ah* other than their work garments?»⁴

1 Recorded by Ibn Abī Shaybah. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 959).

2 Recorded by Muslim and an-Nasā'ī.

3 The men's common attire then consisted of two garments: an *izār* wrapped around the lower body, and a *ridā'* over the shoulders and the upper body.

4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 989 and *al-Mishkāt* no. 1335).

RECITING *SŪRAT UL-KAHF*

Reciting *Ṣūrat ul-Kahf* (18) every *Jumu'ah* would provide a believer with guidance and protection that lasts with him throughout the entire week. Abū Sa'īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

« مَنْ قَرَأَ سُورَةَ "الْكَهْفِ" فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ . »

◀Whoever recites *Sūrat ul-Kahf* on the day (or eve) of *Jumu'ah*, light (i.e., guidance) shines for him between the two *Jumu'ahs*.¹

Sūrat ul-Kahf introduces five important stories:

	Story	Āyāt
1	The young men who fled from their disbelieving society and slept in a cave for a few centuries	9-26
2	The rich disbeliever and the poor believer	32-44
3	Satan with Ādam (ﷺ)	50
4	Mūsā's (ﷺ) search for knowledge with al-Khaḍir (ﷺ)	60-82
5	Thul Qarnayn's (ﷺ) travels and his encounter with Gog and Magog	83-98

These stories, in addition to discussions of Resurrection, Judgment, and other subjects, emphasize many points that are of great importance in building a Muslim's faith and confidence in Allāh (ﷻ). Among these points are the following:

- ◇ Allāh (ﷻ) protects His believing servants from the plots and harm of their enemies.

1 Recorded by al-Bayhaqī, an-Nasā'ī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 626 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 736).

- ◊ Wealth and worldly possessions are a test from Allāh (ﷻ). Those who fail it may be deprived from everything in this life — in addition to earning a great punishment in the next life.
- ◊ Satan is our eternal enemy that we should constantly fight.
- ◊ Compared to Allāh's knowledge, people's knowledge is minute — even if they were prophets. Therefore, we must seek to learn the knowledge and guidance from Allāh's revelation.
- ◊ Some things that Allāh (ﷻ) does in His creation may appear to be out of place or without wisdom. But, in fact, everything that He does has a great underlying wisdom that may escape the limited understanding of most people.
- ◊ The truly successful among Allāh's servants are those who are not blinded by the powers and abilities with which He endows them. Rather than becoming filled with pride and haughtiness, they maintain their submission to Him, and use those powers for obeying Him, supporting His cause, and helping the weak.
- ◊ The day will come when Gog and Magog will break down their dam and swarm the earth in enormous numbers — an indication of the nearness of the Last Hour, followed by Resurrection and Judgment. All what we do, small and large, is recorded and will be reviewed. Those who wish to attain eternal success should be prepared for the stand before their Lord with a pure belief, and with good deeds conforming with the Messenger's (ﷺ) Sunnah.

SAYING ṢALĀH UPON THE PROPHET

We have seen earlier in the *ḥadīth* of Aws Bin Aws (رضي الله عنه) that the Prophet (ﷺ) said:

«إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ ... فَأَكْثَرُوا عَلَيَّ
مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ.»

«Indeed, among the best of your days is the day of *Jumu'ah* ... Therefore, say plenty of *ṣalāh* upon me during it, because your *ṣalāh* will be presented to me (after my death).»¹

Therefore, one of the important rites on *Jumu'ah* is to say frequent *ṣalāh* upon the Prophet (ﷺ).

Saying *ṣalāh* upon the Prophet (ﷺ) means saying “ﷺ” or “*Salla 'Llāhu 'alayhi wa sallam*”, which means, “Allāh’s peace and praise be on him.” We should say this frequently, and whenever his name is mentioned, as an expression of gratitude to him, because he brought us the pure message and guidance that can save us from destruction.

Saying *ṣalāh* upon the Prophet Muḥammad (ﷺ) is an act of worship that Allāh (ﷻ) prescribed in His book:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ الأَحْزَابُ ٥٦

«Indeed, Allāh and His angels say *ṣalāh* upon the Prophet. O you who believe, say *ṣalāh* upon him, as well as tremendous *salām*.»²

Regulations and Etiquettes for the *Jumu'ah* Prayer

IT IS OBLIGATORY FOR MEN

There is no difference among the ‘*ulamā*’ that the *Jumu'ah* prayer is mandatory upon all men who are able to attend it. Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَىٰ ذِكْرِ اللَّهِ، وَذَرُوا الْبَيْعَ، ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 962 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 696).

2 *Al-Ahzāb* 33:56.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ،
وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٩﴾ وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا
أَنْفَضُوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا. قُلْ: "مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ
وَمِنَ التِّجَارَةِ، وَاللَّهُ خَيْرُ الرَّازِقِينَ." ﴿١٠﴾ الجمعة ٩-١١

«O you who have believed, when the call to prayer is made on the day of *Jumu'ah*, hasten to the remembrance of Allāh and leave all business dealings. This is for your own good, if you but knew it. And when the prayer has been concluded, disperse on earth and seek from Allāh's favors, but remember Allāh often so that you may succeed. Yet (for some people) when they become aware of a business or a passing delight, they rush toward it and leave you standing (in your preaching). Say (O Muḥammad), "What is with Allāh is far better than all passing delight and business, and Allāh is the best of providers."»¹

From these *āyāt*, we learn the following:

1. The *Jumu'ah* prayer is mandatory upon male believers, because Allāh (ﷻ) commands them to attend it.
2. The plural address "O you who believe," means that establishing *Jumu'ah* is mandatory on any group of Muslim men who are three or more in number, even if they are in a remote village where no other *Jumu'ah* is established.
3. Unlike Saturday for the Jews (or Sunday for the Christians), *Jumu'ah* is not a day of Sabbath². Muslims are allowed to do business before and after the *Jumu'ah* prayer.

1 *Al-Jumu'ah* 62:9-11.

2 According to the Bible's 4th commandment, the seventh day of the week is a day of rest and worship, and it is prohibited to do any worldly work during it.

4. No business transactions are allowed after the *imām* ascends the *minbar* and the *athān* is given.
5. Doing business after the *Jumu'ah* prayer should not stop a Muslim from remembering Allāh (ﷻ) frequently. In fact, *thikr* is one of the best means for true success, and seeking Allāh's pleasure is far better than any worldly gain.
6. Many people's hearts are strongly attached to business and other worldly diversions. They would not hesitate to rush to that, at the cost of forsaking speeches that remind them of Allāh — even if the preacher was the Prophet Muḥammad (ﷺ) himself!

Tāriq Bin Shihāb (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ، إِلَّا أَرْبَعَةً:
عَبْدٌ مَمْلُوكٌ، أَوْ أَمْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ.»

«Praying the *Jumu'ah* prayer in congregation is an assured obligation upon every Muslim — except for four: an owned slave, a woman, a young boy, and a sick person.»¹

IT SHOULD BE ESTABLISHED ONLY IN MAJOR MOSQUES

On *Jumu'ah*, Muslims should leave their residential mosques and *muṣallās*, and gather together for the prayer in the largest mosque (or the few largest) in the city. This would bring among them unity and brotherhood — similar to the 'īd prayer.

During the Prophet's (ﷺ) time, all of al-Madīnah's residents prayed *Jumu'ah* in the Prophet's (ﷺ) *Masjid*. Some of them would come from a far distance for this purpose. For example, 'Ā'ishah (رضي الله عنها) reported:

«كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنْزِلِهِمْ فِي الْعَوَالِي.»

1 Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 978 and *Irwā' ul-Ghalīl* no. 592).

“The people used to come to the *Jumu‘ah* prayer (in the Prophet’s *Masjid*) from their residence in al-‘Awālī¹.”²

Imām al-Albānī (رحمته الله) said:

“The Prophet (ﷺ) and his Successors did not establish except one *Jumu‘ah* prayer (in al-Madīnah). Even though I do not know of any specific reports to this meaning, this is known by induction. Al-Ḥāfiẓ (Ibn Ḥajar) said in *at-Talkhīṣ* (p. 132), ‘There was no place in al-Madīnah in which *Jumu‘ah* prayer was established except the Prophet’s *Masjid*.’ ”³

PUNISHMENT FOR MISSING THE *JUMU‘AH* PRAYER

If a man misses the *Jumu‘ah* prayer out of carelessness, Allāh would seal his heart from seeing the truth.

Abū Hurayrah and Ibn ‘Umar (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ
اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ.»

«Let those who miss the *Jumu‘ah* prayers stop doing this lest Allāh surely seals their hearts, and they would then surely be of those who are unaware (about Allāh).»⁴

Abū al-Ja‘d aḍ-Ḍamrī and Abū Qatādah (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا (مِنْ غَيْرِ ضَرُورَةٍ) طَبَعَ اللَّهُ عَلَى قَلْبِهِ.»

1 Villages on the outskirts of al-Madīnah. This name is also applied nowadays to district about 1 mile (1.5 km) to the east of the Prophet’s *Masjid*.

2 Recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥu Abī Dāwūd* no. 966).

3 *Irwā‘ul-Ghālīl*, 3:81.

4 Recorded by Muslim, an-Nasā‘ī, and others (*aṣ-Ṣaḥīḥah* no. 2967).

«Allāh (ﷻ) seals off (from seeing the truth) the heart of a person who misses three *Jumu'ah* prayers out of carelessness (or without a necessity).»¹

Ibn Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said to some people who neglected the *Jumu'ah* prayer:

«لَقَدْ هَمَمْتُ أَنْ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ، ثُمَّ أُحْرِقُ
عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُمْ.»

«I considered commanding a man to lead people (in the *Jumu'ah* prayer), and then go to the men who do not attend the *Jumu'ah* prayer and burn their houses on top of them.»²

ADORNMENT FOR THE *JUMU'AH* PRAYER

In addition to what we mentioned earlier about the adornment for *Jumu'ah*, it is recommended to thoroughly clean oneself and dress up specifically for the *Jumu'ah* prayer.

Abū Hurayrah and Abū Sa'īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ أَغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مِنْ طَيِّبٍ
إِنْ كَانَ عِنْدَهُ، ثُمَّ أَتَى الْجُمُعَةَ، فَلَمْ يَتَخَطَّ أَعْنَاقَ النَّاسِ، ثُمَّ صَلَّى مَا
كَتَبَ اللَّهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ، كَانَتْ
كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا وَفَضْلُ ثَلَاثَةِ أَيَّامٍ.»

«For a person who:

- ◊ Takes a bath on the day of *Jumu'ah*,
- ◊ Wears some of his best clothes,

1 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* nos. 727, 728 and *Ṣaḥīḥu Abī Dāwūd* no. 965).

2 Recorded by Muslim and al-Ḥākim (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 724).

- ◇ Wears some perfume — if he has any,
 - ◇ Comes to the *Jumu'ah* prayer without passing over the people's necks,
 - ◇ Prays as much as Allāh allows him,
 - ◇ When the *imām* comes (to the *minbar*), listens to him until he completes the prayer —
- For such a person, doing this expiates his sins between that *Jumu'ah* and the preceding one, in addition to three days.>¹

Some reports of this *hadīth* explain that the expiation of sins covers ten days because a good deed is multiplied ten times.

'Abdullāh Bin 'Amr and Aws Bin Aws (ﷺ) reported that the Prophet (ﷺ) said:

«مَنْ غَسَّلَ وَأَغْتَسَلَ، وَدَنَا وَأَبْتَكَّرَ، وَأَقْتَرَبَ وَأَسْتَمَعَ،
كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا قِيَامٌ سَنَةٍ وَصِيَامُهَا.»

«Whoever washes his head thoroughly (on *Jumu'ah*), takes a bath, comes early to the front (of the *Masjid*), sits near (the *imām*), and listen attentively (to the *khuṭbah*) — for every step that this person makes, he is granted the reward of a full year's *qiyām* and fasting.>²

Abū Sa'īd al-Khudrī (ﷺ) reported that the Prophet (ﷺ) said:

«غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَسِوَاكَ،
وَيَمَسُّ مِنَ الطَّيِّبِ مَا قَدَرَ عَلَيْهِ.»

«The bath of *Jumu'ah* is obligatory upon every

1 Recorded by al-Bukhārī, Muslim, and others (*al-Mishkāt* nos. 1328, 1333, and *Ṣaḥīḥu Abī Dāwūd* no. 371).

2 Recorded by Aḥmad (from Ibn 'Amr) and by Abū Dāwūd, an-Nasā'ī, and others (from Aws). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 693, *Ṣaḥīḥu Abī Dāwūd* no. 373, and *al-Mishkāt* no. 1334).

(male) person who attained puberty — in addition to brushing his teeth with *siwāk*, and wearing some perfume that is accessible to him.>¹

In addition, a Muslim may take the opportunity of *Jumu'ah* to perform other traits of *fiṭrah* recommended by the Prophet (ﷺ), such as clipping the nails, trimming the mustache, and removing the armpit and pubic hair.

Therefore, adornment for the *Jumu'ah* prayer may include the following:

	Acts of Adornment
1	Washing and grooming the hair
2	Trimming the mustache
3	Clipping the nails
4	Removing the armpit & pubic hair
5	Taking a bath
6	Wearing nice clothing
7	Wearing perfume (only for men)
8	Brushing the teeth with <i>siwāk</i>

GOING EARLY TO THE *MASJID*

It is recommended to go to the *Jumu'ah* prayer as early in the day as possible. We have seen in 'Abdullāh Bin 'Amr's earlier *ḥadīth* the great reward for going early to the *masjid* (in addition to other important etiquettes) on *Jumu'ah*.

The earlier that a person arrives to the *masjid*, the greater his reward is. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 Recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥu Abī Dāwūd* no. 372).

«إِذَا كَانَ يَوْمُ الْجُمُعَةِ، وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ، يَكْتُبُونَ
 الْأَوَّلَ فَالْأَوَّلَ. فَمَنْ اغْتَسَلَ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى،
 فَكَأَنَّمَا قَرَّبَ بَدَنَةً؛ وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقْرَةً؛
 وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ؛ وَمَنْ رَاحَ
 فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً؛ وَمَنْ رَاحَ فِي السَّاعَةِ
 الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً. فَإِذَا خَرَجَ الْإِمَامُ طَوَّأَ صُحُفَهُمْ،
 وَحَضَرُوا يَسْتَمِعُونَ الذِّكْرَ.»

«On *Jumu'ah*, the angels stand at the doors of the *masjid* and write the names of those who arrive first and those who arrive next.

Thus, when a person takes a thorough *ghusl* (bath) on *Jumu'ah*, then goes (to the *masjid*) on the first hour (after *fajr*), it is as though he offered (to Allāh) a camel. If he goes on the second hour, it is as though he offered a cow. If he goes on the third hour, it is as though he offered a horned ram. If he goes on the fourth hour, it is as though he offered a hen. And if he goes on the fifth hour, it is as though he offered an egg.

When the *imām* arrives (to give the *khuṭbah*), they fold up their sheets and come inside the *masjid* to listen to the *thikr*.¹

So those who arrive late will not get a substantial reward, nor will their names be written by the angels.

MOVING TO THE FRONT WITHOUT HARMING THE WORSHIPERS

We saw in 'Abdullāh Bin 'Amr's *ḥadīth* that it is recommended to sit close to the *imām*.

¹ This is a combination of two reports from Abū Hurayrah, recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 708).

On the other hand, we saw in Abū Sa'īd's *ḥadīth* a warning against "stepping over people's necks". This usually happens when a person comes late to the *masjid* and tries to reach a place in the front. In the process, he would disturb the worshipers who are praying, reciting Qur'ān, or saying *thikr*. He would push them, step around them, pass in front of praying people, and so on. There is no doubt that this would incur sins for him and reduce the reward of his *Jumu'ah* prayer.

When a person arrives at the *masjid*, he should walk forward as far as is possible without disturbing any worshipers.

PAYING ATTENTION TO THE *KHUṬBAH*

We also learnt from the earlier *ḥadīths* about the great rewards for listening attentively to the *khuṭbah*. These rewards are only attained by a person who fulfills the correct etiquettes of the *Jumu'ah* prayer and avoids marring it with *laghw*. *Laghw* means doing or saying anything that distracts from paying full attention to the *khuṭbah*.

The most obvious type of *laghw* is talking while the *khuṭbah* is being given. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِذَا تَكَلَّمْتَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَوْتَ وَالْغَيْتَ. »

«If you speak on the day of *Jumu'ah* while the *imām* delivers the *khuṭbah*, you have (by this) marred it for yourself and lost its reward.»¹

It is not allowed to talk during the *khuṭbah* even to correct a mistake. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِذَا قُلْتَ لِصَاحِبِكَ: "أَنْصِتْ"، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَوْتَ. »

«If you tell your companion (as much as), "Listen," while the *imām* delivers the *khuṭbah*, you have (by this) marred (the *Jumu'ah* prayer) for yourself.»²

1 Recorded by Ibn Khuzaymah. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 717).

2 Recorded by al-Bukhārī, Muslim, and others (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 716).

There are other small actions that count as *laghw* because they do not conform with paying attention. The Prophet (ﷺ) gave, as an example, playing with the pebbles on the *masjid*'s floor. This may be generalized to include any comparable action, such as playing with beads, tracing lines on the *masjid*'s carpet, and so on.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ أتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، عُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا.»

«Whoever performs a thorough *wudū'* (washing), goes to the *masjid*, and listens attentively (to the *khuṭbah*) — this person's sins are forgiven between that *Jumu'ah* and the preceding one, in addition to three days. However, anyone who plays with the pebbles (on the ground) would have marred (his *Jumu'ah* prayer).»¹

Therefore, we should strive to observe the etiquettes outlined above, with the hope of attaining the corresponding great rewards.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكْفَرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكِبَائِرَ.»

«(Praying) the five prayers, and the *Jumu'ah* (prayer) followed by the next *Jumu'ah* (prayer), and (fasting) *Ramādān* followed by (fasting) the next *Ramādān* — these expiate what occurs between them (of minor sins) if the major sins are avoided.»²

1 Recorded by Muslim, Abū Dāwūd, and others (*Ṣaḥīḥu Abī Dāwūd* no. 964).

2 Recorded by Muslim and at-Tirmithī (*al-Mishkāṭ* no. 537).

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ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of most books on Islām. We attempt to provide such terms, together with their definitions, in the following “Glossary” section. Other terms pertinent to the current book are included in the “Index” section, together with a page-reference indicating where they are defined in this book.

A: Glossary of Common Terms

Term	Definition
' <i>Abd</i>	Slave or servant. In reference to Allāh (ﷻ), it usually means a devout worshiper (as in 'Abd Ullāh). But it frequently refers to a “human being” because every human being is subdued by Allāh (ﷻ) whether one admits it or not. Plural: ' <i>ibād</i> or ' <i>abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Plural: <i>Ādāb</i> .
<i>Al-Fātiḥah</i>	The first chapter of the Qur'ān.
' <i>Ālim</i>	A scholar or learned man in Islām.
' <i>Allāmah</i>	Exaggerated form of “ <i>ālim</i> ”.
<i>Āmīn</i>	Means, “O Allāh, answer my supplication.”
<i>Anṣār</i>	“The Supporters”: the residents of al-Madīnah who supported the Prophet (ﷺ) and the <i>muhājirūn</i> .
' <i>Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer, whose time extends from when the shadows are as long as the objects until sunset.
<i>Athān</i>	Call to the prayer.

Term	Definition
' <i>Awrah</i>	A weakness that needs covering or protection. In <i>fiqh</i> : the body-parts that must be covered from others.
<i>Āyah</i>	Literally means a miracle and a sign. The Qur'ān is a miracle in itself, and so is any portion of it. The smallest subdivision of the Qur'ānic text is thus called an <i>āyah</i> . An <i>āyah</i> is usually one sentence in length, but is sometimes longer or shorter than a complete sentence. The plural of <i>āyah</i> is <i>āyāt</i> .
<i>Āyāt</i>	Plural of <i>āyah</i> .
<i>Biđ'ah</i>	Innovation in the creed or in acts of worship.
<i>Da'wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	A valuable old currency that was made of gold.
<i>Dirham</i>	A low-value old currency that was made of silver or copper.
<i>Du'ā'</i>	Supplication.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer, whose time extends from dawn until sunrise.
<i>Fard</i>	Obligation.
<i>Fard Kifāyah</i>	A communal obligation; at least a few Muslims should perform it; if none does, all Muslims are considered sinful. Ex., specializing in Islāmic Jurisprudence.
<i>Fard 'Ayn</i>	An individual obligation, i.e., an obligation that each individual must fulfill. Ex., Prayer.
<i>Fatwā</i>	A religious verdict; plural: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	The ability to understand and derive conclusions from the available evidence. It is often applied to the subject of "Islāmic jurisprudence" that deals with the practical regulations in Islām.

Term	Definition
<i>Finah</i>	Trial, test, temptation, or affliction.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.
<i>Hadūth</i>	Reports of the Prophet's (ﷺ) sayings, actions, and tacit approvals.
<i>Hajj</i>	Major pilgrimage to Makkah.
<i>Halāl</i>	Permissible.
<i>Halqah</i>	A circle or ring. It normally refers to a study circle.
<i>Harām</i>	Prohibited.
<i>Hasan</i>	Good or acceptable. This is usually mentioned when indicating the degree of authenticity of some reports.
<i>Hilāl</i>	Crescent
<i>Hijāb</i>	Cover. It usually refers to a woman's clothing that covers all of her body except her face and hands.
<i>Hijrah</i>	Migration. It usually refers to the Prophet's (ﷺ) migration from Makkah to al-Madīnah.
<i>'Īd</i>	Festival. Plural: <i>ā'yād</i> . There are two annual <i>'īds</i> (<i>al-fiṭr</i> and <i>al-Adḥā</i>) and one weekly <i>'īd</i> (the day of <i>Jumu'ah</i>).
<i>Ijmā'</i>	Consensus of the scholars.
<i>Ijtihād</i>	Exerting <i>juhd</i> (maximum possible effort) to reach the right conclusion based on the available evidence.
<i>Imām</i>	A leader or distinguished Islāmic scholar. It is often applied to the leader of prayer.
<i>Īmān</i>	Faith or belief.

Term	Definition
'Ishā'	Night. It is usually applied to the fifth and last daily obligatory prayer, whose time extends from the disappearance of the red light in the horizon until the middle of the night (which is half way between sunset and dawn).
Isnād	Chain of narrators of a <i>ḥadīth</i> .
Jāhiliyyah	The era of extreme ignorance (<i>jahl</i>) and disbelief that preceded the advent of the Prophet Muḥammad (ﷺ).
Jamā'ah	A Muslim congregation or gathering. It is often applied to the congregational prayers. <i>Al-Jamā'ah</i> (the <i>Jamā'ah</i>) refers to the original community of the <i>ṣaḥābah</i> and their true followers through time.
Janāzah	A funeral or a deceased's prepared body.
Jannah	The Garden (of paradise).
Jihād	Striving or fighting for Allāh's cause.
Jinn	An invisible creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as "demon". Satan is one of the <i>jinns</i> .
Jumu'ah	Friday. It also applies to the Friday prayer.
Kāfir	A person who practices <i>kufr</i> . Plural: "kuffār".
Khalīfah	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Plural: <i>khulafā'</i> .
Khamr	Alcoholic beverages.
Khilāfah	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
Kufr	Disbelief or rejection of faith.
Khuṭbah	Speech or sermon.

Term	Definition
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer, whose time extends from sunset until the red light disappears from the horizon.
<i>Makrūh</i>	An act that is disapproved in Islām.
<i>Maḥram</i>	A man who is closely related to a woman such that he is permanently prohibited from marrying her. This relationship results from ties of blood, suckling, or marriage. <i>Maḥrams</i> include: father, grandfathers, sons, grandsons, brothers, paternal and maternal uncles, nephews, father-in-law, sons-in-law, suckling sons, and suckling brothers. Examples of non- <i>maḥrams</i> : first cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> established by the Four <i>Imāms</i> : Abū Ḥanīfah an-Nu'mān Bin Thābit, Mālik Bin Anas, Muḥammad Bin Idrīs ash-Shāfi'ī, and Aḥmad Bin Ḥanbal — May Allāh bestow His mercy on them all.
<i>Minbar</i>	Steps (normally three) mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — one who undertakes <i>hijrah</i> . Plural: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to a <i>ṣaḥābī</i> who migrated from Makkah to al-Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Plural: <i>mujāhidūn</i> or <i>mujāhidīn</i> .
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer. It is sometimes applied to the grounds where the prayers of 'īd and <i>janāzah</i> are performed.
<i>Mushrik</i>	A person who practices <i>shirk</i> .
<i>Nafl</i>	Extra, voluntary, or supererogatory deeds.

Term	Definition
<i>Qadar</i>	Allāh's decree and measure.
<i>Qiblah</i>	The direction of al-Ka'bah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer (because it includes long standing and recitation).
<i>Qudusī</i>	Holy. A <i>qudusī ḥadīth</i> is a <i>ḥadīth</i> that the Prophet (ﷺ) quoted from his Lord (ﷻ).
<i>Rak'ah</i>	A full prayer unit, containing one <i>rukū'</i> . Plural: <i>rak'āt</i> .
<i>Rukū'</i>	The act of bowing in the prayer. It derives from the verb <i>rakā'a</i> which means "bowed down".
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet's companions; singular: <i>ṣaḥābī</i> .
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām—the <i>ṣaḥābah</i> and their true followers.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu 'alaykum</i>) among the Muslims.
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: "There is no true god but Allāh, and Muḥammad is Allāh's Messenger." Also, it is often applied to martyrdom in Allāh's (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh's cause. Feminine: <i>Shahīdah</i> .
Shām	General Middle-East area of Palestine, Jordan, Syria, and Lebanon, including the major cities of Jerusalem and Damascus.

Term	Definition
<i>Shar'</i> or <i>Sharī'ah</i>	Derived from <i>shara'a</i> , which means "legislated". They are usually used in reference to the Islāmic Law. " <i>Shar'i</i> " means a legislated or permissible matter in Islām. And " <i>ash-Shāri</i> " is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	Literally: an old man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism, ascribing divinity to other than Allāh, or joining partners with Him in worship. A pagan or a person who practices <i>shirk</i> is a <i>mushrik</i> .
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
Sunnah	Way, guidance, or teachings. Most commonly, it refers to the Prophet's (ﷺ) way and guidance.
<i>Sūrah</i>	Qur'ānic chapter.
<i>Tābī'ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Plural: <i>tābī'ūn</i> or <i>tābī'in</i> .
<i>Tafsīr</i>	Qur'ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, " <i>Allāhu Akbar</i> — Allāh is the greatest."
<i>Tahlīl</i>	Saying, " <i>Lā ilāha illallāh</i> — There is no true god except Allāh."
<i>Taqīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, " <i>Subḥān Allāh</i> — Exalted is Allāh."

Term	Definition
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the part of the prayer where one sits, pronounces the <i>Shahādah</i> , invokes <i>ṣalāh</i> upon the Messenger, and supplicates.
<i>Tayammum</i>	A symbolic ablution performed by wiping clean dust, instead of water, over the hands (to the wrists) and face.
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Tawāf</i>	Circumambulation around the Ka'bah.
<i>Tawhīd</i>	Belief that Allāh: (a) is the only Creator and Lord of the universe, (b) is the only God who deserves to be worshiped, and (c) possesses the most excellent and perfect attributes.
<i>Thikr</i>	Remembering Allāh and mentioning Him.
' <i>Ulamā'</i>	Plural of "‘ <i>ālim</i> ".
<i>Ummah</i>	Community, nation, or followers.
' <i>Umrah</i>	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Wahy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Witr</i>	Odd numbered. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak'āt</i> is odd.
<i>Wuḍū'</i>	Ablution for the prayer. It consists of rinsing the mouth, blowing the nose, washing the face, washing the forearms to the elbows, wiping over the head (including the ears), and washing the feet up to the ankles.
<i>Zakāh</i>	Obligatory charity.
<i>Zinā</i>	Adultery or fornication.

Term	Definition
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer, whose time extends from the sun's crossing the zenith until when the shadows are as long as the objects.

B. Arabic Weekdays and Islāmic *Hijrī* Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jumu'ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā'</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu'ā'</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشهر
1	<i>Muḥarram</i>	محرم
2	<i>Ṣafar</i>	صفر
3	<i>Rabi' al-Awwal</i>	ربيع أول
4	<i>Rabi' al-Ākhir</i>	ربيع آخر
5	<i>Jumāda Ūlā</i>	جمادى الأولى
6	<i>Jumāda Ākhirah</i>	جمادى الآخرة

	Lunar Month	الشهر
7	<i>Rajab</i>	رجب
8	<i>Sha'bān</i>	شعبان
9	<i>Ramaḍān</i>	رمضان
10	<i>Shawwāl</i>	شوال
11	<i>Thul-Qa'dah</i>	ذو القعدة
12	<i>Thul-Hijjah</i>	ذو الحجة

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