

تقبل الله منا ومنكم عيد مبارك من المركز الإسلامي بجونزبور EID MUBARAK FROM ICJ!

إفطار يوم عرفة يوم السبت في
المسجد إت بالقهوة والشاي
والحلاويات

Iftar - Day of Arafah: Saturday Aug 10th

It is Sunnah to fast on the Day of Arafah, 9th of Dhul Hijjah, which falls on Saturday, Aug 10th. Join us in Iftar at the Masjid 7:59 pm. Bring tea, Coffee or sweet.

صلاة العيد - يوم الاحد-
الساعة 7:30 صباحاً

**Eid ul Adha Prayer: Sunday, August 11th
Salah at 7:30 am**

Khutbah by Sh. AbduRahman Mohammad Al-Harbi.

At Parker Park Community Center,
1506 North Church St, Jonesboro, AR 72401

<https://goo.gl/maps/jRFzptQkwbPqqu9p9>

إفطار بعد صلاة العيد – إت بطعامك
المفضل لتشارك إخوانك المسلمين في
-جونزبورو

**Eid Breakfast and: Sunday, August 11th, After
Khutbah at ICJ**

Potluck breakfast (bring your favorite), a joyful celebration for all (contest, prizes, games, tribute & drawing). Join us in jubilation of The Eid (Take the day off, be proud of your religion). Some will go to Slaughter their Udhiyah to reviving the Sunnah (every able Muslim must scarify his/her Udhiyah).

حفلة العيد بعد صلاة المغرب- العاب
للأطفال- عليكم القهوة والشاي
والحلى- وعلينا الطعام

**Eid Carnival and Dinner: Monday, August
12th, Start from Asr 4:30pm, inflatable
houses for kids and much more**

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EID-UL-FITR How To Do Eid-ul-Fitr Prayer

كيف تصلى صلاة العيد؟.

الإجابة

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أما بعد: صلاة العيد ركعتان، ويدخل وقتها بعد ارتفاع الشمس قدر رمح، وحدده العلماء بزوال حمرتها، وينتهي وقتها بزوال الشمس. وأما هيئتها فيكبر في الركعة الأولى سبعمائة من غير تكبيرة الإحرام، ويقرأ في الركعة الأولى بعد الغاتحة بسورة الأعلى أو سورة ق. وفي الركعة الثانية يكبر خمسمائة ويقرأ بسورة الغاشية أو بسورة القمر، وبعد الصلاة يخطب الإمام خطبة يذكر فيها الناس ويعظهم. والدليل على ذلك: ما روى البخاري ومسلم عن أبي سعيد الخدري رضي الله عنه قال: "كان النبي صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى، وأول شيء يبدأ به الصلاة، ثم ينصرف فيقوم مقابل الناس والناس جلوس على صفوفهم فيعظهم ويوصيهم ويأمرهم، وإن كان يريد أن يقطع بعثاً أو يأمر بشيء أمر به ثم ينصرف". والله تعالى أعلم.

Eid is a yearly special occasions and one of the things which makes it so is the Eid-ul-Fitr congregational prayer.

Since this prayer comes only once a year, there is often confusion about how to perform this prayer. Here is how to do it:

In general, when praying any Salah, always follow the Emaam in prayer. Do not make any of your movements (i.e. Takbir, bowing, prostrating, etc.) before or different from him. Do not go before him or with him or late after him. Do not say your intention verbally.

Eid prayer consists of two units (Rak'at in Arabic, singular is Rak'ah or Rak'at) performed in the normal way, with the only addition of seven Takbirat, with takbiratAlehram in the beginning of the first rak'ah, and five takbirat in the second rak'ah (you raise your hand after each "Allahu Akbar").

The main difference in the way this prayer and any other prayer of two raka'ahs is performed is the number of Takbirat that are done at the beginning.

Takbirat (singular is Takbirah or Takbirat) is an Arabic word means "God is The greatest". It is referring to when "Allahu Akbar" is said and the hands are raised to your shoulder or parallel to your ears after each "Allahu Akbar" (do not touch the ears). The detailed way of performing the 'Eid prayer is as follows:

In the first raka'ah make (intention) to perform two raka'ahs of Eid-ul-Fitr in your heart. It is not from the Sunnah to recite the intention. Then raise your both hands up to the shoulder or to the ears (do not touch the ears), saying **Allahu Akbar**, then fold your hands by putting your hands on your chest, with your right hand on top of the left, back in the front to where they were. This is Takbeer-e-Tahreemah or Al-Ehraam, which will be followed by six or seven Takbiraat. Recite in a low voice the 'thanaa, subhaanakallahumma till the end of it or recite Subhanallah in the pause between each Takbirah. After the seven takbirat, The Emaam will recite loudly Surah Al-Fateha (the first Surah of the Quran) and other Surah from the Holy

Qur'an (Surat Al-a'laa), which you should listen quietly. When the Imam says "Allahu Akbar" go into Ruku (the bowing position).

Stand up straight when he says Sami Allahu liman Hamidah (Allah hears those who praise Him), and say "Rabbana lakal Hamd" (our Lord praise be to You) in a low voice.

When the Imam says "Allahu Akbar" go into Sujud (prostration). You will do two prostrations as in normal prayer.

In the second raka'ah when the Emaam rise up, he will begin by reciting takbirah (Allahu Akbar) then four or five takbirrat. At each takbirah and after saying "Allahu Akbar" you should raise your hands up to the shoulder or ears (do not touch the ears), bring them back to where they were.

In a low voice, you should recite Thana' (Subhana Allaah, AlhamduliLlaah) in the little pause after each takbirah of the Imam. After the five takbirrat the Emaam will recite loudly Surah Al-Fatehaa and other Surah from the Holy Qur'an (Surat Al-Gasheiyah), which you should listen quietly. When the Imam finishes his recitation, the rest of the rak'ah and the Salaah will be performed in its normal usual way.

After the Imam ends the prayer by turning to his face to the right first and saying "Assalamu alaikum wa Rahmatullah" and then to his left and doing the same, you should follow.

Do not get up right away. The Imam will give Khutbah (Sunnah) after the Eid Salaat, Stay still listening of the Khutbah is Waajib.

no prayer before or after the Eid prayer

No sunnah prayer may precede or follow the Eid prayer - except if it is performed in a masjid instead of the musalla, in which case one must pray two Rak`at before sitting down. Ibn `Abbas narrated:

"The Prophet (peace be upon him) went out (of his house) on the day of Fitr, prayed two Rak`at, and did not pray before or after it."

Ibnul-Qayyim said:

"Neither he (peace be upon him) nor his companions prayed when they arrived at the musalla - before the prayer or after it."

And Ibn Hajar said:

"... In short, there is no confirmed sunnah prayer before or after the Eid prayer - contrary to those who compare it to the Jumu`ah prayer."

But it is confirmed from Abu Sa'eed al-Khudri that:

"The Prophet (peace be upon him) would not pray at all before the Eid prayer; but when he returned to his house, he prayed."

Al-Albani commented on this:

"So the negation of praying before and after the Eid prayer refers only to praying at the musalla."

time of the Eid prayer

`Abdullah Bin Busr (may Allah be please with him) went out with some people to pray on a Fitr or Adha morning. He expressed his disapproval of the imam's delay of the prayer beyond the time of tasbih, and said:

"We (at the time of the Prophet (peace be upon him)) used to be finished with the prayer by now."

This is the most authentic report regarding this issue. There are other reports, but are not confirmed in terms of their chains of narrators. Ibnul-Qayyim said:

"The Prophet (peace be upon him) delayed the prayer of Eidul-Fitr, and was prompt with that of al-Adha. And Ibn `Umar, despite his extreme adherence to the Sunnah, would not go out until the sun had risen."

Siddiq Hasan Khan said:

"The time of the two Eid prayers is after the sun has reached the height of a spear, and until noon. The consensus of the scholars about this is in agreement with the (related) Hadiths - despite their weakness."

Abu Bakr al-Jaza'iri said:

"The time of the two Eid's prayers is after the sun has reached the height of a spear, and until noon. However, it is best to pray al-Adha at the earliest time, to enable the people to slaughter their sacrifices; and is recommended to delay al-Fitr prayer, to enable the people to give out their Sadaqah (zakatul-Fitr)."

late report of crescent sighting

If the day of Eid is not determined until late in the day (past the time of the Eid prayer), then the Eid prayer is held the next day. Abu `Umayr Bin Anas reported that some of his uncles, who were from the Ansar, and who were companions of the Prophet (peace be upon him), told him:

"The crescent of Shawwal was obscure to us. So we continued to fast that morning; later in the day, a group of travelers arrived and testified before Allah's Messenger (peace be upon him) that they had seen the hilal (crescent) the previous day; so he (peace be upon him) commanded the people to break their fast on that day, and to go out to the musalla the following morning."

no Athan or Iqamah

The Eid prayer is not preceded with Athan or Iqamah. Jabir Bin Samurah reported:

"I prayed the Eid prayer with Allah's Messenger (peace be upon him), on more than one occasion, without Athan or Iqamah."

Ibn `Abbas and Jabir (May Allah be please with him) said:

"Athan was never given (for the Eid prayer) on the day of Fitr, nor the day of

Adha."

Ibnul-Qayyim said:

"He (peace be upon him) would arrive at the musalla and start the prayer without Athan, Iqamah, or announcing, 'Congregate for prayer'. The Sunnah is not to do any of that."

Al-San`ani commented on the above reports:

"This provides evidence that it is not permissible to do that (announcing) for the Eid prayer. So, doing it is a bid`ah (innovation)."

when the Eid falls on a friday

If the Eid occurs on a Friday, it becomes optional for men to attend the Jumu`ah prayer. Abu Hurayrah reported that, on such occurrence, Allah's Messenger (peace be upon him) said:

Two Eids have coincided on this day of yours; thus, whoever wishes is exempted from attending the Jumu`ah prayer. Yet, we shall hold it.

And Iyas Bin Abi Ramlah ash-Shami said:

"I witnessed Mu`awiyah Bin Abi Sufyan asking Zayd Bin Arqam, 'Were you with Allah's Messenger (peace be upon him) when one of the Eids and Friday occurred on the same day?' He said, 'Yes.' He asked, 'What did he do?' He answered, 'He (peace be upon him) performed the Eid prayer, then gave the option concerning Jumu`ah, saying, Let whoever wishes to pray it do so."

This is the way of the companions (May Allah be please with him). For example, it is reported that on such occasion `Alee (May Allah be please with him) said: "Let the one who wishes to come for Jumu`ah do so, and the one who wishes to sit do so."

A similar report is recorded by al-Bukhari in his Sahih regarding `Uthman (May Allah be please with him). It is also reported that `Abdullah Bin az-Zubayr (May Allah be please with him) said:

"These are two Eids that have come together on one day. Their coincidence

makes them one (Eid)."

Then he prayed on that Friday two Rak`at in the morning as Eidul-Fitr prayer, and did not pray anymore until he prayed the `Asr prayer.

Ash-Shawkani commented on this report:

"The apparent understanding from this is that he did not pray zuhr. And that if the Jumu`ah prayer is cancelled for any acceptable reason, then the one for whom it was cancelled is not required to pray zuhr. This is the opinion of `Ata'..." Referring to the above reports and other similar ones from `Umar and Ibn `Abbas (may Allah be please with him), Ibn Taymiyyah concluded:

"The scholars have three different opinions (in this regard):

That one is still obliged to pray the Jumu`ah - whether or not he prayed the Eid.

This is the opinion of Malik and others.

That the Jumu`ah becomes optional for the people of the suburbs and villages.

This was practiced by `Uthman (may Allah be please with him), and ash-Shafi`i took up this opinion.

That the Jumu`ah becomes optional for whomever prayed the Eid. However, the imam is required to establish the Jumu`ah, so that those who wish to attend it can do so...

This is what has been authentically reported from Allah's Messenger (peace be upon him) and his successors and Sahabah (may Allah be please with him), and is the opinion of the later scholars who learned of these reports, such as Imam Ahmad. Those who disagreed with him did not learn about these Hadiths and reports.

http://www.2eids.com/eid_prayer.php

Ei'd and what does it mean?

Eid is Arabic meaning “feast, festival, holiday.”

This word comes from the word “عَوْدَتٌ” (awdat) which means “to turn, to recur, to come again and again since it returns every year thus the meaning is changed and it is meant “the festival, the feast or holiday.” The plural form of it is “ayaad.” Eid greetings are called “ta’yid”, congratulate each other’s eid is called “muayada. ”

Eid mubarak (Arabic: عيد مبارك, Persian/Urdu: عيد مُبارک). The phrase translates into English as "blessed festival", or "may you enjoy a blessed festival" and can be paraphrased as "may you enjoy a blessed festival" is a traditional Muslim greeting reserved for use on the festivals of Eid ul-Adha and Eid ul-Fitr. Muslims wish each other Eid Mubarak after performing the Eid prayer. This celebration continues until the end of the day, and continues a further three days. It is notable that saying these exact words is a cultural tradition influenced by deep roots of religion in it; however, it is not part of any religious obligations. Speakers of Arabic might also add "kul 'am wantum bikhair."

Eid refers to the occasion itself, and Mubarak means 'congratulations'.

Throughout the Muslim world there are numerous other ways of greeting for Eid ul-Adha and Eid ul-Fitr. The Companions of the Islamic prophet Muhammad used to say to each other when they met on Eid: Taqabbalallâhu minnâ wa minkum, which means may God accept from us and you [our fasts and deeds].

Islam teaches Muslims how to celebrate the `Eids. On these days, the Muslims take a bath and wear their best clothes. Even though fasting is not permitted on the `Eid days, yet, the major part of the celebration is not eating or drinking; rather, it is a prayer that brings Muslims together to remember Allah's bounties and celebrate His glory and greatness.

The `Eids and their celebration in Islam carry a distinctive meaning and spirit. They are totally different from the celebrations in other nations and cultures. For other nations, a holiday is a chance to immerse in worldly pleasures, or to involve oneself in prohibited acts to the utmost. Not so for Muslims! For Muslims, the `Eid is an occasion to increase in good deeds. Each `Eid marks the conclusion of an important worship, and the determination to continue in obedience and submission to Allah (Glorified be He).

In moments of extreme pleasure or sadness, a Muslim never forgets his Lord's greatness, might, glory, and watchfulness (Glorified be He). A Muslim's actions are always controlled by this continued remembrance and awareness.

Thus the `Eid is not an occasion to take a vacation neither from Islamic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit for the Muslim.

The `Eid is a chance to multiply good deeds by bringing happiness and pleasure to the hearts

of other Muslims, by helping and supporting the poor and needy, and by getting involved in pastimes that emphasize the strong and serious Islamic character.

Eid is a time when the entire Muslim community comes together to share in each other's joy and blessings and also to lessen the burden of those who may be suffering.

It is preceded by people shopping and looking around for gifts for their near and dear ones. It is a time when the bright lights from homes and shops illuminate our life. We use see this day and the following days to spread happiness and social harmony by visiting our friends and relatives.

Gifts are exchanged during Eid by young and old alike. We also visit the elderly and the sick. Eid is a time where all kinds of festivities prevail. Many of us gormandize to make up for "lost food" during the month of Ramadan.

However, with all the going around we some time forget our lesser privileged brethren. We forget that there are many out there who have nothing to celebrate. There are those among our brothers and sisters for whom Eid day is just another ordinary day. There are those who open their cupboards on Eid day and find them bare. There are those who in hospitals who will go through a bleak and lonely day with no one visiting them. Friendless, deprived of company, they will have no one to offer solace or comfort. Let us therefore see to it that our deprived brethren welcome the day of Eid with warmth and hope.

As we buy gifts and clothes for our children, let us earmark a special sum for those who cannot afford to buy. Also we should instill in our children a sense of compassion so that when they buy something they will also think of their unfortunate brethren. Let us teach them the art of giving. We should let them know that there are millions of children in; war torn areas of Iraq, Afghanistan, Palestine, Kashmir and Chechnya, the poor and downtrodden areas of Africa, Asia and South America, and even in the forgotten ghettos of Europe and North America who do not have the basic necessities to make this day a different day.

We cannot divest ourselves from the misery of others. We cannot shrug it off saying that it does not concern us. To do this would be an injustice to humanity. The Quran (5:8) tells us ... Be just: that is next to piety.

Many of us donate money to charity and fulfill our religious duty. However, if we actually meet the recipients of our charity the perception of charity changes. There is a feeling of belonging when the recipient and giver meet.

Islamic ideology teaches us to be kind and compassionate. Prophet Muhammad (peace be upon him) said that "I and the provider of the orphan will be together." And what greater prize is there for anyone of us than to be around our beloved prophet. All we need for that is compassion, sincerity and a feeling of brotherhood and understanding. And that will decide the quality of our life on earth and the hereafter.

Eid-ul-Adha ('Celebration of Sacrifice' or the Feast of the Sacrifice), also known as the Greater Eid, is the second most important festival in the Muslim calendar (called Hijri) for Muslims all over the world. It marks the end of the Hajj, the annual pilgrimage to Makkah (Mecca) in Saudi Arabia. It takes place on the 10th day of Dhul-Hijjah, the last month of the Islamic

calendar. Although only pilgrims to Makkah can celebrate it fully, Muslims elsewhere also mark the occasion of Eid-ul-Adha.

The Hajj is the Fifth Pillar of Islam and is obligatory at least once in their lives on both male and female adult Muslims who have the health and financial means to perform this important duty and therefore a very important part of the Islamic faith. Every year around 2-2.5 million Muslims converge on Makkah in Saudi Arabia. They visit a shrine in the city known as the Ka'bah, built by Ibrahim (Abraham) and Isma'il (Ishmael) at the command of Allah (God). It is a place for all who want to reaffirm their faith.

Eid-ul-Adha celebrates the occasion when Allah appeared to Ibrahim in a dream and asked him to sacrifice his son Isma'il as an act of obedience to God. The devil tempted Ibrahim by saying he should disobey Allah and spare his son. As Ibrahim was about to kill his son, Allah intervened: instead Allah provided a lamb as the sacrifice. This is why today all over the world Muslims who have the means to, sacrifice a sheep (alternatively a goat or cow can be used), as a reminder of Ibrahim's obedience to Allah. They usually share out the meat with family and friends, as well as the poorer members of the community.

Eid-ul-Adha is a 1-3 day celebration and in Muslim countries is a public holiday. It starts with Muslims going to the Mosque for prayers, dressed in their best clothes, and thanking Allah for all the blessings they have received. It is also a time when they visit family and friends as well as offering presents. At Eid it is obligatory to give a set amount of money to charity to be used to help poor people buy new clothes and food so they too can celebrate.

According to Islamic teachings, the rituals of the Hajj and the Eid al-Adha commemorate the sacrifices made by Prophet Abraham and his family in seeking the closeness and mercy of God, Almighty. Muslims learn how Abraham who grew up in a respectable family was unhappy with the corruption in his society. Once he recognized and found God, Almighty then his whole life was served in seeking His Love and Mercy.

During Hajj, men wearing only two white sheets and women dressed in simple modest clothes are seeking only the Love of God, Almighty. Rich and poor dressed the same and standing together in worship are walking in circles around the Kaa'ba (the house of God in Makkah, Saudi Arabia), reciting His Praise with their hearts beating in rhythm with the words and the steps. A state of immense spiritual experience where the human is all alone in his conversation with His God, reciting:

Labbayk Allahumma labbayk, labbayk la shareeka laka labbayk, innal-hamda wan-ni'mata laka wal-mulk, la shareeka lak.

"I respond to Your call, O Allah I respond to Your call. I respond to Your call, You have no partner. I respond to Your call. Indeed, the praise and grace are yours as well as sovereignty. You have no partner."

On the 10th day of the last month (Zul Hijjah) of the Islamic Calendar, Muslims all over the world celebrate Eid al-Adha. The day starts with the special Eid prayers. Imams in their sermons remind the worshippers to remember the example of Abraham.

“Who can be better in religion than one who submits his whole self to God, does good and follows the way of Abraham, the true in Faith? For God did take Abraham for a friend.” Quran (4:125)

Eid is a day of sharing and caring. On this Eid, Muslims who can afford to offer a sacrifice of an animal (sheep, goat, cow or camel) are required to do it and then distribute the meat in 3 portions: one for the poor, one for the family and friends and one to keep at home. This is a lesson to be practiced throughout our lives. Seek happiness in sharing, take care of those whom you know and whom you do not know. And by doing that find what Abraham found, “friendship of God”.

Excerpted with slight modifications from: www.islaam.com www.icna.org/eid-al-adha-what-it-means, [http://en.wikipedia.org/wiki/Eid Mubarak](http://en.wikipedia.org/wiki/Eid_Mubarak)

ʿEid: Etiquette & Rulings

By [Muhammad Saleh Al-Munajjid](#)



ʿEid, in Islam, is a day of joy, thanksgiving, worship, brotherhood, solidarity, and morality. A Muslim should take the advantage of this day to bring himself nearer to Allah, Most High.

The Prophet (peace and blessings be upon him) said: "**Every nation has its festival, and this is your festival.**" Here, he referred to the fact that these two ʿEids are exclusively for the Muslims.

The Muslims have no festivals apart from ʿEid Al-Fitr and ʿEid Al-Adha. Anas (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings be upon him) came to Al-Madinah, the people of Madinah used to have two festivals. On those two days they had carnivals and festivity. The Prophet Muhammad (peace and blessings be upon him) asked the Ansar (the Muslims of Madinah) about it. They replied that before Islam they used to have carnivals on those two joyous days. The Prophet Muhammad (peace and blessings be upon him) told them: "**Instead of those two days, Allah has appointed two other days which are better, the days of ʿEid Al-Fitr and ʿEid Al-Adha.**" (Abu Dawud)

These two ʿEids are among the signs of Allah, to which we must show consideration and understand their objectives. Below, we will elaborate the rulings and etiquette of ʿEid.

Rulings of `Eid

1. Fasting: It is *haram* to fast on the days of `Eid because of the hadith of Abu Sa`id Al-Khudri (may Allah be pleased with him) in which he said that the Messenger of Allah (peace and blessings be upon him) forbade fasting on the day of Fitr and the day of *Adha*. (Muslim)
2. Offering `Eid Prayers: Some of the scholars say that `Eid Prayers are *Wajib* (obligatory) – this is the view of the Hanafi scholars and of Sheikh al-Islam Ibn Taymiyah. Some scholars say that `Eid Prayer is *Fard Kifayah* (a communal duty, binding on the Muslims as a group, and it is fulfilled if a sufficient number of people perform it, thereby absolving the rest of sin). This is the view of the Hanbalis. A third group say that `Eid Prayer is *Sunnah Mu'akkadah*. This is the view of the Malikis and Shafi`is.
3. Offering Supererogatory Prayers: There are no Supererogatory Prayers to be offered either before or after the `Eid Prayer, as Ibn `Abbas reported that the Prophet (peace and blessings be upon him) used to come out on the day of `Eid and pray two *Rak`ahs*, with nothing before or after them. This is the case if the Prayer is offered in an open area. If, however, the people pray the `Eid Prayer in a mosque, then they should pray two *Rak`ahs* for *Tahiyat Al-Masjid* (greeting prayer).
4. Women attending the `Eid Prayers: According to the *Sunnah* of the Prophet (peace and blessings be upon him) everyone is urged to attend `Eid Prayer, and to co-operate with one another in righteousness and piety. The menstruating woman should not forsake the remembrance of Allah or places of goodness such as gatherings for the purpose of seeking knowledge and remembering Allah – apart from mosques. Women, undoubtedly, should not go out without the Hijab.

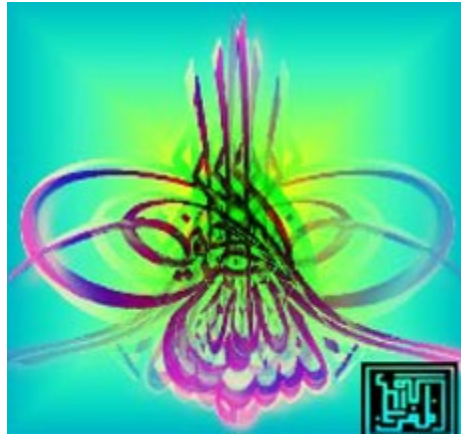
Etiquette of `Eid

1. *Ghusl* (taking a bath): One of the good manners of `Eid is to take bath before going out to the Prayer. It was reported that Sa`id ibn Jubayr said: "Three things are *Sunnah* on `Eid: to walk (to the prayer-place), to take a bath, and to eat before coming out (if it's `Eid Al-Fitr)."
2. Eating before coming out: One should not come out to the prayer-place on `Eid Al-Fitr before eating some dates, because of the hadith narrated by Al-Bukhari from Anas ibn Malik who said: "The Messenger of Allah (peace and blessings be upon him) would not go out in the morning of `Eid Al-Fitr until he had eaten some dates... and he would eat an odd number." On `Eid Al-Adha, on the other hand, it is *Mustahab* (recommended) not to eat until after the Prayer, when one should eat from the meat of one's sacrifice.
3. *Takbir* on the day of `Eid: This is one of the greatest *Sunnahs* of this day. Al-Daraqutni and others reported that when Ibn `Umar came out on `Eid Al-Fitr and `Eid Al-Adha, he would strive hard in making *Takbir* until he reached the prayer-place, then he would continue making *Takbir* until the Imam came.
4. Congratulating one another: People may exchange congratulations and good greetings on `Eid, no matter what form the words take. For example they may say to one another, "*Taqabbal Allahu minnaa wa minkum* (may Allah accept from us and from you our good deeds!)". Jubayr ibn Nufayr said: "At the time of the Prophet (peace and blessings be upon him) when people met one another on the day of `Eid, they would say, '*Taqabbal Allahu minnaa wa minka*.'" (Ibn Hajar)

5. Wearing one's best clothes for `Eid: Jabir (may Allah be pleased with him) said: "The Prophet (peace and blessings be upon him) had a Jubbah (cloak) that he would wear on `Eid and on Fridays." Al-Bayhaqi reported that Ibn `Umar used to wear his best clothes on `Eid, so men should wear the best clothes they have when they go out for `Eid.

6. Changing route on returning from Prayer-place: Jabir ibn `Abdullah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) used to change his routes on the day of `Eid. (Al-Bukhari)

**** Sheikh Muhammad Saleh Al-Munajjid** is a prominent Saudi scholar. He is the supervisor of the Web site Islam Question & Answer (<http://www.Islam-qa.com/>).



The Islamic Concept of Celebrating*

Islam teaches Muslims how to celebrate the `Eids. On these days, the Muslims take a bath and wear their best clothes.

Even though fasting is not permitted on the `Eid days, yet, the major part of the celebration is not eating or drinking - rather, it is a prayer that brings Muslims together to remember Allah's bounties and celebrate His glory and greatness.

The `Eids and their celebration in Islam carry a distinctive meaning and spirit. They are totally different from the celebrations in other nations and cultures.

For other nations, a holiday is a chance to immerse in worldly pleasures, or to involve oneself in prohibited acts to the utmost. Not so for Muslims!

For Muslims, the `Eid is an occasion to increase in good deeds. Each `Eid marks the conclusion of an important worship, and the determination to continue in obedience and submission to Allah (Glorified be He).

In moments of extreme pleasure or sadness, a Muslim never forgets his Lord's greatness, might, glory, and watchfulness (Glorified be He). A Muslim's actions are always controlled by this continued remembrance and awareness.

Thus the `Eid is not an occasion to take a vacation from Islamic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit for the Muslim.

The `Eid is a chance to multiply good deeds by bringing happiness and pleasure to the hearts of other Muslims, by helping and supporting the poor and needy, and by getting involved in pastimes that emphasize the strong and serious Islamic character.

Excerpted with slight modifications from: www.islaam.com

Etiquette of Eid

Question:

What are the Sunnahs and etiquettes that we should act in accordance with on the day of Eid?.

Answer:

Praise be to Allaah.

The Sunnahs that the Muslim should observe on the day of Eid are as follows:

1 – Doing ghusl before going out to the prayer.

It was narrated in a saheeh hadeeth in *al-Muwatta'* and elsewhere that 'Abd-Allaah ibn 'Umar used to do ghusl on the day of al-Fitr before going out to the prayer-place in the morning. *Al-Muwatta'* 428.

Al- Nawawi (may Allaah have mercy on him) said that the Muslims were unanimously agreed that it is mustahabb to do ghusl for Eid prayer.

The reason why it is mustahabb is the same reason as that for doing ghusl before Jumu'ah and other public gatherings. Rather on Eid the reason is even stronger.

2 – Eating before going out to pray on Eid al-Fitr and after the prayer on Eid al-Adha:

Part of the etiquette is not to go out to pray on Eid al-Fitr until one has eaten some dates, because of the hadeeth narrated by al-Bukhaari from Anas ibn Maalik, who said that the Messenger of Allaah (peace and blessings of Allaah be upon him) used not to go out on the morning of Eid al-Fitr until he had eaten some dates... of which he would eat an odd number. Al-Bukhaari, 953.

It is mustahabb to eat before going out to emphasize the fact that it is forbidden to fast on that day and to demonstrate that the fast has ended.

Ibn Hajar (may Allaah have mercy on him) suggested that the reason for that was so as to ward off the possibility of adding to the fast, and to hasten to obey the command of Allaah. *Al-Fath*, 2/446

Whoever does not have any dates may break his fast with anything that is permissible.

But on Eid al-Adha it is mustahabb not to eat anything until one comes back from the prayer, so he should eat from the udhiyah if he has offered a sacrifice. If he is not going to offer a sacrifice there is nothing wrong with eating before the prayer.

3 – Takbeer on the day of Eid

This is one of the greatest Sunnahs on the day of Eid because Allaah says (interpretation of the meaning):

“(He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allaahu Akbar: Allaah is the Most Great)] for having guided you so that you may be grateful to Him”

[al-Baqarah 2:185]

It was narrated that al-Waleed ibn Muslim said: I asked al-Awzaa’i and Maalik ibn Anas about saying Takbeer out loud on the two Eids. They said, Yes, ‘Abd-Allaah ibn ‘Umar used to say it out loud on the day of al-Fitr until the imam came out (to lead the prayers).

It was narrated in a saheeh report that ‘Abd al-Rahmaan al-Sulami said, “They emphasized it more on the day of al-Fitr than the day of al-Adha.” Wakee’ said, this refers to the takbeer. See *Irwa’ al-Ghaleel*, 3/122/

Al-Daaraqutni and others narrated that on the morning of Eid al-Fitr and Eid al-Adha, Ibn ‘Umar would strive hard in reciting takbeer until he came to the prayer place, then he would recite takbeer until the imam came out.

Ibn Abi Shaybah narrated with a saheeh isnaad that al-Zuhri said: The people used to recite Takbeer on Eid when they came out of their houses until they came to the prayer place, and until the imam came out. When the imam came out they fell silent, and when he said takbeer they said takbeer. See *Irwa’ al-Ghaleel*, 1/121

Saying takbeer when coming out of one's house to the prayer place and until the imam came out was something that was well known among the salaf (early generations). This has been narrated by a number of scholars such as Ibn Abi Shaybah, ‘Abd al-Razzaaq and al-Firyabi in *Ahkaam al-Eidayn* from a group of the salaf. For example, Naafi’ ibn Jubayr used to recite takbeer and was astonished that the people did not do so, and he said, “Why do you not recite takbeer?”

Ibn Shihaab al-Zuhri (may Allaah have mercy on him) used to say, “The people used to recite takbeer from the time they came out of their houses until the imam came in.”

The time for takbeer on Eid al-Fitr starts from the night before Eid until the imam enters to lead the Eid prayer.

In the case of Eid al-Adha, the takbeer begins on the first day of Dhu'l-Hijjah and lasts until sunset on the last of the days of tashreeq.

Description of the takbeer:

It was narrated in the Musannaf of Ibn Abi Shaybah with a saheeh isnaad from Ibn Mas'ood (may Allaah be pleased with him) that he used to recite takbeer during the days of tashreeq:

Allaahu akbar, Allaahu akbar, laa ilaaha ill-Allaah, wa Allaahu akbar, Allaah akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is most Great, there is no god but Allaah, Allaah is Most great, Allaah is most great, and to Allaah be praise).

It was also narrated elsewhere by Ibn Abi Shaybah with the same isnaad, but with the phrase "*Allaahu akbar*" repeated three times.

Al-Mahaamili narrated with a saheeh isnaad also from Ibn Mas'ood: "*Allaahu akbaru kabeera, Allaahu akbaru kabeera, Allaahu akbar wa ajallu, Allaahu akbar wa Lillaah il-hamd* (Allaah is Most Great indeed, Allaah is Most Great indeed, Allaah is most Great and Glorified, Allaah is Most Great and to Allaah be praise)." See *al-Irwa'*, 3/126.

4 – Offering congratulations

The etiquette of Eid also includes the congratulations and good wishes exchanged by people, no matter what the wording, such as saying to one another *Taqabbala Allaah minna wa minkum* (May Allaah accept (good deeds) from us and from you" or "*Eid mubaarak*" and other permissible expressions of congratulations.

It was narrated that Jubayr ibn Nufayr said: When the companions of the Prophet (peace and blessings of Allaah be upon him) met one another on the day of Eid, they would say to one another, "May Allaah accept (good deeds) from us and from you." Ibn Hajar said, its isnaad is hasan. *Al-Fath*, 2/446.

Offering congratulations was something that was well known among the Sahaabah, and scholars such as Imam Ahmad and others allowed it. There is evidence which suggests that it is prescribed to offer congratulations and good wishes on special occasions, and that the Sahaabah congratulated one another when good things happened, such as when Allaah accepted the repentance of a man, they went and congratulated him for that, and so on.

Undoubtedly these congratulations are among the noble characteristics among the Muslims.

The least that may be said concerning the subject of congratulations is that you should return the greetings of those who congratulate you on Eid, and keep quiet if others keep quiet, as Imam Ahmad (may Allaah have mercy on him) said: If anyone congratulates you, then respond, otherwise do not initiate it.

5 – Adorning oneself on the occasion of Eid.

It was narrated that ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said that ‘Umar took a brocade cloak that was for sale in the market and brought it to the Messenger of Allaah (peace and blessings of Allaah be upon him), and said, “O Messenger of Allaah, buy this and adorn yourself with it for Eid and for receiving the delegations.” The Messenger of Allaah (peace and blessings of Allaah be upon him) said to him, “Rather this is the dress of one who has no share (of piety or of reward in the Hereafter). . .” Narrated by al-Bukhaari, 948.

The Prophet (peace and blessings of Allaah be upon him) agreed with ‘Umar on the idea of adorning oneself for Eid, but he denounced him for choosing this cloak because it was made of silk.

It was narrated that Jaabir (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) had a cloak which he would wear on the two Eids and on Fridays. *Saheeh Ibn Khuzaymah*, 1756,

Al-Bayhaqi narrated with a saheeh isnaad that Ibn ‘Umar used to wear his best clothes on Eid.

So a man should wear the best clothes that he has when going out for Eid.

With regard to women, they should avoid adorning themselves when they go out for Eid, because they are forbidden to show off their adornments to non-mahram men. It is also haraam for a woman who wants to go out to put on perfume or to expose men to temptation, because they are only going out for the purpose of worship.

6 – Going to the prayer by one route and returning by another.

It was narrated that Jaabir ibn ‘Abd-Allaah (may Allaah be pleased with him) said: On the day of Eid, the Prophet (peace and blessings of Allaah be upon him) used to vary his route. Narrated by al-Bukhaari, 986.

It was said that the reason for that was so that the two routes would testify for him on the Day of Resurrection, for the earth will speak on the Day of Resurrection and say what was done on it, both good and bad.

And it was said that it was in order to manifest the symbols of Islam on both routes, or to manifest the remembrance of Allaah (dhikr), or to annoy the hypocrites and Jews, and to scare them with the large number of people who were with him. And it was said that it was in order to attend to the people's needs, to answer their questions, teach them, set an example and give charity to the needy, or to visit his relatives and uphold the ties of kinship.

And Allaah knows best.

Islam Q&A

Is there any virtue in offering du'aa' on the day of 'Arafah for those who are not on Hajj?

Question:

Will du'aa' offered on the day of 'Arafah by those who are not on Hajj be answered?.

Answer:

Praise be to Allaah.

It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There is no day on which Allaah ransoms more of His slaves from the Fire than the day of 'Arafah. He draws close then He boasts about them before the angels and says, 'What do these people want?'" Narrated by Muslim (1348).

It was narrated from 'Abd-Allaah ibn 'Amr ibn al-'Aas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "The best of du'aa' is du'aa' on the day of 'Arafah, and the best that I and the Prophets before me said is '*Laa ilaaha ill-Allaah wahdahu la shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer* (There is no god but Allaah alone, with no partner or associate; His is the dominion, to Him be praise, and He has power over all things)." Narrated by al-Tirmidhi (3585) classed as hasan by al-Albaani in *Saheeh al-Targheeb* (1536).

It was narrated from Talhah ibn 'Ubayd ibn Kurayz in a mursal report: "The best of du'aa' is du'aa' on the day of 'Arafah." Narrated by Maalik in *al-Muwattaa'* (500); classed as hasan by al-Albaani in *Saheeh al-Jaami'* (1102).

The scholars differed concerning this virtue of du'aa' on the day of 'Arafah, whether it applies only to those who are in 'Arafah or it includes other places. The more correct view is that it is general and

that the virtue is connected to the day, but undoubtedly those who are in ‘Arafah have combined the virtue of the place with the virtue of the time.

Al-Baaji (may Allaah have mercy on him) said:

The words “The best of du’aa’ is on the day of ‘Arafah” mean the dhikr with the greatest blessing, the greatest reward and that which is most likely to be answered. It may be interpreted as referring to pilgrims only, because the meaning of du’aa’ on the day of ‘Arafah is very true in their case, and applies especially to them. But if the day of ‘Arafah is regarded in general terms, it is described as such because of the pilgrims being there. And Allaah knows best. End quote.

Al-Muntaqa Sharh al-Muwatta’ (1/358).

It is proven that some of the salaf regarded “al-ta’reef” as permissible, which means gathering in the mosques to offer du’aa’ and remember Allaah (dhikr) on the day of ‘Arafah. Among those who did that was Ibn ‘Abbaas (may Allaah be pleased with him). Imam Ahmad also regarded it as permissible although he did not do it himself.

Ibn Qudaamah (may Allaah have mercy on him) said:

Al-Qaadi said: There is nothing wrong with ta’reef, gathering in the afternoon of the day of ‘Arafah in the regions (i.e., other than ‘Arafah). Al-Athram said: I asked Abu ‘Abd-Allaah (i.e., Imam Ahmad) about ta’reef in the regions, where they gather in the mosques on the day of ‘Arafah, and he said: I hope that there is nothing wrong with it, as more than one did it. Al-Athram narrated that al-Hasan said: The first one who did ta’reef in Basra was Ibn ‘Abbaas (may Allaah have mercy on him). Ahmad said: The first ones who did it were Ibn ‘Abbaas and ‘Amr ibn Hurayth.

Al-Hasan, Bakr, Thaabit and Muhammad ibn Waasi’ used to attend the mosque on the day of ‘Arafah. Ahmad said: There is nothing wrong with it, it is only du’aa’ and remembrance of Allaah (dhikr). It was said to him: Do you do it? He said: As for me, no. And it was narrated that Yahya ibn Ma’een attended (the mosque) with the people on the afternoon of ‘Arafah. End quote.

Al-Mughni (2/129).

This indicates that they thought that the virtue of the day of ‘Arafah did not apply only to the pilgrims only, although gathering to remember Allaah and say du’aa’ in the mosques on the day of ‘Arafah was not narrated from the Prophet (peace and blessings of Allaah be upon him). Hence Imam Ahmad did not do it, but he allowed it and did not forbid it, because it was narrated that some of the Sahaabah did it, such as Ibn ‘Abbaas and ‘Amr ibn Hurayth (may Allaah be pleased with them). And Allaah knows best. [Islam Q&A](#)

Udhiyah Serves US Needy

By Sahar Kassaimah, IOL Correspondent

WASHINGTON — Although many Muslims in the US still prefer to dedicate animals sacrificed for `Eid Al-Adha to poor countries overseas, a domestic project has been launched to enable Muslims to donate Udhiyah to needy Americans irrespective of any creed, color or race background.

"In the first year as a pilot program, the Shura Council of Michigan and Islamic Relief were able to distribute over 12,000 pounds of meat to needy families and individuals in the Detroit metropolitan area," Mostafa Mahboob, Islamic Relief's media and public relations officer, told IslamOnline.net.

In its second year, the domestic Udhiyah project has expanded to include other cities and serve more people.

"After the overwhelming success in 2005, the project has expanded in the Detroit area to include more participation from donors/organizations and greater distribution to the needy," Mahboob said.

The project was established through a collaboration of efforts between the Shura Council of Michigan, Gleaners Food Bank and Islamic Relief.

In California, the project is also fostered by the Muslim American Society (MAS) in Southern CA and Bay Area, Islamic Shura Council of Southern California, and local Bay Area communities.

"The meat distributed to needy families is not cooked," said Mahboob, one of the lead coordinators of the project.

"Considering the amount of meat provided to each needy family, much of the meat would go to waste if it were provided precooked," he added.

"The meat is given to food banks and soup kitchens most frequented by the homeless, which is then used to prepare warm meals."

A financially-able Muslim sacrifices a single sheep or goat or shares six others in sacrificing a camel or a cow as an act of worship during `Eid Al-Adha, one of the two main festivals in the Islamic calendar.

The well-off and those who have the Nisab (payable amount) of Zakah should offer a sacrifice. The time for offering a sacrifice begins after the `Eid Al-Adha prayer.

The ritual reminds Muslims of the great act of sacrifice Prophet Ibrahim and his son Isma`eel were willing to make for the sake of God.

Overseas Donations

Mahboob asserted, yet, that most of the 60,000 animals sacrificed through Islamic Relief on behalf of American Muslims were for countries abroad.

He said people usually prefer to assist the needy in their mother countries where the level of poverty is much greater.

Many Muslims prefer to assist the needy in their mother countries where the level of poverty is much greater.



"The total number of beneficiaries last year were 1,588,813 people, mostly outside the US," he said.

"I always send my Udhiyah to needy people in Egypt," Fatimah Said, a Californian mother of three and a full time Arabic schoolteacher, told IOL.

"I send the money to my family back home and they take care of everything."

Samar Tajj, a Palestinian-born mother of four, said that she has been sending her Udhiyah to occupied Palestine for more than sixteen years.

"Since we came to the States, we have been sending our sacrifices to Palestine where you could find lot of needy people."

This year, Islamic Relief will perform Udhiyah in a record 31 countries across the globe.

Beneficiaries will include victims of recent humanitarian crises, including Lebanon, Ethiopia, Kenya, Mali, Malawi, Niger, Somalia, Sudan and Chad and Pakistan.

Expanding

Mahboob hopes collaborations between different Islamic organizations would help the new project to overcome all of the challenges it faces.

"Like any project there are always many challenges, weather it be the limitations of resources or the sheer need of the community," he said.

"Bust through collaborations and the sharing of resources such as that between the Shura Council of Michigan and Islamic Relief we feel that we are more capable of overcoming such obstacles."

Mahboob believes that the number of domestic Udhiyahs will increase as people learn more about their pilot project.

"The fact that organized meat slaughtering in the US is a new undertaking also is a reason more sacrifices are done overseas," he said.

"As the US Muslim community learns about domestic Udhiyah projects, the number of sacrifices performed within the US should increase over time," maintained the Muslim activist.

The sacrifices are performed through a local slaughterhouse in full observance of Islamic law.

"I heard of some new national projects that distribute meat over needy people here in the US and this is also great because as Muslims we should give all needy people and not just Muslims," said Tajj, the Palestinian-born mother


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- 9 • Is it permissible to give a kaafir any of the udhiyah meat?
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Eed Prayer

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- 1 • Is it permissible for a person who goes to the Eid prayers to pray two Rak'ahs for Tahiyat al-Masjid in the prayer-place?
- 2 • Ruling on offering congratulations on the occasion of Eid, and shaking hands and embracing after the prayer
- 3 • Guidance of the Prophet (peace and blessings of Allaah be upon him) regarding Eid prayers
- 4 • What should be done if Eid coincides with Friday


- 5 • [Eid prayer for women is Sunnah](#)
- 6 • [Ruling on Eid prayers](#)
- 7 • [Call to Eid prayer](#)
- 8 • [The time for ghusl on Eid](#)
- 9 • [Description of Eid prayer](#)
- 10 • [A weak hadeeth about the virtue of praying qiyaam on the night before Eid](#)

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Last Update : Dec. 26, 2006 / Dhul-Hijjah 06, 1427

Launched on: Dec. 26, 2006



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Eid

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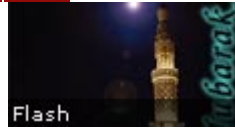
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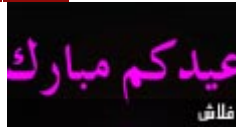
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