

Women coming out to attend 'Eed prayer

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Should women attend 'Eed prayer? Benefit us, may Allaah bless you.

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

As a rule, men and women are equals regarding religious rulings. Accordingly, that which is incumbent upon men is also incumbent upon women, save what makes an exception; that exception should be established by evidence.

However, the evidence came to confirm this principle; as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered women to come out and attend 'Eed prayer, even the virgins who stay at home and the menstruating women; the latter are ordered to not perform the prayer. Moreover, he ordered the woman who had not a veil to borrow it from her sister, as it is reported on the authority of Umm `Atiyya¹ رَضِيَ اللهُ عَنْهَا, and in the hadeeth which is reported on the authority of Ibn `Abbaas رَضِيَ اللهُ عَنْهُمَا who said "**I went out with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a day of Fitr or Adha. He prayed and made the sermon, then he went to the women and admonished them, remembered and ordered them to spend in charity**"².

In fact, attending the 'Eed prayer makes optional the fact of attending the Friday prayer if they coincide; accordingly, that which is not obligatory cannot annul that which is obligatory.

In addition, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not order the women to attend the Friday prayer, and he allowed them to attend it but he said to them "**Praying in your room is better for you than praying in your house; and praying in your house is better for you than praying in the congregational mosque**"³.

However, he ordered them to attend the 'Eed prayer; what supports this ruling, which is the obligation for women to come out and attend the 'Eed prayer, is the hadeeth reported by

¹ Reported by Al-Bukhaaree, chapter of "The two 'Eeds" (hadeeth 938), Aboo Daawood, chapter of "Prayer", (hadeeth 1136), Ahmad (hadeeth 20269) and Al-Baihaqee (hadeeth 6330) on the authority of Umm `Atiyya رَضِيَ اللهُ عَنْهَا.

² Reported by Al-Bukhaaree, chapter of "The two 'Eeds" (hadeeth 932), An-Nasaa'ee, chapter of "The prayer of the two 'Eeds" (hadeeth 1586), Ibn Hibbaan (hadeeth 2923), Ahmad (hadeeth 3348) and Aboo Ya`la (hadeeth 2701) on the authority of Ibn `Abbaas رَضِيَ اللهُ عَنْهُمَا.

³ Reported by Al-Baihaqee (hadeeth 5472) and Ibn Abee Shayba in "Al-Musannaf" (hadeeth 7601) on the authority of Umm Humayd رَضِيَ اللهُ عَنْهَا. This hadeeth is judged Hassan (good) by Al-Albaanee in "Saheeh Al-Jaami'" (hadeeth 3844).

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Ahmad, Al-Baihaqee and others on the authority of the sister of `Abdullaah Ibn Rawaaha Al-Ansaaree that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "**Every women should come out (.i.e. to Attend the two 'Eeds prayers)**"⁴. In fact, it is the opinion of Aboo Bakr, Alee and Ibn `Umar according to what is narrated by Al-Qaadhi `Iyaadh and Ibn Abee Shayba⁵.

As a matter of fact, the hadeeths which stipulates the women's coming out to attend the two 'Eeds prayers do not differentiate between the virgin, the non-virgin, the young, the old, the menstruating women and the other women, except when they have an excuse. Moreover, if the woman comes out, she should observe the rules of going out, i.e. she should neither make perfume nor beautify herself, and she is enjoined to veil herself wholly.

The perfect knowledge belongs to Allaah عَزَّ وَجَلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

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⁴ Reported by Ahmad (hadeeth 26609), Al-Baihaqee (hadeeth 6271) and Aboo Ya`la (hadeeth 7154) on the authority of the sister of `Abdullaah Ibn Rawaaha Al-Ansaaree رَضِيَ اللهُ عَنْهُ. Ibn Hajar said in "Fath Al-Baaree" (3/150) "This hadeeth has been reported in a Marfoo` way (hadeeth directly attributed to the Prophet) and with good chain of narration". It is also judged authentic by Al-Albaanee in "Saheeh Al-Jaami" (hadeeth 7105).

⁵ See, "Al-Mussannaf" of Ibn Abee Shayba (2/87).