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**The Ruling Concerning the Two 'Eeds  
From the Purified Sunnah**  
Shaykh 'Alee Hasan al-Halabee

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Version 1.0

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## INTRODUCTION TO THE FIRST EDITION

All praise is for Allaah, we praise Him, we seek His aid and His forgiveness. We seek refuge in Allaah from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then there is none who can misguide him and whomsoever Allaah leaves to stray then there is none who can guide him. I bear witness that none has the right to be worshipped except Allaah alone, having no partners and I bear witness that Muhammad (*sallallaahu 'alayhi wa sallam*) is His Slave and His Messenger.

To proceed: Verily Islaam is the great Religion of Allaah, the religion He approved for mankind, so that by it they can rectify the affairs of their lives, through the passing of time and the changing of ages.

**“Should He not know what He created? And He is the Most Kind and Courteous (to His slaves), All aware of everything.”<sup>1</sup>**

The Islaamic *Ummah* (nation) was the best *Ummah* raised up for mankind. This is because it carried the message (of Islaam) and conveyed it to the other nations. The Islamic *Ummah* remained in this state up until the day it distanced itself from the Book of its Lord - the One free from all imperfections and Most High - and from the *Sunnah* of its Prophet (*sallallaahu 'alayhi wa sallam*).

Therefore it is obligatory upon all Muslims, in all parts of the world to return to the Book of Allaah, Exalted is His Power and Blessed be His Name, and to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). Such that they unite upon the Book and the *Sunnah*, becoming heedful of them with understanding, as well as fulfilling their Islaamic duties and fulfilling the rules and regulations of their worship.

Verily I have become sure that from amidst the causes which Islaam incorporates, putting it at the forefront of its fundamental principles as well as making it the pinnacle of its teachings is to increase the ways of unifying the Muslims and binding them together.

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<sup>1</sup> Sooratul-Mulk [67:14]

Included in this, is that the congregational prayer has been made compulsory upon them<sup>2</sup> five times a day. They tie their hearts to one *Imaam*, following his moves and actions, one by one. They remain conscious of their Lord, fulfilling what they have been appointed to do. They have mercy and compassion for each other distancing them selves from transgression and causing evil on the land.

Furthermore they have been enjoined to unite whenever it might be possible for Iblees to put into their hearts his *Hamz*, *Nafkh* and *Nafth*<sup>3</sup> or to unite whenever the joy and glamour of this world might enter their hearts, seeking nearness to and depending upon its false aspirations. Thus they have the day of *Jumu'ah*;<sup>4</sup> which has been made into a day of 'Eed for them.

They gather on this day and are reminded of the signs and bounties of Allaah, such that they can remain upon purity, binding each other's hearts together. They were also given two days in the year, in which they can take care of each other's needs, mutual benefits and general conveniences as well as strengthen the bonds of love and friendship. Therefore they were given 'Eedul-Fitr, which follows the worship of *Ramadaan*,<sup>5</sup> at which time their souls are pure and sincere towards virtuous and righteous actions.

Likewise they have been given 'Eedul-Adhaa at which time the servants (of Allaah) are in the safe sanctuary of Allaah, and in the pure land from which the Prophetic Lamp emanated and on which the light of happiness arose. The servants at this point in time being sincere worshippers desiring only actions that bring them closer to Allaah.<sup>6</sup>

Due to all of this I felt the need to write a separate treatise about 'Eedul-Fitr and 'Eedul-Adhaa<sup>7</sup> and the rules and regulations connected to them. This is despite the tribulations

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<sup>2</sup> Refer to what the renowned scholar Ibnul-Qayyim al-Jawziyyah (*rahimahullaah*) has written in his book *as-Salaat wa Hukmu Taarikuhaa* (p. 109-127).

<sup>3</sup> *Hamz*: insanity, *Nafkh*: arrogance, *Nafth*: enchanting poetry, it is taken from *an-Nihaayah* by Ibnul-Atheer (5/88, 90, 273).

<sup>4</sup> For additional information regarding the regulations of *Jumu'ah* and its distinctiveness refer to: *Zaadul-Ma'aad* (1/364-432), *Majmoo'atur-Rasaa'ilil-Muneerah* (1/188-223), *Adwaa'ul-Bayaan* by ash-Shanqeete (8/268-310). *Tafseerul-Qurtubee* (1 8/96-1 20) and *Ajwibatun-Naafi'ah 'an Jumu'ah wa Ahkaamuhaa* by our Shaykh, al-Albaanee, refer to it, for it is printed and widely available.

<sup>5</sup> For more information about the authentic rules and regulations for *Ramadaan*, refer to the book entitled: 'Fasting in Ramadaan as Observed by the Prophet (*sallallaahu 'alayhi wa sallam*).'

<sup>6</sup> Refer to the book *A'yaadul-Islaam* by Shaykh Sulaymaan 'Alee al-Jaabiree (p. 34) printed by al-Manaar printers in the year 1350 A.H. I am not alone in this field, for indeed many of the previous people of knowledge have written books and treatises about 'Eedul-Fitr and *al-Adhaa*, or just about one of them. I have come across the names of a few of these books and I shall mention them and their sources for the reader, so as to make it easy. From them: *al'Eedayn* by Ibn Abee Duniyaa who died in the year 281H, *Risaalataan fil-Masaa'il Muta'alliq bil'Eed* by Muhammad Ibn Ja'far al-Qattaanee who died in the year 1345 H. As in *Risaalatul-Mustatraafah*. However I don't know any of these books to be in print except the book *A'yaadul-Islaam* as has preceded in the previous footnote, and the treatise *Salaatul'Eedayn fil-Musallaa hiyas-Sunnah* by our teacher al-Albaanee and printed in Damascus.

and calamities which, the Muslims are suffering from. Since this is only due to their distancing themselves from the pure fountain and guiding path; which Allaah, the One free from all defects and the Most High has explained in His Book and His Messenger (*sallallaahu 'alayhi wa sallam*) clarified in his *Sunnah* and life.

However, knowledge of Islamic regulations and issues of *fiqh* are not stopped by any matter and neither are they affected by anything. Rather it encourages the Muslims towards knowledge, action, spreading goodness and inviting to the Religion of Allaah, the Blessed and Most High.

I have chosen, in what I have written, simplicity and conciseness, so that the treatise can be easy to understand, quick to read and provide that which, is needed and meaningful for the aspiring person. I have striven to bring forth the most correct sayings in the issues discussed, keeping far away from the differences of the schools of thought, supporting the more correct opinion with its evidences.

Therefore, if I am correct then it is by the success of Allaah, the Most High, and if I am wrong, then from Allaah is forgiveness and mercy. Finally, I ask Allaah to grant me sincerity of intention in this deed and to benefit the generality of the Muslims by it. Indeed Allaah is All Hearing, and the Answerer to all calls.

## CHAPTER - ONE: The 'Eed

It is a day in which there is a gathering. The word being derived from *'aada*, *ya'oodu* he returned, he is returning, as if they are returning to it i.e. *'Eed*. It is also said that the word is derived from *'aadah* custom/habit, because they have become accustomed to it. The plural of it being *A'yaad*. It is also said: "*Ay'aadul-Muslimoon*" the Muslims celebrate *'Eed*, meaning they witnessed their *'Eed*.

Ibnul- A'raabee said: "*'Eed* was named *'Eed* because it returns every year with renewed happiness."<sup>8</sup>

The renowned scholar Ibn 'Aabideen said: "*'Eed* was titled by this name because in it is the customary beneficence of Allaah, the Most High, i.e. various forms of kindness that return, everyday upon His servants. From these are: "*Fitr*" (eating) after food had been prohibited, *Sadaqatul-Fitr*, completion of the *Hajj* by the *Tawwaaf* (encircling) of visiting, the meat from the sacrifices and many other acts. Also because the custom in *'Eed* is joy, happiness, cheerfulness and gladness."<sup>9</sup>

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<sup>8</sup> *Lisaanul'Arab* (3/319)

<sup>9</sup> That is: Happiness and bounties, refer to *Haashiyah Ibn 'Aabideen* (2/165). Know! My Muslim brother may Allaah grant you and I success towards His obedience, that the *'Eeds* which Allaah has legislated for His servants are well known and they are the subject of this treatise which is in front of you. As for in these times, it is nearly impossible to count the *'Eeds* taking place in the Muslim countries, let alone the other

## CHAPTER - TWO: The Mercy of Allaah for the Prophetic Ummah by the Two 'Eeds

Anas (radiyallaahu 'anhu) said: "The Prophet (sallallaahu 'alayhi wa sallam) came to al-Madeenah and the people of al-Madeenah had, in Jaahiliyyah (the times of ignorance before Islaam) two days for play and amusement.<sup>10</sup> So the Prophet (sallallaahu 'alayhi wa sallam) said: 'I came to you and you had, in Jaahiliyyah two days for play and amusement. Indeed Allaah has replaced them for you by that which is better than them: The day of *an-Nahr* (Slaughtering) and the day of *al-Fitr* (Breaking fast)."<sup>11</sup>

Shaykh Ahmad 'Abdur-Rahmaan al-Banaa said: "That is because the two days, the day of *al-Fitr* and of *an-Nahr* are from the legislation of Allaah, the Most High, His choice for His creation and because they succeed the performance of two great pillars of Islaam - which are, the *Hajj* and Fasting. In them Allaah forgives the pilgrims and those who fast and spreads His Mercy over all of His obedient creation. As for the days *Nayrooz* and *Mahrajaan*, then they were chosen by the wise men of that era, either because of the mildness of climate and season or because of other transitory virtues. Thus the difference between them is clear for one who contemplates."<sup>12</sup>

## CHAPTER-THREE: Permission to Listen to the Daff<sup>13</sup> Played by Young Girls

'Aa'ishah (radiyallaahu 'anhaa) said: "The Messenger of Allaah entered into my presence while I had two young girls singing<sup>14</sup> the songs of *Bu'aath*, so he (sallallaahu 'alayhi wa sallam) reclined upon his mattress and turned his face away. Aboo Bakr (radiyallaahu 'anhu), then walked in and rebuked me and said: 'The music of Shaytaan in front of the Prophet (sallallaahu 'alayhi wa sallam).' Allaah's Messenger approached him and said: "Leave them." 'Aa'ishah continued, "And when the Prophet (sallallaahu 'alayhi wa sallam) dozed off I signaled to the young girls and they left." And in another narration Allaah's Messenger (sallallaahu 'alayhi wa sallam) said: "O Abaa Bakr, every people have an 'Eed and this is our 'Eed."<sup>15</sup>

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countries. Thus you see 'Eeds taking place for shrines, graves mausoleums, people, countries and other things; all of which Allaah has not permitted. It is even found in some statistical reports that the Muslims of India have one hundred and forty four 'Eeds in a year. Refer to *A'yaadul-Islaam* (p. 8).

<sup>10</sup> They are the days of *Nayrooz* (New Years day) and the day of *Mahrajaan* (Final day of the year). Refer to *'Awnul-Ma'bood* (3/45) by Abee Tayyib al'Adtheemaabaadee (3/485).

<sup>11</sup> Saheeh: Reported by Ahmad (3/103, 178, 235). Aboo Daawood (no. 1134). an Nisaa'ee (3/179) and al-Baghawee (no. 1098)

<sup>12</sup> *Fathur-Rabbaanee* (6/119)

<sup>13</sup> **Translator's Note:** A simple hand drum, which is allowed for use by women and children on specific occasions mentioned in the authentic *Sunnah*.

<sup>14</sup> In a narration "and they were not trained singers." Refer to *Sharh Saheeh Muslim* by an-Nawawee (6/182).

<sup>15</sup> Both narrations are from al-Bukhaaree (no. 949, 952, 987, 2907, 3530, 3931) and reported by Muslim (no. 892), Ahmad (6/134) and Ibn Maajah (no. 1898).

Imaam al-Baghawee said in *Sharhus-Sunnah* (4/322): “*Bu'aath*<sup>16</sup> is a well known day for the Arabs, in it occurred a great battle between the Aws and the Khazraj and this war lasted one hundred and twenty years up until Islaam came. Thus the poetry that the two girls were singing contained a description of the war and bravery. Hence mentioning it aids the affair of the religion. As for songs that mention abominable deeds and openly invite to forbidden acts and manifesting evil speech then they are prohibited. It is inconceivable that this would take place in front of the Prophet (*sallallaahu 'alayhi wa sallam*) and he would forget to censure it. The Prophet's saying ‘...our 'Eed.’ is defended by the fact that displaying happiness in the two 'Eeds is from the rituals of the Religion and thus they are not like other days.”

Al-Haafidh Ibn Hajar said, “The benefits of this *hadeeth* are: The legality of being liberal towards the family during the days of 'Eed, by all means that provide ease for the soul and relaxation for the body from the toils of worship. However abstaining from such things is better. Also that displaying happiness in the days of 'Eed is from the symbols of the Religion.”<sup>17</sup>

#### CHAPTER-FOUR: Adornment/Beautification for 'Eed

Ibn 'Umar (*radiyallaahu 'anhu*) said: “Umar (*radiyallaahu 'anhu*) bought a silk outer-garment that was being sold in the market. He came to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and said, ‘Take this garment, to adorn (yourself) with on 'Eed and for meeting delegations with.’ Allaah's Messenger replied, “Indeed this is the garment of one who has no share of the Hereafter.” 'Umar remained as long as Allaah willed him to remain and then left. Then the Messenger of Allaah sent to him a silk garment. So 'Umar came with it to the Messenger of Allaah and said, ‘O Messenger of Allaah! You said indeed this is the garment of one who has no share of the Hereafter but you sent this garment to me!’ So the Messenger of Allaah said, ‘Sell it and fulfill your needs with its profit.’”<sup>18</sup> Imaam as-Sindee said: “From the *hadeeth* it is known that beautification for the day of 'Eed was an established custom amongst them (the Companions) and the Prophet (*sallallaahu 'alayhi wa sallam*) did not disapprove of it. Consequently it is known that the custom remained.”<sup>19</sup>

Al-Haafidh Ibn Hajar said: “Ibn Abee Dunyaa and al-Bayhaqee reported, with an authentic chain of narration to Ibn 'Umar that he used to wear his best clothes for the 'Eeds.”<sup>20</sup> He

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<sup>16</sup> Refer to *an-Nihaayah* (1/139) by Ibnul-Atheer al-Jazaree

<sup>17</sup> *Fathul-Baaree* (2/443). I have written a treatise concerning the ruling on playing the *daff*, which was distributed by the Kuwaiti magazine *al-Mujtama'* dated 15<sup>th</sup> *Ramadaan* 1402H, and if Allaah gives me the time, perhaps I will expand upon it and distribute it on its own - by the permission of Allaah. Also refer to footnote (no. 140).

<sup>18</sup> Reported by al-Bukhaaree (no. 886, 947, 2104, 2619, 3054, 5841, 5981, 6081), Muslim (no. 2068), Aboo Daawood (no. 1076), an-Nisaa'ee (3/181) and (8/196-197) and Ahmad (2/20,39,49).

<sup>19</sup> *Haashiyatus-Sindee* upon an-Nisaa'ee (3/181)

<sup>20</sup> *Fathul-Baaree* (2/439)

also said: "The inference of proof is from the Prophet's approving 'Umar on the basic principle of beautifying for the day of *jumu'ah* and his restricting his censure to wearing such a garment because it was made of silk."<sup>21</sup>

Ibn Qudaamah said in *al-Mu ghnee* (2/228): "This shows that beautifying, in this circumstance was a well known fact to them. Maalik said: 'I heard the people of knowledge deeming the preferability of wearing perfume and of beautifying in the 'Eeds.'"

Ibnul-Qayyim said in *Zaadul-Ma'aad* (1/441): "He (*sallallaahu 'alayhi wa sallam*) would wear his best clothes when proceeding to the two 'Eeds and the day of *jumu'ah*. On one occasion he wore a green *burdah* and on another a red *Burdah*<sup>22</sup>;<sup>23</sup> but not one that was solely red as some people may think. For if that was the case it would no longer be called a *Burdah*. Rather, it had red thread like the thread of Yemeni *Burdah*."

## CHAPTER - FIVE: Proceeding to the Musallaa (Place of Prayer)

Aboo Sa'eed al-Khudree (*radiyallaahu 'anhu*) said: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) on the day's of 'Eedul-Fitr and *Adhaa*, used to go out to the *musallaa* and the first thing that he would begin with was the prayer..."<sup>24</sup>

The renowned scholar, Ibn Haajee al-Maalikey said: "The past *Sunnah* with regards to the 'Eed Prayer is that it should be performed at the *musallaa*. This is because the Prophet (*sallallaahu 'alayhi wa sallam*) said: "Prayer in my Mosque is a thousand times better than prayer anywhere else except the *Masjidul-Haram*."<sup>25</sup><sup>26</sup> Despite this great excellence, he (*sallallaahu 'alayhi wa sallam*) went out (to the *musallaa*) and left his Mosque."<sup>27</sup>

Imaam Ibn Qudaamah al-Maqdisee<sup>28</sup> said: "The *Sunnah* is to pray the 'Eed Prayer at a *musallaa*. 'Alee (*radiyallaahu 'anhu*) ordered this, and al-Awzaa'ee and the people of *ra'yee* preferred this opinion. It is also the opinion of Ibnul-Mundhir."<sup>29</sup>

Thus he who is unable to proceed out to the *musallaa*, due to an illness or old age can pray in the mosque and there is no problem - by the will of Allaah in him doing so.<sup>30</sup> Here it is

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<sup>21</sup> *Fathul-Baaree* (2/439)

<sup>22</sup> A *burdah* is a knitted garment.

<sup>23</sup> Refer to *Silsilatul-Ahaadeethus-Saheehah* (no. 1279).

<sup>24</sup> Related al-Bukhaaree (no. 957), Muslim (no. 889) and an-Nisaa'ee (3/187)

<sup>25</sup> The mosque in Makkah in which the Ka'bah is contained

<sup>26</sup> Related by al-Bukhaaree (no. 1190) and Muslim (no. 1394)

<sup>27</sup> *al-Madkhal* (2/283)

<sup>28</sup> *al-Mughnee* (2/229-230)

<sup>29</sup> For a detailed explanation of the evidences for this issue with a reply to the doubts of the ones who oppose it, refer to what the renowned scholar, Shaykh Ahmad Shaakir, may Allaah have mercy upon him, wrote in *Sharh Sunanut- Tirmidhee* (2/421-423) and by our teacher, al-Albaanee, in a treatise called *Salaatul-'Eedayn fil-Musallaa hiyas-Sunnah*, printed in Damascus. Refer to it for it is of utmost beauty.

<sup>30</sup> Refer to *al-Mughnee* (2/230)

appropriate to note that the aim of the prayer in the *musallaa* is to gather the great majority of the Muslims in one place. Where as we see in this day and age in many countries the existence of several *musallaas*, even if there is no need. This matter, as the scholar's have informed us, is disliked.<sup>31</sup> Indeed some *musallaas* have even become a platform for partisanship so as to divide the Muslims. And indeed all power and movement belong to Allaah.

## CHAPTER - SIX: Going to, and Returning From the Musallaa

Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*) said: "When it was the day of 'Eed the Prophet (*sallallaahu 'alayhi wa sallam*) used to alter his route (of returning)."<sup>32</sup>

Imaam Ibnul-Qayyim al-Jawziyyah said: "The Prophet (*sallallaahu 'alayhi wa sallam*) used to change his route on the days of 'Eed, such that he went by one route and returned by another. It is said (he did this) to give *salaam* (greetings) upon the people of both routes. Or so that both groups get some of his blessings. Or so that anybody who has a need can take care of it. Or to make manifest the rituals of Islaam - and this is the most correct opinion - for all of these reasons and for other reasons of wisdom which his (*sallallaahu 'alayhi wa sallam*) actions contain."<sup>33</sup>

Imaam an-Nawaawee (*rahimahullaah*) after quoting the previous sayings said: "Even if the reason is not known, it is still definitely preferred to make it a ruling guideline to be followed and Allaah knows best."<sup>34</sup>

**NOTE - First:** Imaam al-Baghawee said in *Sharhus-Sunnah* (4/302-303): "It is preferred that the people leave for the, *musallaa* after praying the dawn prayer (*Fajr*) so that they can take their places and make *takbeer*. While the Imaam proceeds when it is time for the prayer."

**Second:** at-Tirmidhee (no. 530), and Ibn Maajah (no. 161) transmit from 'Alee Ibn Abee Taalib that he said: "From the *Sunnah* is to proceed to the 'Eed by foot."<sup>35</sup>

## CHAPTER - SEVEN: Takbeer in the 'Eeds

Allaah the Most High says:

"(He wants you) **to complete the same number (of days) and that must magnify Allaah (perform *takbeer*) for having guided you and so that you may be grateful to Him.**"<sup>36</sup>

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<sup>31</sup> Refer to *Nihaayatul-Muhtaaj* (2/375) by ar-Ramlee

<sup>32</sup> Related by al-Bukhaaree (no. 986)

<sup>33</sup> *Zaadul-Ma'aad* (1/449)

<sup>34</sup> *Rawdatut-Taalibeen* (2/77)

<sup>35</sup> Declared *hasan* (good) by our Shaykh, al-Albaanee, in *Saheeh Sunanut-Tirmidhee* (1/164)

<sup>36</sup> *Sooratul-Baqarah* [2:185]

Indeed it is established that the Prophet (*sallallaahu 'alayhi wa sallam*) used to emerge on the day of 'Eedul-Fitr and say the *takbeer* up until he reached the *musallaa* and up until he had performed the Prayer. So when he had performed the Prayer, he stopped saying the *takbeer*.<sup>37</sup>

The Scholar of *Hadeeth*, al-Albaanee said: "This *hadeeth* contains evidence concerning the legality of what the Muslims are acting upon, from saying the *takbeer* aloud on the way to the *musallaa*; even though many Muslims have become negligent of this *Sunnah* to such an extent that it has nearly become a "thing that was"...From that which is appropriate to remind us of at this point, is that saying the *takbeer* aloud does not mean that it is permitted to say it in unison, as some people do. Likewise, all other supplications in which raising the voice has or has not been prescribed, then reciting the supplication in unison is not permissible. So be cautious of this and let us always focus our eyes upon the fact that the best guidance is the guidance of the Prophet (*sallallaahu 'alayhi wa sallam*)."<sup>38</sup>

Shaykhul-Islam Ibn Taymiyyah was asked about the time when the *takbeer* should be recited during the 'Eeds. So he replied: "All praise is for Allaah. The most correct opinion with regard to reciting the *takbeer* is that which the majority of the *Salaf*, the jurists from amongst the Companions and its *Imaams* were upon. That is to say the *takbeer* after every prayer from *Fajr* (Dawn) on the day of 'Arafah until the last day of *Tashreeq*. It is permitted for everyone to say the *takbeer* aloud when proceeding to the 'Eed Prayer and this is agreed upon by the four *Imaams*."<sup>39</sup>

I say: His (*rahimahullaah*) saying: After every prayer - in particular - is a matter for which there is no evidence. Rather, the correct opinion is that it is at all times without particularization.

This is inferred upon by the saying of al-Bukhaaree in the chapter on the two 'Eeds in his book *as-Saheeh* (2/461): "Chapter: *Takbeer* in the days of Minaa and when proceeding to 'Arafah." 'Umar (*radiyallaahu 'anhu*) used to make *takbeer* in his tent in Minaa such that the people in the mosque could hear him and so they would make *takbeer* and the people in the market would make *takbeer* such that Minaa would resound with the *takbeer*.

Ibn Umar (*radiyallaahu 'anhu*) used to make *takbeer* in Minaa on these days, after every Prayer, while reclining on his couch, in his tent, in his gatherings and when walking all in these days.

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<sup>37</sup> Reported by Ibn Abee Shaybah in *al-Musannaf* and Mahaamilee in *Kitaab Salaatul-'Eedayn* with an authentic chain of narration, but it is *mursal*. Nevertheless, it has (some) supporting narrations that strengthen it. Refer to *Silsilatul-Ahaadeethus-Saheehah* (no. 170). The *takbeer* begins from the time of the proceeding out to the *musallaa* until the Prayer.

<sup>38</sup> *Silsilatul Ahaadeethus-Saheehah* (1/121)

<sup>39</sup> *Majmoo'ul-Fataawaa* (24/220), and refer to *Subulus-Salaam* (2/71-72)

Maymoonah (*radiyallaahu 'anhaa*) would make *takbeer* on the day of *Nahr*. The women used to make *takbeer*, alongside with Abaan Ibn 'Uthmaan and 'Umar Ibn 'Abdul-'Azeez during the nights of *Tashreeq* with the men in the mosque.

When Ibn 'Umar (*radiyallaahu 'anhu*) would leave (his house) on the morning of 'Eedul-Fitr and *Adhaa* and he would say the *takbeer* aloud until he reached the *musallaa* and then make *takbeer* until the *Imaam* came.<sup>40</sup>

The manner of saying *takbeer* has not been authentically reported in a *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) from that which I know, but it has been reported from some of the Companions (*radiyallaahu 'anhum*).

Ibn Mas'ood used to say:

“Allaahu Akbar, Allaahu Akbar, *Laa ilaaha illallaah*, Allaahu Akbar, Allaahu Akbar wa lillaahil-hamd.”<sup>41</sup>

(Allaah is the Greatest, Allaah is the Greatest, There is none Who has the right to be worshipped except Allaah. Allaah is the Greatest. Allaah is the Greatest and to Allaah belongs all praise.)

Reported from Anas (*radiyallaahu 'anhu*) who said: “The Messenger of Allaah would not set out in the morning of 'Eedul-Fitr until he had eaten some dates.”<sup>42</sup>

Imaam al-Muhallab said: “The wisdom behind eating before the 'Eed prayer is so that no person with doubt in his mind thinks that the fasting remains until after the prayer. So it is as if he (*sallallaahu 'alayhi wa sallam*) wanted to stop this from occurring.”<sup>43</sup>

Buraidah (*radiyallaahu 'anhu*) said: “The Prophet (*sallallaahu 'alayhi wa sallam*) would not leave on the morning of 'Eedul-Fitr until he had eaten and on the day of *Adhaa* he would not eat until he had returned from the prayer and he would eat from his sacrifice.”<sup>44</sup>

The renowned scholar Ibnul-Qayyim said: “...as for 'Eedul-Adhaa, then he (*sallallaahu 'alayhi wa sallam*) would not eat until he returned from the *musallaa* and he would eat from his sacrifice.”<sup>45</sup>

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<sup>40</sup> Related by ad-Daaraqutnee and Ibn Abee Shaybah and others with an authentic chain of narration. Refer to *Irwaa'ul-Ghaleel* (no. 650)

<sup>41</sup> Reported by Ibn Abee Shaybah with an authentic chain of narration

<sup>42</sup> Reported by al-Bayhaqee (3/315) and it has an authentic chain of narration

<sup>43</sup> *Fathul-Baaree* (2/447) Refer to what the author has said regarding the wisdom in preferring dates.

<sup>44</sup> Related by at-Tirmidhee (no. 542), Ibn Maajah (no. 1756) and ad-Daarimee (1/375) Ahmad (5/352) and its chain is *hasan*

<sup>45</sup> *Zaadul-Ma'aad* (1/441)

The renowned scholar as-Shawkaanee<sup>46</sup> said: "The wisdom behind delaying eating on the day of *Adhaa*, is because it is a day in which slaughtering and eating from the sacrifice has been legislated. Therefore it has been prescribed that the eating be from the sacrifice. This view was held by Ibn Qudaamah."<sup>47</sup>

Zayn Ibn Munayyir<sup>48</sup> said: "Eating by the Prophet (*sallallaahu 'alayhi wa sallam*) in both 'Eeds occurred at the time for which it has been legislated to give the *sadaqah* (charity) connected to that 'Eed. Giving *sadaqatul-fitr* before going to the *musallaa* and giving *sadaqatul-adhaa* after slaughtering the sacrifice."

## CHAPTER - NINE: Bathing Before the 'Eed Prayer

Naafi' reports: "That 'Abdullaah Ibn 'Umar used to bathe on the day of *Fitr* before setting out to the *musallaa*."<sup>49</sup> Imaam Sa'eed Ibnul-Musayyib said: "The *Sunnah* acts of 'Eedul-Fitr are three: walking to the *musallaa* eating before proceeding to the *musallaa* and bathing."<sup>50</sup> I say: Perhaps he means the *Sunnah* of the Companions, i.e. their way and guidance. Since no *Sunnah* is authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*) regarding this. Imaam Ibn Qudaamah said: "It is preferred to purify oneself by bathing for 'Eed. Ibn 'Umar used to bathe on the day of *Fitr*. This is also reported upon 'Alee (*radiyallaahu 'anhu*) and it is the opinion of 'Alqamah, 'Urwah, 'Ataa', an-Nakha'ee, ash-Sha'bee, Qataadah, Aboo Zinaad, Maalik, ash-Shaafi'ee and Ibnul-Mundhir..."<sup>51</sup> As for that which is reported from the Prophet (*sallallaahu 'alayhi wa sallam*) regarding this, then it is unauthentic.<sup>52</sup>

## CHAPTER - TEN: Does One Pray Before or After the 'Eed Prayer?

Ibn 'Abbaas reports: "That the Prophet (*sallallaahu 'alayhi wa sallam*) prayed two *rak'ahs* on the day of *Fitr* and he did not pray before or after this."<sup>53</sup>

Ibnul-Qayyim (*rahimahullaah*) said: "Neither he (*sallallaahu 'alayhi wa sallam*) nor his Companions used to pray before or after the ['Eed] prayer when they reached the *musallaa*."<sup>54</sup> Al-Haafidh Ibn Hajar<sup>55</sup> said: "In conclusion, it has not been established that

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<sup>46</sup> *Naylul-Awtaar* (3/357)

<sup>47</sup> Refer to *al-Mughnee* (2/371)

<sup>48</sup> Refer to *Fathul-Baaree* (2/448)

<sup>49</sup> Related by Maalik (1/177), ash-Shaafi'ee (no. 73) and 'Abdur-Razzaaq (no. 5754) and it has an authentic chain of narration.

<sup>50</sup> Related by al-Firyabee (127/1-2) and its *isnaad* is *saheeh*. Refer to *Irwaa'ulGhaleel* (2/104).

<sup>51</sup> *al-Mughnee* (2/370)

<sup>52</sup> As with Ibn Maajah (no. 1315) and in the chain of narration is Jabbarah Ibn Mughallis. He and his teacher are weak narrators. Also reported by Ibn Maajah (no. 1316) and in its chain of narration is Yoosuf Ibn Khaalid asSamtee and many have declared him a liar.

<sup>53</sup> Related by al-Bukhaaree (no. 989), at-Tirmidhee (no. 537) an-Nisaa'ee (3/193), Ibn Maajah (no. 1291)

<sup>54</sup> *Zaadul-Ma'aad* (2/443)

<sup>55</sup> *Fathul-Baaree* (2/476)

the 'Eed Prayer has a *Sunnah* (Prayer) before or after it; in contrast to those who make an analogous conclusion for it from the Friday Prayer.”<sup>56</sup>

## CHAPTER - ELEVEN: The Islaamic Ruling Upon the 'Eed Prayer

Shaykhul-Islaam Ibn Taymiyyah said: “...and consequently we have deemed as being the strongest opinion that the 'Eed prayer is obligatory upon all individuals. Like the opinion of Aboo Haneefah<sup>57</sup> and others. This is also one of the opinions of ash-Shaafi'ee and one of the two opinions of Ahmad. The opinion of those who say 'it is not obligatory' is extremely far from the truth. For indeed the 'Eed Prayer is one of the symbols of Islaam. The gathering of people for 'Eed is greater than that on the day of *Jumu'ah* and the saying of *takbeer* has been permitted in 'Eed. The opinion of those who say that it is not obligatory upon everybody (*Fardul-Kifaayah*) does not hold.”<sup>58</sup> The renowned scholar ash-Shawkanee said in *as-Saylul-Jarraar* (1/315)<sup>59</sup> “Know, that the Prophet (ﷺ) continually practiced this Prayer upon every 'Eed. He (ﷺ) never, in any one of the 'Eeds left it. He (ﷺ) ordered the people to go to it so much so that he (ﷺ) also ordered the egression of the mature women,<sup>60</sup> young girls and the menstruating women. He (ﷺ) also ordered the menstruating women to stay away from the Prayer, witness the good and witness the supplications of the Muslims. He (ﷺ) ordered the egression of women for this event to such an extent that he (ﷺ) ordered the women who did not possess an outer-garment to be clothed with the outer-garments of their Companions.<sup>61</sup> All of this shows that the 'Eed Prayer is definitely compulsory upon all individuals and not just upon some people. The order to egress to the *musallaa* necessitates the order to pray the 'Eed Prayer, for one who has no excuse; as is implied from the tone of this message. This is because “egression” is a means to the Prayer. Therefore the fact that the means is obligatory necessitates that the objective (the Prayer) is obligatory. Also the men are more deserving of this ruling than the women.” He then said: “And from the evidences regarding the 'Eed prayer being obligatory is that if the Friday Prayer and the 'Eed coincide upon one day, then the 'Eed Prayer cancels out the Friday Prayer.”<sup>62</sup>

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<sup>56</sup> Refer to *Sharhus-Sunnah* (4/316-317) and footnote (no. 4) in this book.

<sup>57</sup> Refer to *Haashiyah Ibn 'Aabideen* (2/166) and that which comes after it.

<sup>58</sup> *Majmoo'ul-Fataawaa* (23/161)

<sup>59</sup> And from him Siddeeq Hasan Khaan in *Maw'idhatul-Hasanah* (no. 42-43)

<sup>60</sup> Ibn Atheer in *an-Nihaayah* (3/179) said: “It is said the girl matured thus she is mature, just like the saying she menstruated thus she is menstruating.”

<sup>61</sup> All of this is confirmed from the *hadeeth* of Umm 'Atiyyah, which is reported by al-Bukhaaree (no. 324, 351, 971, 974, 980, 981, 1652), Muslim (no. 890), at-Tirmidhee (no. 539), an-Nisaa'ee (3/180), Ibn Maajah (no. 1307) and Ahmad (5/84-85).

<sup>62</sup> As in the *hadeeth* of Aboo Hurayrah, when day of 'Eed and the Friday coincided on the same day Allaah's Messenger (ﷺ) said: “In this day of yours two 'Eeds have coincided, so whosoever wishes then the 'Eed Prayer suffices for him (cancels out the Friday Prayer), but we are going, to offer the

Therefore that which is not obligatory cannot cancel out that which is obligatory. Also it has been established that the Prophet (ﷺ) continually practiced the 'Eed Prayer in congregation, from the time it was legislated until he died; and added to this continual practicing of the 'Eed Prayer is his ordering the people to egress to the Prayer.<sup>63</sup> Our Shaykh, al-Albaanee said in *Tamaamul-Minnah* (p. 344) after quoting the *hadeeth* of Umm 'Atiyyah: "Thus the 'command' that is mentioned indicates it being obligatory. Since, if proceeding (to the *musallaa*) is an obligation then by right the Prayer is an obligation, and this is clear. Thus the truth is that it is obligatory, and not just a *Sunnah*."

## CHAPTER - TWELVE: The Time of the 'Eed Prayer

'Abdullaah Ibn Busr, the Companion of the Prophet (ﷺ) proceeded along with the people to the *musallaa* on the day of 'Eedul-Fitr or *Adhaa* and rebuked the delay of the *Imaam* in coming to the *musallaa* and said: "Verily by this time we had finished praying and that was at the time of *Tasbeeh*."<sup>64</sup> This *hadeeth*<sup>65</sup> is the most authentic on this topic. Other *ahaadeeth* are reported but they are weak with respect to the chains of narration. Ibnul-Qayyim said:<sup>66</sup> "He (ﷺ) used to delay the 'Eedul-Fitr Prayer and hasten the Prayer of 'Eedul-Adhaa. Ibn 'Umar (*radiyallaahu 'anhu*) despite his strong following of the *Sunnah* - would not come out until sunrise." Siddeeq Hasan Khaan said: "The time for 'Eed Prayer is after the sun has risen a length of a spear up until *zawaal* (midday). Verily there is an *ijmaa'* (consensus) upon what is inferred upon by the *ahaadeeth* - even though the like of this is not a proof - as for the final time for the Prayer then it is *zawaal* (midday)."<sup>67</sup> Shaykh Aboo Bakr al-Jazaa'iree said: "It's time is from the sun rising a spear's length up until *zawaal* (midday). It is best to pray the 'Eedul-Adhaa Prayer at its earliest possible time, so that people will be able to go and offer their sacrifices and to delay the Prayer of 'Eedul-Fitr, so that the people will be able to give their *sadaqah*."<sup>68</sup>

**NOTE:** If the day of 'Eed is not known until late in the same day the 'Eed Prayer is prayed the next morning. Aboo Dawood, an-Nasaa'ee and Ibn Maajah transmit with an authentic chain of narration from Abee Umayr Ibn Anas from an uncle of his from amongst the

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Friday Prayer." Related by Aboo Daawood (no. 1073), Ibn Maajah (no. 1311) and its chain of narration is *hasan*. Refer to *al-Mughnee* (2/357), and *Majmoo'ul-Fataawaa* (24/212).

<sup>63</sup> The evidence has proceeded. Refer to *Naylul-Awtaar* (3/382-383) *RawatunNadiyyah* (1/142) and *Tamaamul-Minnah* (2/37).

<sup>64</sup> I.e. at the time for offering the voluntary prayers that is "after the time of dislike" (*waqtul-karaahah*) for praying has elapsed; Refer to *Fathul-Baaree* (2/457) and *anNihaayah* (2/331).

<sup>65</sup> Related by al-Bukhaaree in *mu'allaq* form (omitting the *isnaad* or part of it, (2/456) and in full form by Aboo Daawood (no. 1135), Ibn Maajah (no. 1317), al-Haakim (1/295), al-Bayhaqee (3/282) and its chain of narration is *saheeh*.

<sup>66</sup> *Zaadul-Ma'aad* (1/442)

<sup>67</sup> *Maw'idhatul-Hasanah* (no. 43-44)

<sup>68</sup> *Minhaajul-Muslim* (no. 278)

Companions, that he testified he saw the Crescent yesterday and so they were ordered to break the fast and on the following morning to proceed out to the *musallaa*.<sup>69</sup>

## CHAPTER - THIRTEEN: No Adhaan or Iqaamah for the 'Eed Prayer

Jaabir Ibn Samurah (*radiyallaahu 'anhu*) said: "I prayed the 'Eed Prayers, with Allaah's Messenger many times, without an *Adhaan* or an *Iqaamah*."<sup>70</sup> Ibn 'Abbaas and Jaabir (*radiyallaahu 'anhum*) said: "They did not give the *Adhaan* upon the day of *Fitr*, nor upon the day of *Adhaa*."<sup>71</sup> Ibnul-Qayyim said: "...and when he (*sallallaahu 'alayhi wa sallam*) used to arrive at the *musallaa*, he would begin the Prayer without an *Adhaan*, nor an *Iqaamah*, nor by saying the words 'collective Prayer.' The *Sunnah* is not to do any of these things."<sup>72</sup> Imaam as-San'aanee said, when he was explaining the sayings of the scholars on this topic: "It is proof of the illegality of giving the *Adhaan* and the *Iqaamah* in the 'Eed Prayers. Indeed giving the *Adhaan* and *Iqaamah* are an innovation (at 'Eed)."<sup>73</sup>

## CHAPTER - FOURTEEN: The 'Eed Prayer Described

**First:** The 'Eed Prayer is two *rak'ahs* (units) and this is taken from the narration of 'Umar (*radiyallaahu 'anhu*) who said: "The Prayer of travelling is two *rak'ahs*, the Prayer of *Adhaa* is two *rak'ahs* and the Prayer of *Fitr* is two *rak'ahs*. They are complete, not shortened and this is taken from the word of the Prophet (*sallallaahu 'alayhi wa sallam*)."<sup>74</sup>

**Second:** The first *rak'ah* begins, just like all other Prayers, by the *Takbeeratul-Ihraam*, then by making seven more *takbeers*, and in the second *rak'ah* - five *takbeers* are made excluding the *takbeer* of standing back up. 'Aa'ishah (*radiyallaahu 'anhaa*) said: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) in the *Fitr* and *Adhaa* Prayers used to make *takbeer* - in the first *rak'ah* seven *takbeers* and in the second *rak'ah* five *takbeers* other than the two *takbeers* of *rukoo'*."<sup>75</sup> Imaam al-Baghawee said: "This is the opinion of the majority of the people of knowledge from the Companions and those after them - that one makes *takbeer* in the 'Eed

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<sup>69</sup> Related by Aboo Dawood (no. 1157), an-Nisaa'ee (3/180) and Ibn Maajah (no. 1653)

<sup>70</sup> Reported by Muslim (no. 887), Aboo Daawood (no. 1148), and at-Tirmidhee (no. 532)

<sup>71</sup> Related by al-Bukhaaree (no. 960), Muslim (no. 886)

<sup>72</sup> *Zaadul-Ma'aad* (1/442)

<sup>73</sup> *Subulus-Salaam* (2/67)

<sup>74</sup> Related by Ahmad (1/37) an-Nisaa'ee (3/183), at-Tahaawee in *Sharh Ma'aaniyyul-Aathaar* (1/421), al-Bayhaqee (3/200), and its chain of narration is *saheeh*.

<sup>75</sup> Related by Aboo Daawood (no. 1150), Ibn Maajah (no. 1280), Ahmad (6/70), al-Bayhaqee (3/287), and its *isnaad* is *saheeh*. **Note:** The *Sunnah* with respect to the *takbeer* is that it be before reciting, as in the *hadeeth* reported by Aboo Daawood (1152), Ibn Maajah (1278), Ahmad (2/180), from 'Amr Ibn Shu'ayb from his father, from his grandfather, who said: "The Messenger of Allaah made *takbeers* in the 'Eed Prayer - seven times in the first (*rak'aat*) he then recited and then went into *rukoo'*, he then made *sujood* and then he stood up and made five *takbeers* and then recited, he then made *takbeer* and *rukoo'*, he then made *sujood*..." The *hadeeth* is *hasan* due to its supporting narrations. Refer to *Irwaa'ul-Ghaleel* (3/108-112). And I say: That which contradicts this is not authentic as has been explained by the renowned scholar Ibnul-Qayyim in *Zaadul-Ma'aad* (1/443-444).

Prayer; in the first *rak'ah* seven times other than the opening *takbeer* and in the second *rak'ah* five times other than the *takbeer* of standing back up before reciting. This is reported upon Aboo Bakr, 'Umar, 'Alee and..."<sup>76</sup>

**Third:** It has not been authentically reported from the Prophet (ﷺ) that he used to raise his hands with the *takbeers* of 'Eed.<sup>77</sup> However Ibnul-Qayyim said: "Ibn 'Umar with his adherent following of the *Sunnah* used to raise his hands with each *takbeer*."<sup>78</sup>

I say: The best guidance is the guidance of Muhammad (ﷺ). Our *Shaykh* - al-Albaanee said in *Tamaamul-Minnah* (p. 348): "That fact that it is reported from 'Umar and his son does not make it a *Sunnah*, especially when the reports from 'Umar and his son are not authentic. As for what is reported from 'Umar then it is transmitted by al-Bayhaqee with a weak chain of narration and as for what is reported for his son, then as of yet I have not come across it." Our *Shaykh* also says: in *Ahkaamul-Janaa'iz* (p. 148) in a matter similar to this: "He who thinks that he - Ibn 'Umar - would not do this except by permission from the Prophet (ﷺ) then he should raise his hands."

**Fourth:** No specific supplication in between the 'Eed *takbeers* has been authentically reported from the Prophet (ﷺ). However it has been established upon Ibn Mas'ood (رضي الله عنه) that he said regarding the 'Eed Prayer: "In between every two *takbeers*, is the praising of Allaah, the Mighty and Sublime, and the sending of praise upon Allaah."<sup>79</sup> Ibnul-Qayyim (rahimahullaah) said: "He (ﷺ) used to pause for a little while in between every two *takbeers*; but no specific supplication in between the *takbeers* has been preserved from him. However it is mentioned upon Ibn Mas'ood that he said: 'One praises Allaah, exalts Him and sends Prayers upon the Prophet (ﷺ).'<sup>80</sup> I say, what I said regarding the issue of raising the hands with the *takbeers*, i.e. the best guidance is the guidance of Muhammad (ﷺ).

**Fifth:** When he (ﷺ) completed the *takbeers*, he would begin reciting the opening of the Book (Sooratul-Faatihah), and after it read:

"QAAAF, by the Glorious Qur'aan..." [Soorah Qaaf 50:1] in one of the two *rak'ahs* and in the other *rak'ah*:

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<sup>76</sup> He related the names holding this view, as in *Sharhus-Sunnah* (4/309). Refer to *Majmoo'ul-Fataawaa* (24/220-221).

<sup>77</sup> It is essential to refer to *Irwaa'ul-Ghaleel* (3/112-114).

<sup>78</sup> *Zaadul-Ma'aad* (1/441)

<sup>79</sup> Reported by al-Baihaqee (3/291) and its isnaad is strong.

<sup>80</sup> *Zaadul-Ma'aad* (1/443)

**“The Hour has drawn closer, and the moon has been cleft asunder...”** [Sooratul-Qamar 54:1]<sup>81</sup>

And he sometimes read in the two *rak'ahs*:

**“Glorify the name of your Lord the Most High...”** [Sooratul-A'laa 87:1]

and,

**“Has there come to you the narration of the Overwhelming...”** [Sooratul-Ghaashiyah 88:1]<sup>82</sup>

Ibnul-Qayyim (*rahimahullaah*) said: “Both have been authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*) and nothing other than this has been authentically reported from him.”<sup>83</sup>

**Sixth:** The manner of the remaining part of the 'Eed Prayer is like other customary Prayers - it does not differ a single bit from them.<sup>84</sup>

**Seventh:** One who missed the 'Eed Prayer in congregation should pray two *rak'ahs*. Imaam al-Bukhaaree (*rahimahullaah*), said: “Chapter: If one misses the 'Eed (Prayer) he should pray two *rak'ahs*.”<sup>85</sup> Al-Haafidh Ibn Hajar said in *Fathul-Baaree* (2/550) after this heading: “This heading has two rulings: a) The legality of making up the 'Eed Prayer if the congregational 'Eed Prayer is missed, regardless of whether one is compelled to miss it or it happens out of choice, b) That one makes up two *rak'ahs*.”<sup>86</sup> And 'Ataa' said: “If he misses the 'Eed Prayer he prays two *rak'ahs*.”

The renowned scholar, Waliyyullaah ad-Dihlawee said: “This is the opinion of ash-Shaafi'ee, that if a man misses the 'Eed Prayer with the *Imaam*, he should pray two *rak'ahs* so that he can catch some of the merits of the 'Eed Prayer, even though he will miss the merits of the congregational (Prayer) with the *Imaam*. As for the *Hanafees*, then their opinion is that there is no *Qadaa*<sup>87</sup> (making up) of the 'Eed Prayer. Thus if one misses the Prayer with the *Imaam*, one has missed it.”<sup>88</sup> And Maalik said in *al-Muwatta*<sup>89</sup> “All those

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<sup>81</sup> Reported by Muslim (no. 891 ) an-Nisaa'ee (3/84), at-Tirmidhee (no. 534), Ibn Maajah (no. 1282) upon the authority of Aboo Waaqid al-Laythee (*radiyallaahu 'anhu*).

<sup>82</sup> Reported by Muslim (no. 878), at-Tirmidhee (no. 533), an-Nisaa'ee (3/184), Ibn Maajah (no. 1281) from the *hadeeth* of Nu'maan Ibn Basheer

<sup>83</sup> *Zaadul-Ma'aad* (1/443). Refer to *Majallatul-Azhar* (7/194)

<sup>84</sup> For knowledge about it with its proofs refer to what our teacher, al-Albaanee, has written in his delightful book, *Sifatus-Salaatin-Nabee* - it is printed and widely available. Also refer back to my treatise *at-Tadhkirah fee Sifat Wudoo' was-Salaatin-Nabee* for it is concise.

<sup>85</sup> Related by al-Bukhaaree (1/134-135)

<sup>86</sup> Same as previous footnote

<sup>87</sup> This is not called *Qadaa'* unless the time for praying has elapsed.

<sup>88</sup> *Sharh Taraajim Abwaabul-Bukhaaree* (p. 80), and refer to *al-Majmoo'* (5/27-29)

who pray the two 'Eed Prayers for themselves - man or woman - then I say that they should make seven *takbeers* in the first *rak'ah*, before recitation and five *takbeers* in the second before recitation." The one late for the 'Eid prayer prays what he has missed in its manner, just as other prayers.

**Eight:** The *takbeer* is a *Sunnah*. The Prayer, without difference of opinion,<sup>90</sup> is not nullified by intentionally leaving it or by forgetfully leaving the *takbeer*. However those who leave it (the *takbeer*) have without doubt opposed the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*).

## CHAPTER – FIFTEEN: The Sermon After the Prayer

The *Sunnah* with respect to the 'Eed sermon is that it should be after the Prayer. Al-Bukhaaree has titled a chapter in his book, *as-Saheeh*, with: "Chapter: The sermon after the 'Eed Prayer."<sup>91</sup> Ibn 'Abbaas said: "I witnessed the 'Eed with Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), Aboo Bakr, 'Umar and 'Uthmaan (*radiyallaahu 'anhum ajma'een*) and they all used to pray before the sermon."<sup>92</sup> Ibn 'Umar reported: "That the Prophet (*sallallaahu 'alayhi wa sallam*), Aboo Bakr and 'Umar used to pray the 'Eed Prayer before the sermon."<sup>93</sup>

Waliyyullaah ad-Dihlawee, when explaining the previous chapter headings of al-Bukhaaree said:<sup>94</sup> "Meaning, this is the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and that which was acted upon by the Rightly Guided Caliphs. The changes that occurred - I mean bringing the sermon before the Prayer, which is based on analogous deductions from the Friday Prayer - is an innovation that emanated from Marwaan."<sup>95</sup> Imaam at-Tirmidhee<sup>96</sup> said: "The people of knowledge, from the Prophet's Companions and others, acted upon this, that the 'Eed Prayer precedes sermon. It is said that the first person to give the sermon before the Prayer was Marwaan Ibn Hakam."<sup>97</sup>

## CHAPTER – SIXTEEN: The Sermon and Choosing To Attend It

Aboo Sa'eed al-Khudree (*radiyallaahu 'anhu*) said: "The Prophet (*sallallaahu 'alayhi wa sallam*) used to proceed to the *musallaa* on the day of 'Eedul-Fitr and *Adhaa* and the first thing that he would begin with was the Prayer. After the Prayer, he would move and stand

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<sup>89</sup> Related by Maalik (no. 592) from the narration of Aboo Mus'ab

<sup>90</sup> *al-Mughnee* (no. 21244) of Ibn Qudaamah

<sup>91</sup> *Fathul-Baaree* (2/453)

<sup>92</sup> Related by al-Bukhaaree (no. 962), Muslim (no. 884), and Ahmad (1/331, 346)

<sup>93</sup> Related by al-Bukhaaree (no. 963), Muslim (no. 888), and at-Tirmidhee (no. 531), an-Nisaa'ee (3/183), Ibn Maajah (no. 1276) and Ahmad (2/12,38)

<sup>94</sup> *Sharh Taraajim Abwaabul-Bukhaaree* (p. 79)

<sup>95</sup> He is Marwaan Ibn Hakam Ibn Abil'Aas, the 'Amawee Caliph. He died in the year 65H. His biography is present in *al'Alaam* (7/207) by az-Zirkilee.

<sup>96</sup> In his *Sunan* (2/411)

<sup>97</sup> Refer to *Kitaabul-Umm* (1/235-236) by Imaam ash-Shaafi'ee and to *'Aaridaa'ul-Ahwaadhee* (313/6) by al-Qaadee Ibnul-A'raabee al-Maalikee

in front of the people - the people being seated in their rows - and he would admonish, advise and command them ...”<sup>98</sup> The 'Eed sermon is just like all other sermons - opened by praising and exalting Allaah, the Mighty and Sublime.

Ibnul-Qayyim said: “He (sallallaahu 'alayhi wa sallam) used to begin all his sermons by praising Allaah. However not a single *hadeeth* has been preserved from him saying that he used to begin the 'Eed sermons with *takbeer*. Rather, Ibn Maajah relates in his book, *as-Sunan*<sup>99</sup> upon the authority of Sa'd al-Quradh the Prophet's *mu'adhdhin* - that he (sallallaahu 'alayhi wa sallam) used to make the *takbeer* frequently in between the sermons, and he (sallallaahu 'alayhi wa sallam), also made the *takbeer* in the 'Eed sermons. However this does not indicate that he (sallallaahu 'alayhi wa sallam) used to begin the 'Eed sermon with it...”<sup>100</sup>

It has not been authentically reported in the *Sunnah* that the sermon of 'Eed is two sermons divided by sitting down between them! Since, that which is found regarding this is a very weak *hadeeth* transmitted by al-Bazaar in his *Musnad* (no. 53) from the *Musnad* of Sa'd - from his teacher, 'Abdullaah Ibn Shabeeb with his chain of narration of Sa'd (*radiyallaahu 'anhu*). That the Prophet used to give two sermons and separate them by sitting down (between them). Al-Bukhaaree said about 'Abdullaah Ibn Shabeeb, “He is *munkarulhadeeth* (makes a *hadeeth munkar*).” Thus the 'Eed sermon remains on the original basis, which is as one sermon.

Attending the 'Eed sermon is not obligatory, unlike the 'Eed Prayer, which is obligatory. This is due to what is established from 'Abdullaah Ibn Saa'ib, who said: “I witnessed 'Eed with the Prophet (sallallaahu 'alayhi wa sallam) and when he finished praying he (sallallaahu 'alayhi wa sallam) said: ‘Verily we shall give a sermon, so whoever wishes to stay for the sermon then let him stay and whoever wishes to depart then let him depart’”<sup>101</sup> Ibnul-Qayyim<sup>102</sup> (*rahimahullaah*), said: “He (sallallaahu 'alayhi wa sallam) gave permission for those who attended the 'Eed Prayer to stay for the sermon or to leave.”<sup>103</sup>

## CHAPTER – SEVENTEEN: 'Eed and Jumu'ah Coinciding on the Same Day

Aboo Dawood (no. 1070), an-Nisaa'ee (3/194), Ibn Maajah (no. 1310), Ibn Khuzaymah (no. 1474) ad-Daarimee (no. 1620) Ahmad (4/372) transmit from Iyaas Ibn Abee Ramlah

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<sup>98</sup> Related by al-Bukhaaree (no. 956), Muslim (no. 889), an-Nisaa'ee (3/187), al-Bayhaqee (3/280), and Ahmad (3/36,54)

<sup>99</sup> It is found in his *Sunan* (no. 1287), and it is also reported by al-Haakim (3/607), al-Bayhaqee (3/299) from 'Abdur-Rahmaan Ibn Sa'd Ibn 'Ammar Ibn Sa'd al-Mu'adhdhin: who reported to me by my father, from my grandfather... and he mentioned the *hadeeth*. The *isnaad* for the *hadeeth* is *da'eef* (weak) as 'Abdur-Rahmaan Ibn Sa'd is a weak narrator and his father and grandfather are *majhool* (unknown). **Translator's Note:** The title '*mu'adhdhin*' given to one who gives the call to Prayer.

<sup>100</sup> *Zaadul-Ma'aad* (1/447-448)

<sup>101</sup> Related by Aboo Daawood (no. 1155), an-Nisaa'ee (3/185), Ibn Maajah (no. 1290) al-Haakim (1/295) and its *isnaad* is *saheeh* refer to *Irwaa'ul-Ghaleel* (3196-98).

<sup>102</sup> *Zaadul-Ma'aad* (1/448)

<sup>103</sup> Refer to *Majmoo'ul-Fataawaa* by Shaykhul-Islam (24/214)

as-Shaamee who said: "I witnessed Mu'aawiyah Ibn Abee Sufyaan - Have you witnessed the coinciding of two 'Eeds on the same day with the Prophet (*sallallaahu 'alayhi wa sallam*)? He replied: 'Yes.' So he said: 'What did he do?' He replied: 'He (*sallallaahu 'alayhi wa sallam*) prayed 'Eed and then gave permission not to pray *Jumu'ah*, and said: 'He amongst you who desires to pray, let them pray.'<sup>104</sup> In this area, Aboo Hurairah and others report from the Prophet (*sallallaahu 'alayhi wa sallam*). The Companions also act according to this.

'Abdur-Razzaq reports in his *Musannaf* (3/305), and Ibn Abee Shaybah in his *Musannaf* (2/187) with a authentic chain of narration from 'Alee Ibn Abee Taalib that two 'Eeds coincided on the same day, so he said: "He who wishes to pray *Jumu'ah* then let him do so and he who wishes to sit then let him do so." And in *Saheehul-Bukhaaree* is a similar narration from 'Uthmaan (*radiyallaahu 'anhu*).

In *Sunan Aboo Dawood* (no. 1072), and in the *Musannaf* of 'Abdur-Razzaq (no. 5725) with an authentic chain of narration from Ibn Zubayr that he said: "Two 'Eeds coincided on the same day and so they were both joined together by making them one. He prayed on the day of *Jumu'ah* two *rak'ahs* in the morning and he did not add to them until he prayed the 'Asr Prayer..." Ash-Shawkanee said in *Naylul-Awtaar* (3/348) after this narration: "It is apparent that he did not pray *Dhuhr* Prayer." It also shows that if for any (permissible) reason, the *Jumu'ah* Prayer is cancelled it is not obligatory for the person for whom it has been cancelled to pray the *Dhuhr* Prayer and 'Ataa' held this opinion.

Thus it is apparent that those who hold this opinion are those who say that the *Jumu'ah* Prayer is the origin. You are well aware of what He obligated over his servants on the day of *Jumu'ah*, and that is the *Jumu'ah* Prayer. Thus making the *Dhuhr* Prayer obligatory upon a person who leaves it i.e. *Jumu'ah*, either due to a permissible excuse or otherwise is in need of evidence and there is no evidence which is worthy of being adhered to from that which I know.

## CHAPTER – EIGHTEEN: The Greetings and Congratulations of 'Eed

Shaykhul-Islaam Ibn Taymiyyah was asked about the greetings/congratulations of 'Eed<sup>105</sup> so he answered: "As for the greetings on the day of 'Eed, then it is by saying to one another when meeting after the Prayer:

'*Taqabballallaah minnaa wa minkum.*'

However, Ahmad said: 'I do not initiate greeting anybody, but if they begin, I answer them and that is because answering a greeting is obligatory. As for initiating greetings (of 'Eed), then it is not from the requested *Sunnah* and neither is it from that which is prohibited.

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<sup>104</sup> This *hadeeth* has been declared *saheeh* by the scholar of *hadeeth*, Imaam 'Alee Ibnul-Madeenee, as is found in *Talkheesul-Habeer* (no. 2194).

<sup>105</sup> *Majmoo'ul-Fataawaa* (24/253)

Therefore whosoever does it, has a precedent and whosoever leaves it, also has a precedent - and Allaah knows best.”<sup>106</sup> Al-Haafidh Ibn Hajar said:<sup>107</sup> “We have related in *Mahaamilyaat* with a chain of narration that is *hasan*, from Jubayr Ibn Nufayr, who said: The Companions of Allaah’s Messenger (*sallallaahu 'alayhi wa sallam*) used to, when they met on the day of 'Eed used to say to each other:

‘*Taqabballallaah minnaa wa minkum.*’

‘May Allaah accept it from us and from you.’

Ibn Qudaamah mentioned in *al-Mughnee* (2/259) that Muhammad Ibn Ziyaad said: “I was with Abee Umaamah al-Baahilee and other Companions of the Prophet (*sallallaahu 'alayhi wa sallam*) and when they returned from the 'Eed they said to each other:

‘*Taqabballallaah minnaa wa minkum.*’

‘May Allaah accept it from us and from you.’

Ahmad said the chain of narration of the *hadeeth* of Aboo Umaamah is *hasan*,<sup>108</sup> as for the saying, by the general populus of Muslims, who say to each other:

‘*Kullu 'aam wa aamantum bi khayr.*’

“Do you exchange that which is better for that which is lower.”<sup>109</sup>

## CHAPTER-NINETEEN: The Sacrifice

The sacrifice is a sheep that is slaughtered after the 'Eedul-Adhaa prayer, seeking nearness to Allaah, the Most High, by offering this sacrifice. Allaah, the Perfect and Free of all defects and the Most High, says:

**“Say (O Muhammad): Indeed my Prayer, my sacrifice, my living and my dying are for Allaah, the Lord of the worlds.”**<sup>110</sup>

“Here the word “sacrifice” means “slaughtering” so as to seek nearness to Allaah, Exalted be He.”<sup>111</sup> The scholars have differed with respect to its ruling. However, that which seems

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<sup>106</sup> Imaam as-Suyootee in his treatise *Wusoolul-Amaanee bi Usoolul-Tahaanee* has gathered the sayings from many of the *Salaf* mentioning the 'Eed greetings. It is printed within his book *al-Haawee lil-Fataawee* (1/81-82), refer back to it and to the book *al-Masnoo' fee Ma'rifatul-Hadeethil Mawdoo'* (p. 88) by the renowned scholar, 'Alee al-Qaaree and the footnotes by its checker.

<sup>107</sup> *Fathul-Baaree* (2/446)

<sup>108</sup> Refer to *al-Jawharun-Naqee* (3/320)

<sup>109</sup> Sooratul-Baqarah [2:61]

<sup>110</sup> Sooratul-An'aam [6:162]

<sup>111</sup> Refer to *Minhaajul-Muslim* (no. 355-356)

to be the strongest opinion from the differing evidences is that the sacrifice is obligatory and here - my Muslim brothers - are some of the *ahaadeeth* which have been used as an evidence by the ones who say it is obligatory:

[1] From Aboo Hurayrah (*radiyallaahu 'anhu*) who said: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'Whosoever has the capability and does not offer a sacrifice, then let him not approach our *musallaa*.'"<sup>112</sup> The inference of proof from the *hadeeth* is that when he (*sallallaahu 'alayhi wa sallam*) prohibited one who has the ability and does not offer a sacrifice from approaching the *musallaa*, he (*sallallaahu 'alayhi wa sallam*) highlighted the fact that the one not offering a sacrifice has left an obligatory act. Therefore it is as if he (*sallallaahu 'alayhi wa sallam*) is saying that there is no benefit in seeking nearness to Allaah while at the same time leaving this obligatory act.

[2] From Jundub Ibn 'Abdullaah al-Bajalee (*radiyallaahu 'anhu*) who said: "I witnessed the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) say on the day of *Nahr* (slaughtering). [Saying:] 'Whomsoever slaughtered before praying, then let him replace it with another sacrifice and whomsoever has not slaughtered then let him slaughter.'"<sup>113</sup> The 'order' is clear in showing that it is obligatory, and nothing has come<sup>114</sup> to take the order away from its clear meaning.

[3] From Mikhnaf Ibn Sulaym who witnessed the Prophet (*sallallaahu 'alayhi wa sallam*) say whilst giving a sermon on the day of 'Arafah: 'It is the duty of the people of every household to offer the sacrifice of 'Atariyyah every year<sup>115</sup> and do you know what 'Atariyyah is? It is what the people call *ar-Rajabiyyah*."<sup>116</sup> This contains within it an obligatory order. As for 'Atariyyah, then it has been abrogated but its abrogation does not necessitate the abrogation of the sacrifice of 'Eed, as that remains upon the original guideline and principal. Ibnul-Atheer said: "Atariyyah has been abrogated and this occurred in the beginning of Islaam."<sup>117</sup> As for the ones who oppose this stance, then their biggest doubt leading them to the conclusion that the sacrifice is *Sunnah*, is the saying of the Messenger (*sallallaahu 'alayhi wa sallam*): "When the (first) ten days (of *Dhul-Hijjah*) come and one of

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<sup>112</sup> Reported by Ahmad (1/321), Ibn Maajah (no. 3123), ad-Daaraqutnee (2/545), al-Haakim (2/392) and (4/231), and its chain is *hasan*.

<sup>113</sup> Reported by al-Bukhaaree (no. 5562), Muslim (no. 1960) an-Nisaa'ee (7/224), Ibn Maajah (no. 3152), at-Tayaalisee (no. 936) and Ahmad (4/312-313).

<sup>114</sup> The reply to the most significant evidences used by those who say the sacrifice is *Sunnah* shall come later.

<sup>115</sup> Aboo 'Ubayd said in *Ghareebul-Hadeeth* (1/195): "It is a sacrifice made in the month of *Rajab*, by which the people in *Jaahiliyyah* (the times of ignorance before Islaam) used to get closer to their deities. Then Islaam came along and the sacrifice remained until it was abrogated."

<sup>116</sup> Reported by Ahmad (4/215), Ibn Maajah (no. 3125), Aboo Daawood (no. 2788), al-Baghaawee (no. 1128), at-Tirmidhee (no. 1518). an-Nisaa'ee (7/167) and in the *isnaad* is Aboo Ramlah, and he is *majhool* (unknown). The *hadeeth* has other chains of narration found with Ahmad (5/67). However the *isnaad* is *da'eef* (weak) and because of this at-Tirmidhee in his *Sunan* declared the *hadeeth* to be *hasan* and al-Haafidh Ibn Hajar, in *Fathul-Baaree* (10/4) declared it strong (because of other *ahaadeeth*). Refer to *al-Isaabah* (9/151).

<sup>117</sup> *Jaami'ul-Usool* (3/317), and refer to *al-Adillatul-Mutma'innah Thubootin-Naskh fil-Kitaab was-Sunnah* (no. 103-105) and *al-Mughnee* (8/650-651).

you wants to offer a sacrifice, then let him not remove anything from his hair or from his skin (fingernails).”<sup>118</sup> So they said:<sup>119</sup> “This contains an evidence showing that the sacrifice is not obligatory, because he (*sallallaahu 'alayhi wa sallam*) said, ‘and if one of you wants to offer a sacrifice...’ Therefore, if it was obligatory he would not have left it to one’s will.”

Shaykhul-Islaam Ibn Taymiyyah – after deeming that the strongest opinion is that of the sacrifice being obligatory – replied to this doubt by saying:<sup>120</sup> “The ones who deny that the sacrifice is obligatory, do not have a text to support them. Indeed the cornerstone of their view is the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): ‘whoever wants to offer a sacrifice...’ Thus they said an obligation would not be connected to wishes/wants. These words are general, since an obligation is not entrusted, to the wishes of the servant, so that it is said: ‘If you wish, then do this.’ Rather, an obligation may be attached to a condition in order to explain a legal verdict; like the saying of Allaah:

**“When you stand for Prayer, then wash.”**<sup>121</sup>

They (the Scholars) determined that the meaning of this is **“When you intend to stand for Prayer...”** Similarly they determined that it meant: When you intend to recite (the *Qur’aan*), seek refuge in Allaah. Purification for Prayer is obligatory and recitation in the prayer is obligatory. Indeed Allaah says:

**“Verily this (*Qur’aan*) is no less than a reminder to all the Mankind and Jinn. To whomsoever amongst you wills to walk straight.”**<sup>122</sup>

And wanting to be upright in the Religion is an obligation.”

Then he, (Ibn Taymiyyah) may Allaah have mercy on him, said:<sup>123</sup> “...Also, it is not obligatory upon everybody to offer a sacrifice. Rather it is obligatory upon the one who has the ability. As such a person is the one who wants to offer a sacrifice. Just as he (*sallallaahu 'alayhi wa sallam*) said: “Whoever wants to make *Hajj* then let him hasten for indeed a thing may deviate him from it and a need may prevent him from performing it.”<sup>124</sup>

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<sup>118</sup> Related by Muslim (no. 1977), Aboo Daawood (no. 2791). an-Nisaa’ee (7/211-212), al-Baghawee (no. 1127), Ibn Maajah (no. 3149), al-Bayhaqee (9/266), Ahmad (6/289), (6/301, 311), al-Haakim (4/220), at-Tahaawee in *Sharh Ma’aaniyyul-Aathaar* (4/181); reported from several chains of narration from Umm Salamah.

<sup>119</sup> Refer to *al-Majmoo’* (8/301), *Mughniyyul-Muhtaaj* (4/282) *Sharhus-Sunnah* (4/348) and *al-Muhallaa* (8/3)

<sup>120</sup> *Majmoo’ul-Fataawaa* (23/162-164)

<sup>121</sup> Sooratul-Maa’idah [5:6]

<sup>122</sup> Sooratut-Takweer [81:27-28]

<sup>123</sup> *Majmoo’ul-Fataawaa* (23/162-164)

<sup>124</sup> Related by Ahmad (1/213,323,355), Ibn Maajah (no. 3883), and Aboo Nu’aym in *al-Hilyah* (1/114) from al-Fadl. There is a weakness in its *isnaad*. However the *hadeeth* has been found via another chain of narration with Aboo Daawood (no. 1732), ad-Daarimee (2/28), al-Haakim (1/448), and Ahmad (1/225), but that too has a weakness. Nevertheless because of all these *asaaneed*, the *hadeeth* becomes hasan, if Allaah so wills. Refer to *Irwaa’ul-Ghaleel* by our teacher, al-Albaanee (4/168-169).

Indeed *Hajj* is obligatory upon everyone who has the ability. Therefore, the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): “Whoever wants to offer a sacrifice...” is like his(*sallallaahu 'alayhi wa sallam*) saying: “Whoever wants to make *Hajj*...”

Imaam al'Aynee<sup>125</sup> has replied to the reasoning of those who say it is not obligatory, when explaining the saying of the author of *al-Hidaayah*:<sup>126</sup> “... and the meaning of ‘want’ from that which has been narrated - and Allaah knows best - is the opposite of inadvertence and not an option.” So al'Aynee (*rahimahullaah*) said: “The intended meaning is not a choice between leaving and permitting. Rather it becomes as if he (*sallallaahu 'alayhi wa sallam*) said: ‘Whoever amongst you intends to offer a sacrifice...’ and this option does not point to a negation of the obligation. Just as in his (*sallallaahu 'alayhi wa sallam*) saying: “Whomsoever wants to pray let him make ablution.”<sup>127</sup> And his saying: “Whomsoever amongst you wants to pray *Jumu'ah*, then let him make *ghusl*.”<sup>128</sup> i.e. whoever intends it, no option is found and likewise this one (i.e. the sacrifice).”

As for the deduction of proof from the reasoning that the Prophet (*sallallaahu 'alayhi wa sallam*) did not obligate the sacrifice upon his *Ummah*, as in *Sunan Aboo Daawood* (no. 2810), *Sunanut-Tirmidhee* (no. 1574), and *Musnad Ahmad* (3/356) with an authentic chain of narration from Jaabir Ibn 'Abdullaah - then it is a reasoning which does not hold, since it can be understood by harmonizing the evidences together - to mean those of the *Ummah* who do not have the ability. Therefore he who is unable to offer the sacrifice has the ruling of it being obligatory removed from him from the onset, and Allaah knows best.

## CHAPTER TWENTY: Regulations of the Sacrifice

There are regulations connected to the sacrifice, which a Muslim must know about, so that he has knowledge of his acts of worship and is on clear guidance in his affairs (of his life). I shall - by the will of Allaah - in what follows summarize these regulations.

**First:** The Prophet (*sallallaahu 'alayhi wa sallam*) used to sacrifice two rams,<sup>129</sup> after the 'Eed Prayer and he (*sallallaahu 'alayhi wa sallam*) informed us that, “Whosoever slaughters before

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<sup>125</sup> In *al-Bidaayah fee Sharhil-Hidaayah* (9/106-114)

<sup>126</sup> It is a book called *al-Hidaayah Sharhil-Bidaayah* concerning the *Hanafee* jurisprudence. It is also from amongst the books that adhere to the *Hanafee* school of thought, as taken from *Kashfudh-Dhunoos* (2/2031-2040). It is from the works of Imaam 'Alee Ibn Abee Bakr al-Margiyaanee, who died in the year 593H. His biography is found in *al-Fawaa'idul-Bahiyyah* by al-Lucknawee (p. 141).

<sup>127</sup> I did not find the *hadeeth* with this wording, but that which follows the *hadeeth* suffices us with regard to using it as proof.

<sup>128</sup> Related with this wording by Muslim (no. 844) from the *hadeeth* of Ibn 'Umar, al-Bukhaaree reports the *hadeeth* but with another wording (no. 877, 894, 919).

<sup>129</sup> The evidence for this will come later with point eight, as the two issues share the same evidences.

the 'Eed Prayer, then it is not from the sacrifice: rather it is meat which he gives to his family."<sup>130</sup>

**Second:** He (ﷺ) used to order his Companions to slaughter a sheep which is a *jadha'a* and a *dhaaniyaa* from other than the sheep.<sup>131</sup> Mujaashi'ah Ibn Mas'ood (*radiyallaahu 'anhu*) said: The Prophet (ﷺ) said, "Indeed a sheep which is a *jadha'a* is equal, as a sacrifice, to the slaughtering of a goat which is a *dhaaniyah*."<sup>132</sup>

**Third:** It is permissible to delay the slaughtering until the second or the third day after 'Eed. This is taken from what is established upon the Prophet (ﷺ) who said, "All the days of *Tashreeq* are days of slaughtering."<sup>133</sup> Ibnul-Qayyim said, "This is the opinion of Ahmad, Maalik and Aboo Haneefah (*rahimahumullaah*). Ahmad said, 'It is the opinion of many of the Companions of Muhammad (ﷺ).' Athram mentioned this (view) upon Ibn 'Umar and Ibn 'Abbaas (*radiyallaahu 'anhuma*)."<sup>134</sup>

**Fourth:** From the Prophet's guidance is that whosoever desires to offer a sacrifice and the (first) ten days of *Dhul-Hijjah* have begun then he should not remove anything from his hair or from his finger nails, as there is a prohibition upon doing this.<sup>135</sup> Imaam an-Nawawee said in *Sharh Muslim* (13/138-139), "The meaning of the prohibition of removing any hair or finger nails is a prohibition from cutting the finger nails, or breaking them or other means and a prohibition of removing hair by shaving, shorting, plucking, burning, or by using cream or any other means. This applies to hair of the arms, moustache, private areas, head and other bodily hair." Ibn Qudaamah said in *al-Mughnee* (11/96), "... and if one does this then one seeks forgiveness from Allaah. There is an *ijmaa'* (consensus) that there is no *fidyah* (redemption) regardless of whether it was done intentionally or forgetfully." I say, this is an indication from him, may Allaah have mercy on him, that it is *haraam*

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<sup>130</sup> Related by al-Bukhaaree (no. 5560) and Muslim (no. 1961), from the *hadeeth* of Baraa' Ibn 'Aazib (*radiyallaahu 'anhu*).

<sup>131</sup> al-Haafidh Ibn Hajar said in *Fathul-Baaree* (10/5), '...*Jadha'ah* is a term used for the specific age of farm animals. Thus, a sheep which is a *jadha'ah* is a sheep which is one year old. This is the opinion of the majority of scholars. However it is said that a *jadha'ah* is a sheep 'less than one year old' but they then differed as to its actual age. Some said eight months and others ten months." A camel which is a *dhaaniyah*, is a camel which is five years old. A cow or goat which is a *dhaaniyah*, is a cow or goat which is two years old. Refer to *Zaadul-Ma'aad* (2/317) and the footnotes to it.

<sup>132</sup> *Saheehul-Jaami'* (no. 1592). Refer to *Silsilatul-Ahaadeethud-Da'eefah* (1/87-95).

<sup>133</sup> Related by Ahmad (4/8) from Jubayr Ibn Mu'tim, but the chain of narrators is disconnected. Also reported by Ibn Hibbaan (no. 1008), but it too has a chain of narration which is disconnected, also reported by at-Tabaraanee in his *Mu'jam* and its *isnaad* is *layyin* (weak). However the *hadeeth* has some supporting narrations found with Ibn 'Adee in *al-Kaamil*, From Aboo Sa'eed al-Khudree and its *isnaad* is *da'eef*. Nevertheless the *hadeeth* becomes *hasan* - if Allaah wills. Refer to *Nasbur-Raayah* (3/61).

<sup>134</sup> *Zaadul-Ma'aad* (2/319)

<sup>135</sup> Its reference has preceded in (no. 102). Refer back to *Naylul-Awtaar* (5/200-203), for it is essential.

(prohibited) and totally forbidden. This is clear in the original basis of the prophetic prohibition.

**Five:** He (*sallallaahu 'alayhi wa sallam*) used to select a sacrificial animal that was free from defects and he deemed this as being better. He prohibited the sacrificing of an animal whose ears were cut or had broken horns.<sup>136</sup> He ordered looking for the flawlessness of the animal, and prohibited slaughtering a one eyed animal, a *muqaabil*, a *mudaabirah*, a *sharqaa'ah*, and a *kharqaa'ah*. This is because they have been prohibited.<sup>137</sup> As for a ram that has been castrated then it is permissible to be used as a sacrifice, due to what is established from the Prophet (*sallallaahu 'alayhi wa sallam*). This has been transmitted by Aboo Ya'laa (no. 1792), al-Bayhaqee (9/267) with a chain of narration that has been declared *hasan* (acceptable) by al-Haythamee in *Majma'uz-Zawaa'id* (22/4).

**Six:** He (*sallallaahu 'alayhi wa sallam*) used to slaughter at the *musallaa* (place of Prayer).<sup>138</sup>

**Seven:** From the guidance of the Prophet (*sallallaahu 'alayhi wa sallam*) is that a sheep is sufficient for a man and his family, even if the number of the family be many, as 'Ataa' Ibn Yaasir<sup>139</sup> said, "I asked Aboo Ayyoob al-Ansaaree how was the slaughtering done at the time of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*)? So he replied, 'Indeed a man used to slaughter a sheep for himself and his family, and they would eat of it and feed others with it.'<sup>140</sup>

**Eight:** It is preferable to make *takbeer* (saying Allaah is the Greatest) and *tasmiyah* (saying: in the Name of Allaah) when slaughtering. This is due to what is confirmed from Anas (*radiyallaahu 'anh*u), who said, "The Prophet sacrificed two horned rams, which were white with black markings. He slaughtered them himself, while saying, "*Bismillaah, Allaahu Akbar*," (In the name of Allaah, Allaah is the Greatest) and he had his foot placed on their sides."<sup>141</sup>

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<sup>136</sup> As is related in Ahmad (1/83,127,129,150), Aboo Daawood (no. 2805), at-Tirmidhee (no. 1504), an-Nisaa'ee (7/217), Ibn Maajah (no. 3145), and al-Haakim (4/224) from the *hadeeth* of 'Alee and its *isnaad* is *hasan*.

<sup>137</sup> *Muqaabil* - It is an animal which has had the front (inner side) of its ear cut. *Mudaabir* - It is an animal which has had the back (outer side) of its ear cut. *Sharqaa'ah* - It is an animal which has had the ear cleaved. *Kharqaa'ah* - It is an animal which has had the ear pierced. The *hadeeth* concerning this has a chain of narration which is *hasan* and it is related by Ahmad (1/80,108), Aboo Daawood (no. 2804), at-Tirmidhee (no. 4198), an-Nisaa'ee (7/216), Ibn Maajah (no. 3143), ad-Daarimee (2/77) and al-Haakim (4/222) - from the *hadeeth* of 'Alee.

<sup>138</sup> Related by al-Bukhaaree (no. 5552), an-Nisaa'ee (7/213) and Ibn Maajah (no. 3161) from Ibn 'Umar

<sup>139</sup> He died in the year 103H. His biography is found in *Tahdheeb-Tahdheeb* (7/217).

<sup>140</sup> Related by at-Tirmidhee (no. 1505), Maalik (2/37), Ibn Maajah (no. 3147) and al-Bayhaqee (9/267) and its *isnaad* is *hasan*.

<sup>141</sup> Related by al-Bukhaaree (no. 5558, 5564, 5575), Muslim (no. 1966) and Aboo Daawood (no. 2794)

**Nine:** The best sacrificial animal is that which is a large horned ram, being white mixed with black around its eyes and its legs; as this is the description that the Prophet (*sallallaahu 'alayhi wa sallam*) preferred and sacrificed.<sup>142</sup>

**Ten:** It is preferred that a Muslim carries out his own sacrifice, but if he deputizes someone else to do the slaughter for him, then that is permissible and there is no problem in doing so.<sup>143</sup>

**Eleven:** It is preferred that the family who offered the sacrifice eat from the sacrifice, give gifts from its meat and give *sadaqah* (charity) from it. It is permissible for them to store some of the meat. This is taken from the saying of the Prophet (*sallallaahu 'alayhi wa sallam*), "Eat, store and give *sadaqah*."<sup>144</sup>

**Twelve:** A camel suffices as a sacrifice for seven, and similarly a cow. Muslim reports in his *Saheeh* (no. 350) from Jaabir Ibn 'Abdullaah who said, "We slaughtered at Hudaibiyah with the Prophet (*sallallaahu 'alayhi wa sallam*) a camel which sufficed for seven and a cow sufficed for seven."

**Thirteen:** The butcher is not given payment for his work from the sacrifice because of what is established upon 'Alee (*radiyallaahu 'anhu*), who said, "The Prophet (*sallallaahu 'alayhi wa sallam*) ordered me to watch over his slaughtered meat, to give *sadaqah* (charity) from its meat, skin and *jalaalee*;<sup>145</sup> and not to give the butcher anything from the sacrifice." He ('Alee) said, "...we pay the butcher from ourselves."<sup>146</sup>

**Fourteen:** Whosoever, from amongst the Muslims is unable to offer a sacrifice then he still takes the reward of those who offer a sacrifice from the Prophet's *Ummah*. This because the Prophet (*sallallaahu 'alayhi wa sallam*) said when he was slaughtering one of the two rams, "O Allaah! This is on my behalf and on behalf of those of my *Ummah* who do not offer a sacrifice."<sup>147</sup>

**Fifteen:** Ibn Qudaamah said in *al-Mughnee* (11/95), "Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) performed the sacrifice as did the Rightly Guided Caliphs, after the Prophet (*sallallaahu 'alayhi wa sallam*). And if they knew that giving *sadaqah* (charity) is better they

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<sup>142</sup> As in the *hadeeth* of 'Aa'ishah which is with Muslim (no. 1967) and Aboo Daawood (no. 2792).

<sup>143</sup> I do not know of any difference of opinion amongst the people of knowledge concerning this issue. Refer to point thirteen, for mention of it.

<sup>144</sup> Related by al-Bukhaaree (no. 5569), Muslim (no. 1971), Aboo Daawood (no. 2812) and others from the *hadeeth* of 'Aa'ishah and that which is found concerning the prohibition of storing/saving (part of the sacrifice), then it is abrogated. Refer to *Fathul-Baaree* (10/25-26) and *I'tibaar* (no. 120-122).

<sup>145</sup> In *al-Qamoos*, "it is that which is worn on the animal for protection."

<sup>146</sup> Related with this wording by Muslim (no. 317), Aboo Daawood (no. 1769) ad-Daarimee (2/74) Ibn Maajah (no. 3099) al-Bayhaqee (9/294) and Ahmad (1/79, 123, 132, 154). Also by al-Bukhaaree (no. 1716) but without the wording "we pay him ourselves."

<sup>147</sup> Related by Aboo Daawood (no. 2810), at-Tahaawee (4/177), al-Haakim (4/229), al-Bayhaqee (9/264, 287) and Ahmad (3/356, 362) from the *hadeeth* of Jaabir. Refer to *Irwaa'ul-Ghaleel* (4/349-354).

would have turned to it and enacted it. However giving the *sadaqah* (charity) instead of the sacrifice leads to abandoning a *Sunnah* which the Prophet (ﷺ) established.”

## CHAPTER - TWENTY ONE: Reprehensible Acts Done at the 'Eeds:

Know, my Muslim brother, may Allaah give you and I understanding of the Religion, that the joy that occurs at the 'Eeds has made many people forget or become negligent of matters of their Religion and the Islamic regulations. Thus you see people perpetrating sins, doing acts that are reprehensible, while they think that they are doing good deeds. All of this has led me to add to this treatise of mine, this beneficial chapter because it is effective in reminding the Muslims what they have forgotten and cautioning them about the things they have become negligent of.<sup>148</sup> From the reprehensible acts are:

[1]: The man beautifying himself by shaving the beard. This is a thing that most Muslims do, even though shaving the beard is *haraam* (unlawful) in the Religion of Allaah, the Perfect and Free from all imperfections. This (ruling) is shown by authentic *ahaadeeth*, which contain a command to leave the beard. This “command” to leave the beard is either connected to the reason of not imitating the idol worshippers and thus differing from them, or it is not connected to this reason. The beard is also from the *fitrah* (natural inclination); and it is not permissible to change the *fitrah* (natural inclination). Textual proof regarding the forbiddance of shaving the beard is found in the books of the four *madhaahib* (schools of jurisprudence).<sup>149</sup> So know this!

[2]: Shaking the hands of strange women - those that are not *mahram* (unlawful for marriage) for a man. This is one of the widespread problems that we suffer from and none is saved from it except he whom Allaah has favoured. This act is prohibited (*haraam*) because the Prophet (ﷺ) said, “To pierce a metal comb into a man’s head is better for him than for him to touch a woman, for whom he is not a *mahram*.”<sup>150</sup> This ruling is also textualized in the books of the four *madhaahib*<sup>151</sup> - so take note.

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<sup>148</sup> The reprehensible acts mentioned occur mostly in 'Eed and other than 'Eed but it becomes very common and in fact increases at the 'Eed so be aware.

<sup>149</sup> Refer to *Fathul-Baaree* (10/351), *al-Ikhtiyaaratul- 'Ilmiyyah* (P. 6), *al-Muhallaa* (2/220) and *Gadhaa'ul-Baab* (1/376) and others. Shaykh Muhammad Ibn Ismaa'eel, in his book *Adillatut-Tahreem Halqul-Lihyah* has made a thorough examination of the *ahaadeeth* concerning this issue, after which he mentions the explanation of the scholars, on the issue, and the sayings from the dependable books of the schools of thought. Finally bringing any discussion surrounding the issue, without leaving anything out! Refer to it, for indeed it is valuable. Also refer to *Majallatul-Azhar* (7/327). I have, also written a treatise on the issue, calling it *Hukmud-Deen fil-Lihyah wat-Tadkheen*, which has been printed many times.

<sup>150</sup> Reported by ar-Ruyaanee in his *Musnad* (227/2), from Ma'qal Ibn Yasaar and its *isnaad* is good. Refer to *Silsilatul-Ahaadeethus-Saheehah* (no. 227) by our teacher al-Albaanee.

<sup>151</sup> Refer to *Sharh Muslim* by Imaam an-Nawawee (13/10), *Haashiyah Ibn 'Aabideen* (5/235), *'Aaridatul-Ahwaadhee* (7/95) and *Adwaa'ul-Bayaan* (6/603).

[3]: Imitating the non-believers and Westerners in their clothing, in listening to music and other reprehensible acts. Indeed the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Whosoever imitates a people then he is from them."<sup>152</sup> Also, because of the saying of the Prophet (*sallallaahu 'alayhi wa sallam*), "There will be a group of people from my *Ummah* who will seek to make fornication, the wearing of silk, intoxicants and musical instruments permissible (*halaal*). Indeed a people will stay at the side of a mountain peak and when he - i.e. a needy person comes to them in the evening asking them for aid, they will say to him, 'Come back tomorrow.' Allaah will destroy them and cause the mountain to fall upon them and change others into apes and swine and they will remain like that until the Day of Judgement."<sup>153</sup>

[4]: Entering into the presence of women who are not *mahram* (unlawful for marriage) for them. This is taken from the saying of the Prophet (*sallallaahu 'alayhi wa sallam*), "Beware of entering into the presence of women. So a man from the *Ansaar* said, 'What about the *Hamoo*?' He (*sallallaahu 'alayhi wa sallam*) replied, "The *Hamoo* is death."<sup>154</sup> The renowned scholar az-Zamakhsharee, said in explaining the word "*Hamoo*," "The plural of it is: *Ahmaa'u*: meaning: the husbands relatives, such as the father,<sup>155</sup> the brother, the uncle and others ... The meaning of the saying of the Prophet (*sallallaahu 'alayhi wa sallam*), 'The *Hamoo* is death,' is that her "*hamoo*" is of the ultimate level of evil and corruption, and thus was resembled to death. This is because he is the ultimate limit of all misfortunes and calamities since he is more dangerous than a stranger, in the sense that he feels secure and is presumptuous; while a stranger is feared and watched. It is also possible that it could be understood as a supplication against her. Meaning, as if death for her is of the same status to the *hamoo* who enters into her presence and she is pleased with that."<sup>156</sup>

[5]: *Tabarruj* (open display of beauty) by the women, going to the market and other places. This is prohibited in the Laws of Allaah. Allaah, the Most High, says, "**Stay in your homes, and do not display yourselves like that of the times of ignorance and offer prayer perfectly and give the zakaat (obligatory alms)...**"<sup>157</sup> And the saying of the Prophet (*sallallaahu 'alayhi wa sallam*), "I have not seen two types of people from the people of the

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<sup>152</sup> Reported by Ahmad (2/50, 92) from Ibn 'Umar and its *isnaad* is *hasan*; at-Tahaawee in *Mushkilul-Aathaar* (1/88) from Hassaan Ibn 'Atiyyah. Aboo Nu'aym in *Akhbaarul-Asbahaan* (1/129) from Anas, however there is speculation regarding its status. Nevertheless the *hadeeth* becomes authentic because of all these chains. If Allaah wills.

<sup>153</sup> Reported by al-Bukhaaree (no. 5590) in *mu'allaq* form (omitting part of the chain of narrators) and in full form (of *isnaad*) by Aboo Daawood (no. 4039), al-Bayhaqee (10/221) and others. Haafidh Ibn Hajar said in *Haadiyus-Saaree* (p. 59), "It is related with a full chain of narration by Hasan Ibn Sufyaan in his *Musnad*." And al-Ismaa'eelee, at-Tabaraanee in *al-Kabeer*, Aboo Nu'aym from four chains of narration, Ibn Hibbaan in his *Saheeh* and others.

<sup>154</sup> Reported by al-Bukhaaree and (no. 5232), Muslim (no. 2172), from the *hadeeth* of 'Uqbah Ibn Ameer

<sup>155</sup> The father is exempted from this ruling. by Qur'aanic texts Refer to *al-Mughnee* (6/570).

<sup>156</sup> *Faa'iq fee Ghareebil-Hadeeth* (1/318). Refer to *an-Nihaayah* (1/448) and *Ghareebul-Hadeeth* (3/351) and *Sharhus-Sunnah* (9/26, 27).

<sup>157</sup> Sooratul-Ahzaab [33:33]

Fire: ... and women that are clothed but at the same time naked and are *ma'ilaat*<sup>158</sup> their heads are like tilted camels' humps.<sup>159</sup> These women will not enter Paradise and neither will they smell its aroma; even though its aroma can be smelt from a distance of so and so."<sup>160</sup>

[6]: Particularizing the day of 'Eed for visiting graves; distributing sweets and other edible items at the grave, sitting upon the graves, the intermixing of men and women, the shameless uncovering of faces, wailing for the deceased and other reprehensible deeds.<sup>161</sup>

[7]: Immoderation and squandering upon things that have no use and have no good or benefit. Allaah, the Most High, says, "...but be not extravagant. Indeed He likes not the extravagant ones..."<sup>162</sup> and "...but be not extravagant. Indeed He likes not the extravagant ones..."<sup>163</sup> and Allaah says, "...but spend not wastefully (in your wealth) in the manner of a spendthrift. Verily spendthrifts are the brothers of the devils."<sup>164</sup> The Prophet (*sallallaahu 'alayhi wa sallam*) said, "The son of Adam will not cease to be in front of his Lord on the Day of Judgement until he is asked about his...wealth and where he gained it from and how he spent it."<sup>165</sup>

[8]: The abandonment, of the prayer in the mosque by many people, without having an Islaamically acceptable excuse; and some people not praying at all except the 'Eed Prayers, whilst they abandon praying the other prayers. By Allaah this is a great sin.

[9]: The general Muslims going to the grave yard after the *Fajr* Prayer, leaving the 'Eed Prayer, cloaked by the innovation of particularizing the day of 'Eed for visiting the graveyard.<sup>166</sup> Others have added the placing of palm leaves or other tree branches<sup>167</sup> on the graves. All of this has no basis in the *Sunnah*.

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<sup>158</sup> Deviated away from the obedience of Allaah - the Perfect and one free of all imperfections and the most High - and from whatever is required of them from safe guarding their chastity.

<sup>159</sup> Qaadee 'Iyaad, in *Mashaariqul-Anwaar* (1/79) said, "It is a fat two humped camel." Its meaning - and Allaah knows best - is that they will make their head grandiose by wearing head veils and rolling up their hair into humps and they will not lower their gaze.

<sup>160</sup> Reported by Muslim in his *Saheeh* (no. 2128, 2856, 52) and Ahmad (2/223, 356) from Aboo Hurayrah.

<sup>161</sup> For details about the innovations at the grave refer to the book *Ahkaamul-Janaa'iz* (p. 258-267) by our Shaykh, al-Albaanee, may Allaah preserve him.

<sup>162</sup> Sooratul-An'aam [6:141]

<sup>163</sup> Sooratul-A'raaf [7:31]

<sup>164</sup> Sooratul-Israa' [17:26-27]

<sup>165</sup> Reported by at-Tirmidhee (no. 2416), al-Khateeb in his *at-Taareekh* (12/440) from Ibn Mas'ood, but it has a weakness. The *hadeeth* has supporting narrations, from Aboo Bazrah (found) with ad-Daarimee (1/131), Aboo Nu'aym in *al-Hilyah* (10/232), Ibn Daabithee in *Zaylut-Taareekhil-Baghdaad* (2/163) and from the *hadeeth* of Mu'aadh (found) with al-Khateeb (11/441). Thus the *hadeeth* is *hasan*.

<sup>166</sup> *al-Madkhal* (1/286) by Ibn Haaj, *al-Ibdaa'* (p. 135) by 'Alee Mahfoodh, *Sunanul'Eedayn* (p. 39) by ash-Shaqeere

<sup>167</sup> All that this implies opposes then it is rejected. Refer to *Ahkaamul-Janaa'iz* (p. 254), *Ma'aalimus-Sunan* (1/28) and the notes by Shaykh Ahmad Shaakir to *Sunanut-Tirmidhee* (1/103).

[10]: Not having any compassion for the poor and the needy. The sons of the rich people display their joy and happiness, they eat appetizing food and they do all of this in front of the poor and their children, without having any feelings of sympathy or feeling the need to help or have responsibility even though Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said, "None of you truly believes until he wishes for his brother that which he wishes for himself."<sup>168</sup>

[11]: The innovations that are performed by many of those who pretend to be scholars, while claiming to be seeking nearness to Allaah. Even though these innovations have no basis in the Religion of Allaah. There are many innovations enacted by such people<sup>169</sup> but I shall only mention one of them, so that we do not go away from the purpose of this treatise. Indeed many of the sermon givers and preachers are eager in seeking approach to Allaah by staying awake in worship on the night of 'Eed. However they do not just do that. No! They also attribute to the Messenger (*sallallaahu 'alayhi wa sallam*), that he said, "Whosoever stays awake in worship the night of 'Eed, his heart will not die, the day that hearts die."<sup>170</sup> It is not permissible to attribute this to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and the best guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*).

## CHAPTER – TWENTY-TWO: So is this 'Eed?

'Eed is not but for ourselves to return to our Religion until our lost sanctity does return. 'Eed is not but for us to become an *Ummah* in which none other than Muhammad is the leader. 'Eed is not but for us to prepare our souls for war, wherever these (souls) may be sacrificed. 'Eed is not but for our hearts to become like stone towards the enemy. Be harsh against your enemy. For, by Allaah, the enemy is obstinate. The Muslims are obligated by a duty from which neither lust nor stagnation diverts them. The Muslims, the old, the young, from amongst the creation are the praiseworthy ones.<sup>171</sup>

## CHAPTER-TWENTY THREE: Conclusion

This is what Allaah has permitted us to gather, and list concerning the two 'Eeds and their regulations, and whatever is related to them from *fiqh* (understanding) that a lay Muslim cannot do without, let alone a student of knowledge. I offer it to all the Muslims as a reminder so that they can correct their acts of worship, perform the acts of getting closer to Allaah, by fearing Allaah and loving for the sake of Allaah. So if I have erred then it is from myself and from *Shaytaan* and if I am correct then it is solely from Allaah, finally our supplication is: All Praise be to Allaah, the Lord of the Universe.

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<sup>168</sup> Reported by al-Bukhaaree (no. 13), Muslim (no. 45) and reported by an-Nisaa'ee (8/115), al-Baghawee (no. 3474) but they added "from good" and its *isnaad* is *saheeh*.

<sup>169</sup> Refer for any of it to, *A'yaadul-Islaam* (p. 58) in the section on innovations of the 'Eedayn.

<sup>170</sup> It is a fabricated *hadeeth*, our Shaykh, al-Albaanee has spoken extensively about it in *Silsilatul-Ahaadeethud-Da'eefah* (no. 520-521), so refer back to it!

<sup>171</sup> *Munkaraatul-Afraah* (p. 67) by Mahmood Mahdee Istanboolee.