

The Occasions and days of Eid and fasting during these days
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In the name of Allaah Ar-Rahman, Ar-Raheem and peace & blessings be upon the Prophet and his noble companions and those who follow them in excellence until the day of Judgment.

Our noble religion has three occasions of Eid. Two major yearly occasions and one weekly occasion.

- A) Yearly occasion one: Eid Al Fitr
- B) Yearly occasion two: Eid Al Adha
- C) Weekly occasion: Every Friday

So, how many days of celebration are there on Eid al Fitr? How many on Eid Al-Adha? Some say three, some say five etc... Since there is a confusion, I thought of addressing the whole topic with evidence. We should also note that in many Muslim countries the government chooses to give multiple days off during these occasions. So, this shouldn't be confused with the actual days of 'Eid.

Celebration is from Allaah: We should know that Eid celebration is tawqifiyyah, i.e. it is from Allaah. We don't have any right to assign any day as 'Eid. Neither do we have any right to change any of the forms of worship that has been designated for us.

Anas Ibn Malik reported: When the Messenger of Allaah (sallallaahu 'alayhi wa sallam) migrated to Al-Medinah, he found that its people used to play on days. He asked "*What are these days?*" They told him they were festivals that they celebrated during Jahiliyyah. So he told them: "*Allaah has substituted them for you with two better days; the day of Adha (sacrifice) and the day of Fitr (breaking the fast).*" [Abu Dawud, An-Nasai, verified to be authentic by imam Al-Albaani, see saheehah 2021]

The sahabah didn't argue or challenge the Prophet (sallallaahu 'alayhi wa sallam). Rather we see, young and old all submitted to this decision. Specially, the above haidth which was narrated by Anas Ibn Malik (RadiAllaahu 'anhu), who was a young boy when the Prophet migrated to Medinah. So, the prohibition of something Anas was accustomed to didn't turn him away from religion but rather he submitted and he is the one who carried this message for us. Nowadays, many parents are worried that if we talk about Christmas, Thanksgiving, Valentine, our youth are going to run away from religion. This understanding is far from being correct. If we know how to present the message to them as the Prophet (sallallaahu 'alayhi wa sallam) did and we are consistent in our message, only the destined evil ones will run away. As for those who want guidance, they will for sure carry this noble message to the next generation. We have high hope that our children will follow the truth, be guided and will guide others.

So, due to the sincerity and obedience of the great companions, Allaah not only blessed them with two celebrations but but many more.

Let's learn about these occasions with proof, so we can learn and teach with evidence.

- a) **The occasion of Eid Al-Ftir:** After the long month of Ramadaan, comes the day of breaking the fast. So, the first day of Shawwal is the date of Eid Al-Fitr. And to many people's surprise, Eid Al-Ftir is only one day. As we said before, you might get several days of break from job or work or school, enjoy your break but know that Eid Al-Fitr is only one day. You might get a whole week off but that doesn't mean Eid al Fitr is seven days, so take note.

- b) **The occasion of Eid Al-Adha:** During this occasion, our Lord allocated five days for us to celebrate our Eid.

The 1st day of Eid: 9th of Dhul Hijjah which is also known as the day of Arafah

The 2nd day of Eid: 10th of Dhul Hijjah which is known as the "yawmul Hajjil Akbar", this is known as the day of Eid al-adha when we pray and slaughter our animal.

The 3rd-5th days of Eid: 11th, 12th and 13th of Dhul Hijjah which are also known as Days of Mina/ Days of Tashreeq. 11th of Dhul Hijjah is also known as the "Day of Al-Qarr"

The following narrations will provide us with evidence regarding these 5 days of Eid on this special occasion.

'Uqbah Ibn 'Aamir (RadiAllaahu 'Anhu) reported that Allaah's Messenger (Sallallaahu 'alayhi wa sallam) said: *"The day of 'Arafah, the Day of Sacrifice, the Days of Tashreeq are 'Eid days for us Muslims. They are days of eating and drinking."* [recorded by Abu Dawud, An-Nasaaee, verified to be authentic by Al-Albaani, see Irwa Al-Ghaleel 963; Saheeh Sunan Abee Dawud 2089] Also, there is the report of Ibn 'Abbas (radiAllaahu 'anhu) supporting the fact that day of Arafah is a day of Eid [see the narration mentioned in the section of Jum'ah below]

On one of the days of Tashreeq, 'Abdullah Ibn 'Amr Ibn Al-'Aas visited his father 'Amr Ibn Al-'Aas, he (i.e. the father) invited him to eat with him, but 'Abdullaah declined to eat saying "I am fasting", so 'Amr commanded him: *"Eat, because these are the days during which the Messenger of Allaah (Sallallaahu 'alayhi wa sallam) commanded us to eat and prohibited us from fasting."* [Recorded by Malik, Abu Dawud and others, verified to be authentic by Al-Albaani, see Irwa 963]

Ka'ab Ibn Maalik reported that on one of the days of Tashreeq, Allaah's Messenger (Sallallaahu 'alayhi wa sallam) sent him, together with Aws Bin Al-Hadathaan (RadiAllaahu 'anhu) to announce to people: *"The days of Mina are days of eating and drinking."* [Recorded in Muslim, Ahmed and others]

The Prophet (Sallallaahu 'alayhi wa sallam) commanded 'Abdullaah Ibn Huthaafah to ride his camel among the people one of the days of Mina and announce: *"No one may fast (these days) because they are the days of eating and drinking."* [Recorded by At-Tahawi and Ahmed, see Irwa Al-Ghaleel 963]

Abu Hurayrah (RadiAllaahu 'anhu) reported that Allaah's Messenger (Sallallaahu 'alayhi wa sallam) said: *"The days of Tashreeq are days of eating and dhikr."* [recorded by Ibn Hibban, Ahmed and others. See Saheehah 1282]

'Aisha reported: "None was permitted (by the Prophet) to fast on the days of Tashreeq except for those who couldn't find hady [their animal to slaughter]." [recorded by Al-Bukhari and At-Tahawi]. In this case, the pilgrims (who are doing Hajj Tamattu' and Hajj Qiran] are supposed to fast three days in the hajj (so, in this case the hajjis can fast these three days of Tashreeq] and seven days when they return back home, this completes their ten days of fasting that is due if they don't have hadiy to slaughter. So, those who don't go for hajj, they are not allowed to fast the three days of Tashreeq.

Nubayshah Al-Hudhali reported the Prophet (Sallallaahu 'alayhi wa sallam) said: *"The Days of Tashreeq are days of eating, drinking and thikr of Allaah."* [recorded by Muslim, Ahmed and others]

Jubayr Ibn Mut'im reported that the prophet (Sallallaahu 'alayhi wa sallam) said: *"All the days of At-Tashreeq are for slaughtering."* [see At-Ta'leeq Ar-Radiyyah 129/3; the different chains strengthen each other as was judged by Al-Albaani]

Anas Ibn Maalik (RadiAllaahu 'anhu) reported: The prophet (Sallallaahu 'alayhi wa sallam) forbade to fast on the day before Ramadaan, the Adha, the Fitr and the days of Tashreeq. [See Saheeh Al-Jamee' 6964] Also with a different wording: "He (Sallallaahu 'alayhi wa sallam) forbade to fast six days of the year: three days of Tashreeq, the day of Fitr, the Day of Adha, and the day of Jum'ah specifying from the days of the week [i.e. fasting Friday specially from the days of the week]."

Hamzah Ibn 'Amr Al-Aslami (RadiAllaahu 'anhu) reported that the Prophet (Sallallaahu 'alayhi wa sallam) said: *Don't fast these days of At-Tashreeq, because these are the days of eating and drinking."* [saheeh: see Saheeh Al-Jamee' 7355]

- c) **The occasion of Friday:** It is only one day. But it repeats every week. Hence every week we have a day of 'Eid.

Ibn 'Abbas reported that the Prophet (Sallallaahu 'alayhi wa sallam) said: *Indeed this is a day of 'Eid that Allah designated for the Muslims. Therefore, any of you who wants to attend the Jum'uah prayer should take a bath and wear some perfumes - if it is*

available - and you should all brush your teeth with seewaak." [Ibn Majah, verified to be hasan by Imam Al-Albaani, see Saheeh At-targheeb no. 707]

Also, once a Jewish man heard Ibn 'Abbas recite verse 3 of sura Al-Maaidah:

[translation of which is] "This day, I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islam as your religion."

He [the Jew] commented "If this was revealed to us (Jews), we would have designated its revelation as a 'Eid." Ibn 'Abbas responded: "Indeed, it was revealed when two 'eids coincided on one day: a Jumu'ah and a Day of 'Arafah." [At-Tirmidhi, verified to be authentic by Imam Al-Albaani]

So, altogether how many total days of Eid do we have in whole a year? Do we have any math genius?

Fasting on the days of Eid: The deen of Allaah has to be learnt from the evidence. We can't assume that fasting will be automatically forbidden for all of the above mentioned days since all those days are days of Eid for us. Rather, each of the days has its own ruling. Let's learn these rulings with evidence inshaAllaah.

Eid Al-Fitr and Eid Al-Adha (i.e. 10th of Dhul Hijjah): All sorts of fasting are forbidden on these days.

There are multiple narrations on this topic but suffices the following:

It was narrated that Abu 'Ubaid said:

"I was present for 'Eid with 'Umar bin al-Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah (sallallahu 'alayhi wa sallam) forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.'" [reported by Abu Dawud and authenticated by Imam Al-Albaani]

Days of Tashreeq/Mina/Ai-Qarr: These are the 11th, 12th and 13th of Dhul Hijjah. Fasting on these days are forbidden for everyone except the hujjaj who are doing Hajj-At-Tamattu' and couldn't offer the sacrifice of Hajj. So, they can fast only these days. [see the hadith of Aisha mentioned above]

Also, Narrated Ibn 'Umar "Fasting for those who perform 'Hajj-at-Tamattu' (in lieu of the Hadi which they cannot afford) may be performed up to the day of 'Arafat. And if one does not get a Hadi and has not fasted (before the 'Id) then one should fast of the days of Mina. (11, 12 and 13th of Dhul Hajja)." [Saheeh Al-Bukhari, this is a mawqoof narration]

Friday: Fasting on Friday is prohibited when singling out this day for fasting. If someone wants to fast a Friday, then he can fast as long as he fasts a day before or a day after.

Narrated Juwairiyah, daughter of al-Harith: That the Prophet (sallallaahu 'alayhi wa sallam) entered upon her on Friday while she was fasting. He asked: *Did you fast yesterday ?* She said: No. He again asked: *Do you intend to fast tomorrow ?* She said: No. He said: *So break your fast.*

[Abu Dawud, authenticated by Imam Al-Albaani]

In this same topic, there is also the hadith of Abu Hurayrah and other companions.

However, if the Friday coincides with habitual day of fasting, then someone can fast only Friday due to the fact that the Prophet (sallallaahu 'alayhi wa sallam) permitted it. The proof of this is in the hadith of Abu Hurayrah who reported reported Allah's Apostle (sallallaahu 'alayhi wa sallam) as saying:

“Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).” [Saheeh Muslim]

For example, if Arafah falls on Friday and a person has the habit of fasting Arafah, then he can fast Friday by itself since Friday coincided with his habitual day of fasting. In this case, he doesn't have to couple it with a day before or a day after.

'Arafah: Fasting on 'Arafah (which is also a day of Eid) is highly recommended due to the hadith of Abu Qatadah Al-Ansari (RadiAllaahu 'anhu) in which he narrates the Prophet (sallallaahu 'alayhi wa sallam) said:

“...I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year...” [This is from a long hadith in Saheeh Muslim]

May Allaah bless us with guidance, obedience and beneficial knowledge.