

عيد الفطر

‘ĪDUL-FITR



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Night of 'Īd

The nights of both 'Īds are amongst the great and sacred nights in the Islamic calendar. It is from those nights the oath of which Allāh has taken in the Glorious Qur'an. To remain awake on the nights of 'Īd and perform 'ibādah is a source of great virtue and reward. The 'ibādah of this night is equal to the worship of Laylatul qadr.

Sayyidunā Abū Umāmah رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said:

Whosoever stays awake and performs 'ibādah (worship) on the nights of the two 'Īds, with hope for reward (from Allāh صلى الله عليه وسلم), his heart will not die on the day (i.e. at the time of death or on the Day of Qiyāmah) when hearts will die (i.e. will be in anguish due to being void of Īmān or as a result of sins).' (Ibn Mājah)

Imām Shāfi'ī رضي الله عنه reports that it would be said, 'Indeed du'ā is accepted on five nights: The night of Jumu'ah

(i.e. Thursday night), the night of ‘Īdul-Aḍḥā, the night of ‘Īdul-Fiṭr, the first night of Rajab and the night of the middle (i.e. 15th) of Sha‘bān.’ (Al-Umm, Shu‘abul-Īmān)

Sunan of the Day of ‘Īd

1. To rise early.
2. To clean the teeth with miswāk.
3. To have a masnūn bath.
4. To dress in one’s best garments in an Islāmic manner.
5. To apply ‘iṭr (perfume).
6. To eat dates or any other sweets before going for the ‘Īd ṣalāh.
7. To go early for ‘Īd ṣalāh.
8. To go walking for ‘Īd ṣalāh.
9. To read the takbīrāt of tashrīq in a low voice while going for ‘Īdul-Fiṭr ṣalāh.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

10. To use different routes to and from the place of ‘Īd ṣalāh.

Mas’alah: It is impermissible to fast on the 10th, 11th, 12th, and 13th Dhul-Ḥijjah (i.e. ‘Īd day and three days after) and the day of ‘Īdul-Fiṭr.

The Method of ‘Īd Ṣalāh

1. Make niyyah of performing two raka‘āt wājib of ‘Īdul-Fiṭr behind the Imām with six additional wājib takbīrs.
2. The first takbīr in the first rak‘ah is the takbīrut-taḥrīmah which is followed by three additional wājib takbīrs. Raise your hands to the ears in all four takbīrs (saying the takbīr). However, after the first takbīr fold the hands under the navel and read thanā (subḥānakallāhumma...). Thereafter, in the following two takbīrs raise the hands up to the ears and drop them on the sides and after the fourth takbīr fold them again.
3. The Imām will recite Sūratul-Fātiḥah and another sūrah and perform rukū‘ and sajdah etc. as usual.

4. In the second rak‘ah, after the recitation of Sūratul-Fātiḥah and another sūrah and before going into rukū‘, another three takbīrs will be called out. In all three takbīrs raise the hands to the ears and drop them on the sides and go into rukū‘ when the fourth takbīr is called out.

Note: Four takbīrs are said together in each rak‘ah; at the beginning of the first rak‘ah and before going into rukū‘ in the second rak‘ah. The easy method of remembering when to drop the hands and when to fold is mentioned hereunder:

- a) keep the following general rule in mind: when there is something to be recited after a takbīr, the hands should be folded and when nothing is to be recited the hands are to be dropped to the sides.
- b) or remember the following words: fold, drop, drop, fold, for the first rak‘ah and drop, drop, drop, rukū‘, for the second rak‘ah.

Mas'alah: It is wājib to say the takbīr of tashrīq after the 'Īdul-Fiṭr ṣalāh, according to a group of 'Ulamā; therefore one should recite it after the ṣalāh.

Mas'alah: Khuṭbah after the 'Īd ṣalāh is sunnah. However, listening to the khuṭbah is wājib for those who are present whilst the khutbah is being delivered.

When Arriving Late for the 'Īd Ṣalāh

If anyone arrives late for the 'Īd ṣalāh then:

- a) If he joins the Imām in the first rak'ah after the Imām has said the three takbīrs, then whenever he joins he should say his three takbīrs immediately.
- b) If he joins after the Imām has gone in rukū' and feels confident that he will join the Imām in rukū' after saying the three takbīrs, then he should complete the takbīrs before going into rukū'.
- c) If he is not confident, then he should immediately join the Imām in rukū' and say the three takbīrs instead of the tasbīḥ of rukū'. Whilst saying the takbīrs in rukū', the hands will not be raised.

- d) If the Imām rises from rukū‘ before the takbīrs are completed, the follower should also rise with the Imām and the takbīrs will be waived.
- e) If anyone missed the first rak‘ah and joined the Imām in the second rak‘ah, then he should say the three takbīrs of the first rak‘ah when he gets up to perform the missed rak‘ah, but after reciting Sūratul-Fātiḥah and another sūrah.
- f) If anyone joined the Imām in the second rak‘ah after rukū‘, then he should perform two raka‘āt as mentioned under the heading, ‘ The Method of ‘Īd Ṣalāh’.

When ‘Īd Ṣalāh is Missed

Mas’alah: If ‘Īd ṣalāh is missed then it cannot be offered individually. Such a person will need to sincerely repent to Allāh as performing Īd ṣalāh is wājib. It is also preferable for him to perform two or four raka‘āt of nafl ṣalāh.

Performing Nafil Ṣalāh in the Morning of ‘Īd

Mas’alah: It is makrūh to offer nafil ṣalāh, in the masjid where the ‘Īd ṣalāh is to be performed, before or after the ‘Īd ṣalāh. Hence, we should not perform nafil ṣalāh such as ishrāq on ‘Īd day.

Mas’alah: It is also makrūh for both men and women to perform nafil ṣalāh at home before the ‘Īd ṣalāh, but it is not makrūh after the ‘Īd ṣalāh.

Congratulating One Another on the Day of ‘Īd

When the Ṣaḥābah used to meet on the day of ‘Īd, they would say to one another:

تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ

May Allāh accept from us and you. (Fathul-Bārī)

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