

# هَدِيَّةٌ لِلْأُمَّةِ فِي عِيدَيِ الْأُمَّةِ

إعداد و ترجمة أبي عامر الأثري

## A Gift to the Ummah Regarding the Two Eids of the Ummah

Followed By:

[Rulings Pertaining to *Al-Ud'hiyah* – Animal for Sacrifice]

Basically from Works of the Scholars

Compilation and Translation

By:

*Aboo Aamir Al-Atharee Is'haaq bn AbidRaheem*

*A Slave In Need of His Lord's Mercy*

Publication of Al-Maktabah Al-Athariyyah

The Publisher of [www.simplysalafiyah.com](http://www.simplysalafiyah.com)

Dhul-Hijjah 1433AH [October 2012]

All Rights Reserved

Free Distribution Only

## **CONTENT**

**What is Eid?**

**Adornment for the Eid**

**Permissibility of Playing the Duff on the Day of Eids and Young Men Playing with Spear, etc.**

**All Must Set Out for the Musalla**

**Beautifying Oneself for the Eid**

**How To Go To the Musalla**

**The Best Time To Set Out**

**Saying Takbeer to The Musalla**

**What Should Be Said in the Takbeer?**

**Position of the Prayer of the Two Eids**

**Description of the Eid Prayer**

**Whoever Misses The Eid Prayer, What Should He Do?**

**Nature of the Eid Khutbah**

**If Jum'ah and Eid Coincides**

**Greetings of the Eid**

## **Introduction**

All praise to Allâh the Lord of the worlds; I bear witness that Allâh Alone is worthy of worship, and I bear witness that Muhammad is His slave and Messenger.

To proceed:

This is a presentation for the Muslim Ummah regarding some basic etiquette and rulings they ought to know about the two festivals of the Muslims. It is basically a compilation from several scholarly works.

May Allâh accept it for His Generous Face Alone.

Completed tonight 9th day of Dhul-Hijjah, 1433.

Aboo Aamir Al-Atharee,

Ede, Nigeria.

## What is Eid?

Al'Eid is so named because it is a custom that repeats itself every year wherein the people meet to felicitate.

So the Eid of the Muslims – Al-Fitr or al-Ad'ha – is a day of celebration and enjoyment. This is why the Sharee'ah prohibits fasting on the day.

The third Eid is that of the Day of Jum'ah.

Thus all other forms of communal and national celebrations such as Independence Anniversary, Mothers' Day, Maulood Nabiyy, etc. are innovated celebrations.

Narrated Aboo Sa'eed Al-Khudrî – may Allâh be pleased with him – 'The Messenger of Allâh (salAllâhu alayhi wa sallam) forbade fasting on two days: The Day of Fitr and the Day of Nahr.' (Recorded by al-Bukhaaree and Muslim).

Meanwhile the Messenger of Allâh (salAllâhu alayhi wa sallam) would not eat to the Musalla (the prayer ground) on the Day of Ad'ha as Al-Imaam Ibn Al-Qayyim (may Allâh bestow mercy on him) said in Zaad Al-Ma'aad with a reference to the hadith of Buraydah (may Allâh be pleased with him) who said 'The Prophet (salAllâhu alayhi wa sallam) would not go out on the Day of Fitr until he had eaten, and on the Day of Ad'ha, he would not eat until he came back (from the Musalla) and he would eat from his slaughter.'

Al-Imaam Ash-Shaukaanee (may Allâh bestow mercy on him) said in Nayl Al-Awtaar (3/357): 'The wisdom behind delaying eating on the Day of Ad'ha is that the day is a day wherein it is legal to slaughter an animal and legal to eat from it therefore it is made permissible for him that he should eat from his slaughter; this is what Ibn Qudaamah (may Allâh bestow mercy on him) said (in *Al-Mughnee* [2/371]).'

In Bulooghul-Maraam, the *tahqeeq* of Ash-Shaykh Ad-Duktoor Sameer Az-Zuhayree (may Allâh preserve him), the Doktoor brought in the footnote (p.141), the statement of Aboo Abdillah Al-Haakim (may Allâh bestow mercy on him) the author of Al-Mustadarak regarding eating while going to the Eid on the Day of Eidul-Fitr and doing otherwise on the Day of Eidul-Ad'ha, 'This is a great Sunnah from the perspective of its report, and a common practice in the lands of the Muslims.'

So the two (and third) Eids of the Muslims have replaced all other festivals.

Anas bn Maalik (may Allâh be pleased with him) reported that the Messenger of Allâh (salAllâhu alayhi wa sallam) arrived in Madinah while its people used to observe two festivals of the time of Jaahiliyyah, the Messenger of Allâh (salAllâhu alayhi wa sallam) then said: **'I arrived your midst and found you celebrating two festivals of Jaahiliyah, Allâh has replaced them with better festivals: The Day of Nahr and the Day of Fitr.'**

The two festivals the people of Madinah used to observe were Festivals of An-Nayrooz and Al-Mahrajaan.

The Day of Nahr is the Day of Sacrifice at Hajj (which is the Day of Eidul-Ad'ha for those who are not on Hajj). The Day of Fitr is the first day of Shawwaal after the fasting of the month of Ramadan.

### **Permissibility of Playing the Duff on the Day of Eids and Young Men Playing with Spear, etc.**

Aaisha (may Allâh be pleased with her) reported: 'The Messenger of Allâh (salAllâhu alayhi wa sallam) entered my presence and there were two young girls with me singing about Bu'aath, the Messenger of Allâh (salAllâhu alayhi wa sallam) went unto the bed and faced the other side. Aboo Bakr (may Allâh be pleased with him) then entered and rebuked me, he said: 'Musical instruments in the presence of the Prophet!' The Messenger of Allâh then turned to him and said: **'Leave them.'** Aisha (may Allâh be pleased with her) said: 'When Aboo Bakr (may Allâh be pleased with him) was not paying attention, I beckoned to the girls to leave and they left.' [Al-Bukhaaree, 949].

In another version, also in Al-Bukhaaree (2907), the Messenger of Allâh (salAllâhu alayhi wa sallam) said, **'Leave them, O Aboo Bakr, verily each people have their day of celebration. This is our own day of celebration.'**

Bu'aath was the day of a serious battle between the two Arab tribes in Madeenah – Al-Aus and Al-Khazraj – before the arrival of the Messenger of Allâh in Madeenah. The war lingered between them for about 120 years. The poem the girls were singing was narrating the events of the Day of Bu'aath.

In the continuation of the earlier narration, Aaisha (may Allâh be pleased with her) said, 'On the day of Eid, the black slaves would play with armours and spears. I asked the Prophet (salAllâhu alayhi wa sallam) about it and he said: **'You wish to look at them?'** I said 'Yes,' He took me and I hid behind him while my cheek rest on his cheek (and watched the play) until I satisfied myself then he said: **'Are you satisfied?'** I replied in the affirmative, he said: **'Then leave.'**

Al-Imaam Al-Bukhaaree (no: 987) also reported on the authority of Aaishah – may Allâh be pleased with her – that Aboo Bakr (may Allâh be pleased with him) entered her presence on the Day of Mina (at Hajj) while there were two young girls playing the Duff (Tambourine), the Prophet (salAllâhu alayhi wa sallam) was wrapped inside his cloth, Aboo Bakr (may Allâh be pleased with him) scolded the girls upon which the Messenger of Allâh (salAllâhu alayhi wa sallam) removed the cloth on him, showed his face and said: **'Leave them, O Aboo Bakr, these are days of festival.'**

Said Al-Haafidh Ibn Hajar Al-Asqalaanee (may Allâh bestow mercy on him) on the hadith earlier cited, '...there is in the hadith, the proof that showing joy on the day of Eid is part of the symbols of the Deen.' [Al-Fat'h: 2/443].

### **Adornment for the Eid**

Abdullaah bn Umar said Umar (his father) (may Allâh be pleased with both) took an overgarment made of velvet sold in the market to the Messenger of Allâh (salAllâhu alayhi wa sallam) and said, 'O Messenger of Allâh (salAllâhu alayhi wa sallam), buy this and beautify yourself with it to Eid and (meet) guests (in it).' The Messenger of Allâh (salAllâhu alayhi wa sallam) said: **'Verily this is a cloth of those who will have no portion from it (in the Hereafter)...**' [Al-Bukhaaree: 948].

What can be derived from the hadith is that beautifying oneself on the day of Eid is an established custom which the Messenger of Allâh (salAllâhu alayhi wa sallam) did not frown at.

Al-Haafidh Ibn Hajar (may Allâh bestow mercy on him) mentioned in Fat'hul-Vaaree (3/181) that Ibn Umar (may Allâh be pleased with him) reported that the Messenger of Allâh used to wear the best of his cloths on the days of the Two Eids.

Al-Imaam Ibn Qayyim al-Jauziyyah (may Allâh bestow mercy on him) said the Messenger of Allâh (salAllâhu alayhi wa sallam) had a complete dress which he used to wear on occasions of the Two Eids and the Jum'ah. See Zaadul-Ma'aad p.173.

Al-Imaam Maalik (may Allâh bestow mercy on him) said: 'I heard the People of Knowledge say it is permissible for people to wear perfume (most especially men) and good cloth in each Eid.' As quoted in Ahkaam al-Eedayn.

Among the means of beautifying oneself for the Eid is the permissibility of taking bath on the Day of Eid.

Naafi' said Abdullaah bn Umar (may Allâh be pleased with him) used to take a bath on the Day of Fitr before he sets out to the Musalla. [Al-Muwata'ah 1/177] as quoted in Ahkaam al-Eedayn.

The author of Al-Wajeez Fee Fiqhis-Sunnah Wal-Kitaab Al-Azeez wrote in his book [p.188] that Alee bn Abee Taalib (may Allâh be pleased with him) was asked regarding when to take bath and he said, 'The day of Jum'ah, the Day of Arafah, the Day of Fitr and the Day of Ad'ha.' The author attributed the report to Al-Imaam Al-Bayhaqee.

Meanwhile it is said there is no report that can be traced back to the Prophet (salAllâhu alayhi wa sallam) legalizing the bath on the day of the Two Eids but it is clear that the Sahabah used to do it, and that suffices. Allâh knows best.

Said Al-Imaam Saeed bn Al-Musayyab (may Allâh bestow mercy on him): 'The Sunnah of Fitr are three: Walking to the Musallah, eating before setting out and taking bath.' [Irwaaul-Ghaleel 2/104] as quoted in Ahkaam al-Eedayn.

Commenting on the above, the author of Ahkaam Al-Eedayn Fee As-Sunnah Al-Mutahharah (p.34) said:

'Perhaps what he (Saeed) meant was the Sunnah of the Sahaabah. That is, their practice and guidance. This is because nothing has been reported authentically from the Prophet (salAllâhu alayhi wa sallam) about that.'

## All Must Set Out for the Musalla

Abou Sa'eed Al-Khudree reported from the Messenger of Allâh (salAllâhu alayhi wa sallam) that he used to go to the Musalla on the Day of Fitr and Ad'ha. The first thing he would do was the prayer then he would turn and face the people while those would be sitting in their places, and would give a religious talk .... [Recorded by al-Imaam Al-Bukhaaree (956)].

Setting out to the Musalla includes the womenfolk too. None should stay behind. Umm Attiyya (may Allâh be pleased with her) said: 'We were commanded to go out on the day of Eid such that we would bring out the young girls from their corners and women in their menstrual periods but the latter would stay behind the people repeating *takbeer* after people's *takbeer*, making supplications as people make theirs, hoping for the blessing and purification of the day.' [Al-Bukhaaree: 971].

Women going to the Musalla must put on their *Jalbaab* such that whoever does not have one should get one from her sister.

In an addition to the hadith of Umm Atiyyah (may Allâh be pleased with her), she said when the Messenger of Allâh (salAllâhu alayhi wa sallam) mentioned the command, a woman said, 'O Messenger of Allâh, if any of them (the women) does not have a cloth (to cover herself with) what should she do?' The Messenger of Allâh (salAllâhu alayhi wa sallam) said, '**Let her partner cover her with a part of her cloth.**'

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) describes Umm Atiyyah: 'An active Ansaaree woman who used to wash the dead among the Muslim women.' See Fat'h Dhil-Jalaal p.396-397.

The *Jalbaab* is a large outer garment worn by Muslim women to cover all their bodies including the palms and faces.

In the popular hadith of *Ifk*, Aisha (may Allâh be pleased with her) said when Safwan bn Muattil saw her,

فخمرت وجهي عنه بجلبائي

**'I screened my face from him with my Jalbaab.'**

Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him) graded the hadith Saheeh in *Jalbaab Al-Mar'ah Al-Muslimah* (no: 106).

So women should shun all manners of flaunting their beauty on the day of Eid. Their bangles, designs, ornaments, etc. must be hidden from men.

Observing the Eid Prayer in the Musalla is the established Sunnah. What is proper is that a town should not have more than a Musalla except as necessity may call for it such as when the town becomes too wide, among other reasons.

When there is rain, the Eid Prayer can be observed in the mosque.

Aboo Hurayrah (may Allâh be pleased with him) said: 'There was rain on a day of Eid, the Messenger of Allâh then led the people in prayer (of Eid) in the mosque.' [Recorded by Aboo Daawud (1160) and Ibn Maajah (1313); it is authentic.

The Musalla is usually an open place close to the city as said by Ash-Shaykh Al-Fawzaan in *Al-Mulkhas al-Fiq'hee* (p.154). The Musalla in Madeenah in the time of the Prophet (salAllâhu alayhi wa sallam) used to be by the entrance of Madeenah.

## How To Go To the Musalla?

One can go either on foot or on ride.

Al-Imaam Ibn Maajah recorded that Ibn Umar (may Allâh be pleased with him) said, 'The Messenger of Allâh (salAllâhu alayhi wa sallam) used to walk to and fro the Eid.' Ash-Shaykh al-Albaanee classified the hadith as hasan in *Ir'waa Al-Ghaleel* (636) as quoted in *Ahkaamul-Eedayn*.

It is from the Fiqh of Al-Imaam al-Bukhaaree in his *Saheeh* that nothing obviates going to the Eid on ride but walking there is better. Allâh knows better. Al-Imaam Al-Bukhaaree has this chapter in his book, '**The Chapter of Riding to the Eid...**'

**Important Notice:** The hadith above and others indicate that it is permissible to call the Musalla by the word 'Eid' even though 'Eid' signifies a period of time. Al-Imaam Al-Bukhaaree has chapters in his book that also indicate that, e.g. '**The Chapter of Going Early to the Eid,**' '**The Chapter of Riding to the Eid...**' etc.

It is also from the Sunnah to take different routes to and fro the Musalla.

Jaabir bn Abdillah (may Allâh be pleased with father and son) reported that the Prophet (salAllâhu alayhi wa sallam) used to take different routes whenever he went to the Musalla on the Day of Eid. [Al-Bukhaaree (986)]. The hadith of Aboo Hurairah (may Allâh be pleased with him) also in Saheeh Al-Bukhaaree fortifies that. There is also an authentic report in *Sunan Ibn Maajah* (no: 1299) on the authority of Ibn Umar to that effect.

## The Best Time To Set Out

Yazeed bn Ar-Rahabee said Abdullah bn Busr went with the people to the Musalla on the Day of Fitr or Ad'ha and frowned at the lateness of the Imaam to the Musalla. He said: 'By this time, we would have finished.' Recorded by Aboo Daawud in his *Sunan* (no: 1135) and Ibn Maajah (no: 1317). The report is authentic.

Ibn Al-Qayyim said in *Zaad Al-Ma'aad* (1/442), 'He (the Messenger of Allâh) used to delay the prayer on the Day of Fitr but would hasten it on the Day of Ad'ha...'

The time for the Eid prayer is between the sunrise (when it has risen by the length of a spear) and before it leaves the zenith but it is desirable to hasten the time of Ad'ha Prayer and delay the Fitr Prayer.

## Saying Takbeer to The Musalla

Ibn Abee Shaybah (may Allâh bestow mercy on him) recorded in his *Musannaf* on the authority of Az-Zhuree (a *Taabi'*) that the Messenger of Allâh (salAllâhu alayhi wa sallam) used to say the takbeer until he would get to the Musalla, and until he finished the prayer, whenever he finished the prayer, he would stop the takbeer.' That is in the case of Eidul-Fitr.

The hadith is a Mur'sal (because the *Taabi'* in the narration did not mention the Sahabee between him and the Messenger of Allâh). Meanwhile there are supportive proofs for it as mentioned by Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him) in *As-Saheehah* (170) as said by the author of Ahkaamul-Eedayn.

Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him) opined that people had dropped the habit of saying the takbeer as regard the Fitr Prayer. Ash-Shaykh Al-Fawzaan also said that saying the takbeer in Eidul-Fitr is even stronger because Allâh commanded it. See *Al-Mulkhas Al-Fiq'hee* (p.159).

As for Eidul-Ad'ha, the takbeer should begin from the Fajr of the Day of Arafah till the end of the Days of Tashreeq (that is, the third day of Eidul-Ad'ha). The Takbeer should be said at all times and at all places. Meanwhile it is not permissible to say it in a single voice as it is common.

Said Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him): '...it is worthy of mention here that saying the takbeer aloud (on the occasions of the Two Eids) does not legalize saying them in one voice as some people do. This also applies to all forms of *dhikr* wherein raising the voice is permitted; saying it in unison is not legalized...' *As-Saheehah* 1/121 as quoted in Ahkaamul-Eedayn.

On the permissibility of saying the takbeer aloud on the days of Eid Al-Ad'ha, Al-Imaam Al-Bukhaaree recorded in his *Saheeh* that Umar (the second Khaleefah) would say the takbeer from his tent at Minaa such that the people in the mosque would hear him and they too would begin to say their takbeer (on their own), then the people in the markets would follow suit until the whole of Minaa would roar in takbeer!

Ibn Umar (may Allâh be pleased with him) too used to say the takbeer in Minaa in those days at the end of obligatory prayers also on his bed, canopy, seat, and while walking; all those days. [Al-Bukhaaree recorded it under '**the Chapter of Takbeer in the Days of Minaa, and When A Hajji Sets Out for Arafah**'].

Al-Imaam Ad-Daarqatunee and Ibn Abee Shaybah also recorded that Ibn Umar (may Allâh bestow mercy on him) used to say the Takbeer when he sets out (to the Musalla) on the day of Fitr, and on the day of Ad'ha; he would raise his voice in the takbeer until he would arrive the Musalla then continue the takbeer until the Imaam would come out. [See *Ir'waa Al-Ghaleel* (650)] as quoted in Ahkaamul-Eedayn.

When getting to the Musalla, no prayer should be observed before or after the Eid Prayer.

Ibn Abbaas (may Allâh be pleased with him) reported that the Prophet (salAllâhu alayhi wa sallam) observed two rak'ah of the Fitr Prayer, he neither observed any prayer before it nor after it... [Recorded by Al-Bukhaaree (989)].

Neither is there any Adhaan nor Iqaamah before the Eid Prayer.

Jaabir bn Samurah (may Allâh be pleased with him) said: 'I observed the Prayer of the Two Eids with the Messenger of Allâh (salAllâhu alayhi wa sallam) more than one or two times, there was neither Adhaan nor Iqaamah before it.' Muslim: [887].

### **What Should Be Said in the Takbeer?**

There have been various reports from the Sahabah regarding the wordings of the Takbeer. All of them end with the Sahabah.

For instance, Ibn Mas'ood (may Allâh be pleased with him) used to say: **Allâhu Akbar Allâhu Akbar, Laa ilaa-ha illa Allâh, Wa Llaahu Akbar Allâhu Akbar Wa Lillaahil-Hamd.** (Musannaf Ibn Abee Shaybah (2/168)).

As for Ibn Abbaas (may Allâh be pleased with him), he used to say, '**Allâhu Akbar Allâhu Akbar, Allâhu Akbar Wa Lillaahil-Hamd Allâhu Akbar wa Ajall, Allâhu Akbar 'Alaa Maa Adaanaa.**' [Al-Bayhaqee 3/315].

### **Position of the Prayer of the Two Eids**

Scholars differ as to the ruling of the prayers of the Two Eids whether they are obligatory or not. The position of Shaykhul-Islaam Ibn Taymiyyah (may Allâh bestow mercy on him) is that they are obligatory.

Al-Imaam As-Shaukaanee explains in *Saylul-Jarraah* (1/315), 'Know that the Prophet (salAllâhu alayhi wa sallam) was constant in observing this Prayer of the Two Eids, he never left it in any of the Eids he even commanded that people should come out for it such that he included the young girls, maidens and women in their menstrual periods; that they should all witness the goodness of the day and supplications of the Muslims. He also commanded those without Jalbaab to get one from their partners.' Quoted in *Ahkaamul-Eidayn*.

Thus the Prayer is obligatory on every Muslim not on all the Muslims as a community. That there is a command regarding going out for it indicates that the prayer to be observed is also commanded. Also the fact that the Prayer substitutes the Jum'ah Prayer (if they coincide) is another point. What is known is that an obligation removes another obligation.

That is also the position of Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him) as he wrote in his book, *Tamaamul-Minnah* (344), while commenting on the hadith of Umm Atiyyah (may Allâh be pleased with her) earlier mentioned, 'The command mentioned implies that the Prayer is obligatory; if going out for the Prayer is obligatory then the Prayer to be observed is equally obligatory, this is what is clear. Therefore, the truth is that it is obligatory not optional.'

So also is Ash-Shaykh al-Uthaymeen (may Allâh bestow mercy on him) in *Fat'hu Dhil-Jalaal* (p.396); he said the Eid Prayer is obligatory but between *Far'd Kifaayah* and *Far'd 'Ayn*.

*Far'd Kifaayah* is a communal obligation while *Far'd 'Ayn* is an individual obligation.

## **Description of the Eid Prayer**

It is two Rak'ah; the first Rak'ah is made up of seven takbeer (that is, *Allâhu Akbar*) apart from the Opening Takbeer. In the second Rak'ah, it is five takbeer apart from the takbeer of rising from *Sujood*.'

Aaisha (may Allâh be pleased with her) reported, 'The Messenger of Allâh (salAllâhu alayhi wa sallam) used to say the takbeer in the prayer of the Fitr and Ad'ha: Seven in the first Rak'ah and five in the second APART FROM THE TWO TAKBEER OF RUKOO'' Aboo Daawud (1150), Ibn Maajah (1280), Ahmad (6/70) and others recorded it. The chain is authentic as said in *Ahkaamul-Eidayn*.

Said Al-Imaam Al-Baghawee (may Allâh bestow mercy on him) in *Shar'hus-Sunnah* (4/309), 'This is what the majority of the people of knowledge among the Sahabah and those who came after them say that he (salAllâhu alayhi wa sallam) used to make seven takbeer beside the Opening Takbeer in the first rak'ah of the prayer of the Eid, and five takbeer in the second rak'ah beside the Takbeer of rising from the *Rukoo* (meaning *Sujood*) before the recitation...'

Ash-Shaykh Al-Fawzaan (may Allâh preserve him) in *Al-Mulkhas* (p.156) *Al-Fiq'hee* said it is seven takbeer with the Opening Takbeer but in the second rak'ah, five takbeer apart from the takbeer of rising from the *Sujood*.

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him), in *Fat'h Dhil-Jalaal* (2/407) also made a reference to the differences in the matter and did not say which is which. He maintained the same position maintained by Al-Imaam Ahmad (may Allâh bestow mercy on him) over the matter – that it could be this or that.

Explanation of Al-Imaam Al-Baghawee (may Allâh bestow mercy on him) with respect to the hadith of Aaisha (may Allâh be pleased with her) is clearer in this regard however. Allâh knows best.

It should be noted that it has not come authentically from the Prophet (salAllâhu alayhi wa sallam) that he used to raise the hands in the Takbeer of the Eid. The report from Umar and his son, Ibn Umar, regarding that is not authentic as said by Al-Imaam Al-Albaanee (may Allâh bestow mercy on him) in *Tamaamul-Minna* (p.348) as quoted in *Ahkaamul-Eidyan*. He also said a similar thing while talking about the prayer of the dead in *Ahkaamul-Janaaiz* (p.116) with respect to other takbeer apart from the Opening Takbeer in the Funeral Prayer.

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) believes, quoting the hadith of Ibn Umar (may Allâh be pleased with him), either of the two can be done, that is, the hands can be raised with the rest of the takbeer or not.

The hadith of Ibn Umar has been seen as weak. Allâh knows best.

Also there is no established proof from the Prophet (salAllâhu alayhi wa sallam) as regard what should be said between the takbeer except an authentic comment of Ibn Mas'ood (may Allâh be pleased with him) that he said about the Prayer of the Eid, 'Between two takbeer there is praising Allâh Azz Wa Jall and other words of extolment then the benedictions upon the Prophet (salAllâhu alayhi wa sallam).'

Ash-Shaykh Al-Fawzaan (may Allâh preserve him) explains that as saying *Allâhu Akbar Katheeran, wal-hamdulillah katheeran wa subhaanAllâhi bukratan wa aseelan wa salAllâhu ala muhammad nabiyy wa aali-hi wa sallam tasleeman katheeran*. See *Al-Mulkhas al-Fiq'hee* (p.157).

Some scholars have opined that since nothing is traceable to the Messenger of Allâh (salAllâhu alayhi wa sallam) with respect to what should be said between the takbeer, that it is better to remain silent therein. Allâh knows best. Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) is of that view. See *Fat'h Dhil-Jalaal* (2/409).

After the takbeer, the Messenger of Allâh (salAllâhu alayhi wa sallam) would recite **Soorah al-Fatihah** then **Soorah Qaaf** either in the first Rak'ah or the second, then Soorah Al-Qamar. Muslim (891) and others recorded the report.

Sometimes he would recite **Soorah Al-'Alaa** and **Soorah Al-Ghaashiyah**.

The rest of the actions of the prayer are as normal in other prayers.

### **Whoever Misses The Eid Prayer, What Should He Do?**

Al-Imaam Al-Bukhaaree recorded under the chapter, 'Whoever Misses the Eid Should Observe Two Rak'ah' that Anas bn Maalik (may Allâh be pleased with him) commanded his former slave, Ibn Abee Utbah, to prepare a place and he brought all the members of his household together and led them in the like of the prayer (of Eid) observed by the city dwellers.

The title given by al-Imaam Al-Bukhaaree to the chapter implies that one can miss the Eid prayer due to any reason and that whoever misses it should observe two Rak'ah. That is what Al-Haafidh said in *Al-Fat'h* 2/550.

It is the opinion of the Hanafees that whoever misses the Eid prayer should not repay it. The opinion is very weak, Allâh knows best.

Al-Imaam Ibn Qudaamah (may Allâh bestow mercy on him) says in *Al-Mughnee* [(2/212) as quoted in *Ahkaamul-Eidayn*] that whoever joins the Eid Prayer and misses any part of it should repay it in the order he had missed it. He also said leaving the takbeer knowingly or due to forgetfulness has no penalty but the act is clearly opposing the Sunnah.

It is the opinion of Al-Imaam Maalik (may Allâh bestow mercy on him) that the person that misses whole of the Eid Prayer and wants to repay it should say the like of the Takbeer

observed by the Imaam: Seven in the first Rak'ah and five in the second, as explained earlier on.

### **Nature of the Eid Khutbah**

The Sunnah of the Eid Khutbah is that it should be after the Prayer.

Ibn Abbaas (may Allâh be pleased with him) narrated: 'I witnessed the Eid with the Messenger of Allâh (salAllâhu alayhi wa sallam), Aboo Bakr, Umar and Uthmaan – may Allâh be pleased with them all; all of them used to observe the prayer before the Khutbah.' Al-Bukhaaree (962) and Muslim (884) recorded it.

There is a similar report from Abdullah bn Umar (may Allâh be pleased with him) recorded by Al-Bukhaaree, Muslim and others.

Historically it was Marwaan bn Al-Hakam bn Abee Al-Aas, one of the Umayyad Khalîfah, that began the habit of rendering the Khutbah before the Prayer. The Sunnah, as it is clear, is to observe the Prayer then the Khutbah, unlike the case of Jum'ah Prayer where the Khutbah comes before the Prayer.

In an additional narration in *Saheeh Al-Bukhaaree* (956), Aboo Saeed, 'People remained on (Khutbah after Prayer with respect to the Eid) until Mar'waan - as the Governor of Madeenah – came out in one Ad'ha or Fitr. When we arrived in the Musalla suddenly we saw a pulpit built by Katheer bn As-Salt (on the command of Mar'waan). Mar'waan wanted to climb it before the prayer then I held him back by his cloth and he forcefully removed my hand. He climbed on and gave the Khutbah after which he observed the Prayer. I said to him: 'By Allâh, you have changed the Sunnah.' He replied: 'Aboo Sa'eed, what you know is no more (attainable).' I said: 'By Allâh, what I know is better than what I do not know.' He said: 'People will not sit and listen to our talk after the Prayer so we made the talk before the Prayer.'

Mar'waan had a good intention but that was enough to act against the Sunnah.

Listening to the Eid Khutbah is optional though it is better to listen.

Aboo Sa'eed Al-Khudree (may Allâh be pleased with him) reported, 'The Prophet (salAllâhu alayhi wa sallam) used to come out on the day of Eidul-Ad'ha and the first thing he used to do was observance of the prayer then he would turn, stand and face the people sitting in their respective places (where they had observed the prayer) then he would counsel and command them (regarding their duties to Allâh).' Al-Imaam Al-Bukhaaree, Muslim and others recorded it.

Abdullaah bn AS-Saaib (may Allâh be pleased with him) said, 'I witnessed the Khutbah with the Prophet (salAllâhu alayhi wa sallam), after the Prayer he said, 'We have observed the Prayer, whoever wishes to sit for the Khutbah let him sit and whoever wants to take his leave let him go.'" Ibn Maajah recorded it, hadith number 1290. Ash-Shaykh Al-Albaanee (may Allâh bestow mercy on him) authenticated it in *Ir'waaul-Ghaleel* (629) and *Saheeh Sunan Abee Daawud* (1048).

The mode of the Eid Khutbah is like other Khutbah. The Messenger of Allâh (salAllâhu alayhi wa sallam) would begin by praising Allâh, extolling Him and rest of others.

It is not proven that the Messenger of Allâh (salAllâhu alayhi wa sallam) would begin his Khutbah with takbeer and it is also not authentic that he used to say the takbeer in the course of the Khutbah.

The Khutbah is one not two. The hadith in *Musnad Al-Bazaar* that the Messenger of Allâh (salAllâhu alayhi wa sallam) used to give two Khutbah in Eid is extremely weak as said by the author of *Ahkaam Al-Eidayn*. Also the narration in *Sunan Ibn Maajah* on the authority of Jaabir bn Abdillaah (may Allâh be pleased with him) that **'the Messenger of Allâh (salAllâhu alayhi wa sallam) gave the Khutbah then he sat down for a time after which he stood'** is also very weak as said by Ash-Shaykh Al-Albaanee in his commentary over *Sunan Ibn Maajah*.

### **If Jum'ah and Eid Coincide**

On occasion of the Jum'ah coinciding with any of the Eids – Fitr or Ad'ha, what should be done, with respect to the Jum'ah Prayer that becomes optional for all Muslims?

The proof that the Jum'ah prayer is optional in that case is as follows:

Ibn Abbaas (may Allâh be pleased with him) reported that the Messenger of Allâh said when Jum'ah coincided with the Eid that, 'Two celebrations have coincided today. Whoever wishes, the Eid prayer suffices him from Jum'ah, but we shall observe the Jum'ah Insha Allâh.' Recorded by Ibn Maajah in his Sunan (no: 1311) Ash-Shaykh Al-Albaanee authenticated it in *Saheeh Sunan Abee Daawud* (983).

So it is clear from that report, and others not mentioned, that observing the Jum'ah when it coincides with the Eid becomes optional.

The other issue is that whoever does not come for the Jum'ah, what will he do at the time of Dhuhr Prayer; should he observe it in lieu of the Jum'ah Prayer or what?

This is a thorny area that has attracted a lot of comments from scholars and students alike. May Allâh the Mighty Lord bless our scholars and safeguard their noble pupils.

But one thing is clear, whatever action one decides to carry out requires a valid proof from the Book of Allâh or the Sunnah of His Messenger of Allâh (salAllâhu alayhi wa sallam).

Ataa bn Abee Rabbaah (may Allâh bestow mercy on him) reported: 'The day of Jum'ah coincided with the day of Eid in the time of (Abdullaah) bn Az-Zubayr, he then said, 'Two Eids coincided on the same day.' He combined them together such that he observed them as two Rak'ah early in the morning HE NEVER EXCEEDED THAT UNTIL HE OBSERVED THE ASR PRAYER.' Authentic as recorded by Aboo Daawud in his Sunan (1072).

Also in Sunan Abee Daawud (1072), Ataa bn Abee Rabbaah (may Allâh bestow mercy on him) said, 'Ibn Az-Zubayr led us in Eid Prayer on the day of Eid that coincided with the Day of Jum'ah in the beginning of the day. Later we went to Jum'ah and he did not come out to us

then we observed the prayer singly. Ibn Abbaas (may Allâh be pleased with him) was in Taaif, when he arrived, we mentioned what happened to him and he said, ' HE (IBN AZ-ZUBAYR) ACTED ACCORDING TO THE SUNNAH.'

In Naylul-Awtaar of Al-Imaam Ash-Shaukaanee (may Allâh bestow mercy on him), there is this report on the authority of Wahb bn Kaysaan that 'two Eids (that is, Jum'ah and Eid) coincided in the time of (Abdullah) bn Az-Zubayr, he did not come out on time (for the Eid prayer) until it was close to noon then he surfaced, (led the prayer) and gave the Khutbah.'

Abdullah Ibn Az-Zubayr bn Al-Awwaam Al-Qurashee Al-As'dee was the first Muslim born among the Muhaajiroon in Madeenah when the Messenger of Allâh (salAllâhu alayhi wa sallam) arrived there, he was in power as the Khaleefah for nine years before he was killed in the month of Dhul-Hijjah 73 Hijrah [by Hajjaaj bn Yoosuf]. See *At-Taqreeb*, 3320.

The report from Abdullah bn Az-Zubayr (may Allâh be pleased with both the son and the father) is what has made some scholars say whoever does not go for the Jum'ah Prayer when it coincides with the Eid may not observe the Dhuhr Prayer!

The statement of Ibn Abbaas (may Allâh be pleased with him) that ' HE (IBN AZ-ZUBAYR) ACTED ACCORDING TO THE SUNNAH' makes what Ibn Az-Zubayr did to be in accordance with the Sunnah. Though the question of whether Ibn Az-Zubayr (may Allâh be pleased with him) did not really observe the Dhuhr Prayer is believed by some scholars as unsolved.

Al-Imaam As-Sana'aanee said in *Subulus-Salaam* (p. 91), '...it is not a clear proof that he did not observe the Dhuhr Prayer in his house...there is that possibility that he observed the Dhuhr Prayer in his house. In fact, in what Ataa said that they observed the Prayer – that is, Dhuhr – alone signifies that Ataa did not support the view...'

But while commenting on the statement of Ataa, 'HE (IBN AZ-ZUBAYR) NEVER EXCEEDED THAT UNTIL HE OBSERVED ASR PRAYER', Al-Imaam Ash-Shaukaanee said in *Naylul-Awtaar* (2/317), 'What is apparent is that he (Ibn Az-Zubayr) did not observe the Dhuhr Prayer... .Those who are of the opinion that Jum'ah is the basis do say that, and you know that what Allâh makes obligatory upon His slaves on the Day of Jum'ah is the Jum'ah Prayer so saying whoever leaves it, due to a reason or otherwise, must observe the Dhuhr Prayer in its place requires a proof. There is no proof that can be relied on in this regard in what I know.'

So there is need for proofs!

But Al-Imaam As-Sana'aanee (may Allâh bestow mercy on him) believes Dhuhr Prayer is the basis hence when the Jum'ah falls Dhuhr takes its place. The Imaam even says there is an *Ijmaa* (Consensus) over that.

But if truly Ibn Az-Zubayr (may Allâh be pleased with him) did not observe the Dhuhr Prayer, as it is apparent, then what Ibn Abbaas (may Allâh be pleased with him) said about his act that it was in accordance with the Sunnah makes it so. Nothing could have stopped Ibn Az-Zubayr (may Allâh be pleased with him) from coming to the mosque at the time of Jum'ah to observe the Dhuhr Prayer if it replaces the Jum'ah in what he knew in the Sunnah.

Al-Imaam Ibn Rushd al-Hafeed (may Allâh bestow mercy on him) said in *Bidaayah al-Mujtahid* (1/230) that Alee bn Abee Taalib (may Allâh be pleased with him) had a similar opinion that the Dhuhr Prayer would not be observed if the Jum'ah is not observed.

Al-Imaam As-Sana'aanee (may Allâh bestow mercy on him) even said – though as a way of silent rebuttal – that when the Messenger of Allâh (salAllâhu alayhi wa sallam) said whoever would not come for the Jum'ah Prayer because of the Eid has no fault, the Messenger of Allâh (salAllâhu alayhi wa sallam) did not say what the person would do at the time of Dhuhr. If the person needs to observe the Dhuhr Prayer, the Messenger of Allâh (salAllâhu alayhi wa sallam) would have said it. ***Laa Yajooz Ta'kheerul-Bayaan An'Waqti-hi Al-Haajah - 'It Is Not Permissible to Delay An Explanation When It Is Necessary;*** that is a jurisprudential maxim in the Science of Usool.

### **Coming for the Dhuhr Prayer definitely requires a proof. Where is the proof?**

Allâh the Mighty Lord knows best.

**Important Notice:** This matter, just like other matters of jurisprudential differences among the scholars, is not what an enmity and friendship can be built upon.

Remember a scholar is rewarded in both ways in his *Ijtihâd* not us the lay people or students of knowledge, at best.

### **Greetings of the Eid**

Shaykhul-Islam Ibn Taymiyyah (may Allâh bestow mercy on him) says (in Majmoo Al-Fatawa 24/253) that there is nothing wrong in saying *Taqabbala-Llaahu minaa wa minkum* ['may Allâh accept it from us and you'], etc. He said some of the Companions were reported to have exchanged such greetings and some of the Imams permitted them such as Al-Imaam Ahmad (may Allâh bestow mercy on him) and others. Shaykhul Islam (may Allâh bestow mercy on him) however said Al-Imaam Ahmad (may Allâh bestow mercy on him) said: 'I will not initiate such greetings but if anybody says it to me, I will respond.' This is due to the fact that responding to a greeting is obligatory but initiating it is not commanded by the Sunnah neither is it forbidden by it. Whoever initiates the greeting has people before him who did a similar thing and whoever does not initiate it equally have before him among the Salaf. End of quote from *Maj'moo al-Fataawa* as quoted in *Ahkaamul-Eidayn*.

Meanwhile, it is better to stay with what has been reported from the Salaf. Greetings such as 'every year, new goodness,' 'happy celebrations,' 'Bar'ka de Sallah,' etc. are not acceptable. Allâh knows best.

# Rulings Pertaining to *Al-Ud'hiyah* – Animal for Sacrifice

*Al-Ud'hiyah* is the animal that is slaughtered on the occasion of Eidul-Ad'ha as a means of nearness to Allâh the Mighty Lord on the Day of Sacrifice or days of Tashreeq (the three days after the Eid). They include sheep, goat, cow and camel.

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) said it is called *Ud'hiyah* because the slaughter takes place at *Duha* (forenoon). See *Fat'h Dhil-Jalaal* (6/68).

Getting a *Ud'hiyah* is obligatory upon whoever has the means thereof. Aboo Hurayrah (may Allâh be pleased with him) narrated from the Messenger of Allâh that he said, 'Whoever has the means to slaughter an animal but does not do so should never come near our praying place.' The report is *hasan* as recorded by Al-Imaam Ahmad (1/321) , Ibn Maajah (3123) and others.

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) also favoured the view that getting a *Ud'hiyah* is obligatory upon whoever has the means thereof as said by Shaykhul-Islam Ibn taymiyyah (may Allâh bestow mercy on him). See *Fat'h Dhil-Jalaal* (6/68).

That the Messenger of Allâh (salAllâhu alayhi wa sallam) said whoever has the means to slaughter but does not slaughter should not come to the Musalla signifies that the person has failed to render what is obligatory upon him towards Allâh – the Mighty.

The opinion that *Ud'hiyah* is not obligatory upon whoever has the means of slaughter is very weak.

Note: It is in the Sunnah of the Prophet (salAllâhu alayhi wa sallam) that whoever wants to slaughter in Eidul-Ad'ha should not remove any hair from his body. This is due to what is reported by Umm Salamah (may Allâh be pleased with her) from the Prophet (salAllâhu alayhi wa sallam) that he said, '**When the ten days of Dhul-Hijjah enter, whoever wants to slaughter an animal should not remove any hair or nail from his body.**' Recorded by Muslim, Ahmad and others. All forms of removal are prohibited.

Among the rulings pertaining to the *Ud'hiyah* are the following:

The slaughtering should be after the observance of the Eid Prayer. Not necessarily after the slaughter of the Imaam at the Musalla, Allâh knows best.

The Messenger of Allâh (salAllâhu alayhi wa sallam) said '**Whoever slaughters before the Prayer then that is no slaughtering rather some mutton he presented to his family.**' Al-Bukhaaree and Muslim recorded it on the authority of Al-Baraa bn Aazib – may Allâh be pleased with both.

If it is ram that will be slaughtered, then it must have reached a year, some said six months but the first view is the view of the majority of the scholars. That is the meaning given to al-

Jadha'ah by Al-Haafidh Ibn Hajar (may Allâh bestow mercy on him) in *Fathul-Baaree* (5/10) as quoted in *Ahkaamul-Eidayn*. If it is camel then it must have attained five years of age. A goat must have entered the second year. Cow is two years going to three. See also *Al-Wajeez Fee Fiqhis-Sunnah Wal-Kitaabil-Azeez* p.501.

The slaughter can be delayed to the second and third day after the Eid. Said the Messenger of Allâh (salAllâhu alayhi wa sallam), 'All the days of Tashreeq are for slaughter.' Al-Imaam Ahmad (may Allâh bestow mercy on him) and others recorded it. The hadith is singularly weak but with combination of its routes it becomes authentic as said in *Ahkaamul-Eidayn* where *Nas'b Ar-Ra'yah* (3/61) was quoted.

The animal to be sacrificed must be safe from all forms of illness and impairment. For instance, an animal whose ear is cut (in the front or rear or in any other vivid form) or whose horn is broken is not good. So also is animal which has lost an eye or both.

Al-Baraa bn Aazib (may Allâh be pleased with him) said the Messenger (salAllâhu alayhi wa sallam) told them four categories of animals are unsuitable for slaughter, **'The animal whose eye defect is very clear, the animal whose ill-health is clear, the limping animal with clear limping and animal with broken leg that cannot walk.'**

Al-Baraa (may Allâh be pleased with him) added, 'I hate that there should be any defect in the ear; whatever defect you see in the ear then leave the animal but do not forbid it for anybody.' [*Saheeh Ibn Maajah*: 2536 as quoted in *Al-Wajeez* p.501].

Al-Imaam An-Nawawee (may Allâh bestow mercy on him) said: '[Scholars] agree that the four defects mentioned in the hadith of Al-Baraa means that any animal that possesses them cannot be slaughtered; the same thing applies to any animal that has any similar defect or worse.' Shar'h Muslim (13/120) as quoted in *Al-Wajeez* p.501.

The author of *Ahkaamul-Eidayn* (pp.75-76) brought a narration saying a castrated ram can be slaughtered. That is the narration from Aboo Ya'laa and Al-Bayhaqee graded to be *hasan* by Al-Imaam Al-Haythamee in *Majmaz-Zawaaid* (4/22).

A slaughter is enough for a household. They should eat from it, make gifts to friends and give the poor from it. They can equally store part of it till anytime. The Messenger of Allâh (salAllâhu alayhi wa sallam) said: **'Store and give the poor...'** Al-Bukhaaree, Muslim and others recorded it.

Ataa bn Yassar (may Allâh bestow mercy on him) said he asked Aboo Ayoob Al-Ansaaree (may Allâh be pleased with him) about people's slaughter in the time of the Messenger of Allâh (salAllâhu alayhi wa sallam), and he said, 'One man would slaughter a goat for himself and members of his family; they would all eat and give others to eat.' Al-Bayhaqee reported it with a sound chain as said by the author of *Ahkaamul-Eidayn* (p.76).

Meanwhile, a camel or cow can be jointly killed by seven people. Jaabir bn Abdillâh (may Allâh be pleased with him) said: 'Seven of us slaughtered a camel and a cow at Hudaybiyyah.' Muslim (350). If the economy is not favourable, ten people can jointly kill a camel as apparent in the hadith of Abdullaah bn Abbaas (may Allâh be pleased with him), he said, 'We

were on a journey with the Messenger of Allâh (salAllâhu alayhi wa sallam) then it was time for Eidul-Ad'ha, ten of us jointly slaughtered a camel, and seven a cow.' Ibn Maajah (2536) and others collected it.

Before slaughtering the animal, the knife to be used must be well sharpened and hidden from the animal, out of mercy for it. A well-sharpened knife will ease the passage of the animal, and that is what the Messenger of Allâh (salAllâhu alayhi wa sallam) did enjoin.

Shadaad bn Aus (may Allâh be pleased with him) said, the Messenger of Allâh (salAllâhu alayhi wa sallam) said, 'Allâh has decreed goodness to all things; when you kill do the killing well, when you slaughter, slaughter well. Let one of you sharpen his knife well and let the slaughter die well.' Recorded by Muslim (1955).

It is a sharp object like knife, axe, cutlass, etc, that can be used. It is forbidden to use the nail and the teeth. Al-Bukhaaree (2488) and Muslim (1967) recorded a hadith forbidding that, in this wording, '**...so far it (the object) causes a blood flow, then eat (the slaughter), if the object is not a tooth or a nail...'** . See *Al-Mulahas Al-Fiq'hee* (p.612).

Also when slaughtering the animal, the pharynx, gullet and one of the jugular veins must be well cut. See *Al-Mulahas Al-Fiq'hee* (p.612).

It is recommended to say *Allâhu-Akbar* and *Bismillaah* when one wants to slaughter. Anas bn Maalik (may Allâh be pleased with him) said the Messenger of Allâh (salAllâhu alayhi wa sallam) slaughtered two horny, whitish (with little black spots by the hooves and eyes) rams with his hand, he said *Allâhu-Akbar* and *Bismillaah* when he wanted to slaughter them, and that he placed his leg on their flank.

Ash-Shaykh Muhammad Saalih Al-Uthaymeen (may Allâh bestow mercy on him) said it is obligatory to say *Bismillaah* but optional to say *Allâhu-Akbar*. See *Fat'h Dhil-Jalaal* 6/74.

Ash-Shaykh Muhammad Saalih Al-Uthaymeen (may Allâh bestow mercy on him) also said it is not correct to tie the legs of the animal when it is to be slaughtered. Also that the animal can be placed in any position easier for the slaughterer but better to place it on the right hand side. See *Fat'h Dhil-Jalaal* 6/73.

[But when Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) was asked regarding animals that cannot be slaughtered except they are tied in the legs, he said there is no problem with tying them in the legs if it is difficult to slaughter them. See *Fat'h Dhil-Jalaal* 6/63.]

So also when slaughtering the animal, it can be made to face the Qiblah or otherwise. There is no report traceable to the Prophet (salAllâhu alayhi wa sallam) about that but scholars favour the view of making the animal to face the Qiblah because it is an act of worship! Ash-Shaykh Muhammad Saalih Al-Uthaymeen (may Allâh bestow mercy on him) advised the learners to let the general people know that it is not part of the Sunnah to say the slaughter must be made to face the Qiblah. See *Fat'h Dhil-Jalaal* 6/63.

The best slaughter is a fat horny whitish ram with some black spots by its eyes, genital and hooves. That is the description of the ram slaughtered by the Messenger of Allâh (salAllâhu alayhi wa sallam).

Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) however said in *Fat'h Dhill-Jalaal* 6/74, when asked as to which one is better, a camel slaughtered by one person (not seven or ten) or a goat slaughtered by one person? He said one camel slaughtered by one person is better than one goat slaughtered by one person except in the case of *Aqeeqah* (the slaughter for a newborn) where goat is stated to be better.

It is equally recommended that the owner of the animal slaughters his animal by himself. He can also appoint another person to slaughter it on his behalf. Meanwhile, if he hires a butcher to slaughter his animal for him, he should not give him any part of the mutton.

Alee bn Abee Taalib (may Allâh be pleased with him) said, 'The Messenger of Allâh (salAllâhu alayhi wa sallam) asked me to kill his camels for sacrifice on his behalf and that I should give out their meat, leather and covering as gifts, and that I should not give the butcher anything from the meat. He (salAllâhu alayhi wa sallam) said: **We will give him (something else) from ourselves.**' Muslim, Aboo Daawud and others collected it.

It is only those who are alive that can slaughter. Whoever has died cannot be slaughtered for. But Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) said if a son slaughters an animal with an intention that its reward should be for any of his dead parents who were Muslims, it is hoped the reward of the slaughter will meet them. See *Fat'h Dhill-Jalaal* 6/87.

#### **A Good Question:**

Ash-Shaykh al-Uthaymeen (may Allâh bestow mercy on him) was asked if a salary earner can borrow money to buy a ram with the intention of paying back when he collects his salary.

The Shaykh (may Allâh bestow mercy on him) answered: 'Yes he can borrow the money so as to enliven the practice of slaughtering an animal so far he is sure he would pay but whoever cannot pay should not borrow any money to get a slaughter.' See *Fat'h Dhill-Jalaal* 6/84.

This is the end of what Allaah the Mighty Lord has facilitated.