



نماز عید کا طریقہ

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

METHOD OF EID SALAH

(HANAFI)

Even though Satan may try hard to stop you from reading this book, you should make an effort to read this book from beginning to end.

THE EXCELLENCE OF RECITING

DUROOD SHAREEF

Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwwat, Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whoever reads Durood upon me 100 times during the night of Friday and on Friday, Allah عَزَّوَجَلَّ will fulfil 100 of his needs, 70 needs of the hereafter and 30 worldly.” (*Tafseer-e-Dar-e-Mansoor*, V6, P684)

صَلُّوا عَلَيَّ الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

THE HEART WILL REMAIN ALIVE

Sarkar-e-Madina, Sultan-e-baqreena, Qarar-e-qlb wa seena, Faiz ganjeena صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that whoever stood up for worship (spent the night in worship) in the two nights of Eid (meaning the night of Eid-ul-Fitr and the night of Eid-ul- Azha) to gain good deeds, his heart will not die on the day when all other hearts will die. (*Ibn-e-Maja, Hadith No. 1782, V2, P365*)

HEAVEN BECOMING ESSENTIAL

It is narrated by Hazrat-e- Sayyiduna Mu'aaz bin Jabal رَضِيَ اللهُ عَنْهُ that whoever stays awake (for worship) in the following five nights, Heaven will become essential on that person. The nights are the 8th, 9th and 10th of Zul Hijjah, the fourth is the night of Eid-ul-Fitr and the fifth is the 15th night of Sha'baan-ul-Mu'azzam (Shab-e-Bara'at). (at'targheeb wat'tarheeb, V2, P98)

THE SUNNAH BEFORE ATTENDING THE EID PRAYERS

Hazrat-e-Sayyiduna Buraida رَضِيَ اللهُ عَنْهُ states, "On the day of Eid-ul-Fitr , Tajdar-e-Risalt , Shahanshah-e-Nubuwat , Mahboob-e-RabbulIzat و صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 4 would not go to the Eid Gah without eating and on Eid-ul- Azha he would not eat anything until after salah." (Tirmizi, Hadith No. 542, V2, P70) And it is stated in Bukhari Shareef that Hazrat-e- Sayyiduna Anas رَضِيَ اللهُ عَنْهُ stated, "On the day of Eid-ul-Fitr, Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not go to the Eid Gah (place of Eid prayer) until he had eaten a few dates in odd numbers." (Sahih Bukhaari, V2, P4)

THE SUNNAH OF DEPARTING AND RETURNING FROM THE EID PRAYER

It is narrated by Hazrat-e- Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to read Eid salah using one path and would return from another. (Tirmizi, Hadith No. 541, V2, P69)

THE METHOD OF EID SALAH (HANAFI)

The following intention should be made: “I intend on offering two rak’ats of Eid-ul-Fitr (or Eid-ul- Azha) salah with six additional Takbeers for Allah عَزَّوَجَلَّ, behind this Imam.” After making this intention, start the salah by raising the hands up to the ears and saying اللهُ أَكْبَرُ and then folding the hands. Recite *sana* and then say اللهُ أَكْبَرُ three times. Each time you say اللهُ أَكْبَرُ, you should raise your hands to your ears just as you do for Takbeer-e-Tahreema. After saying each Takbeer, let your hands rest by your sides. In between each Takbeer, you should pause to such an extent that you can read سبحان الله three times. After the third Takbeer, you should not rest your hands but fold them. Remember it in this way that **wherever something is read after Takbeer, the hands are folded and wherever something is not read the hands will be rested at the sides.** (*Makhoozaaz Dar-e-Mukhtaar, Rad-ul-Muhtaar, V3, P66*)

The Imam should then read *ta’awwuz* and *tas’miyah* quietly and Sura Fatiha and another Sura loudly. After this perform the Ruku’. In the second Rak’at, the Imam should first recite Sura Fatiha and another Sura aloud. After this, he should say three Takbeers but after the third Takbeer he should not fold his hands but instead leave them at his sides. He should then say one more Takbeer without raising the hands and go into Ruku’. (*Fatawa Alamgeeri, VI, P150*)

UPON WHOM IS EID PRAYER ESSENTIAL (WAJIB)?

The salah of both Eids (Eid-ul-Fitr and Eid-ul-Azha) are Wajib (essential) (*Fatawa Alamgeeri, VI, P149*), but not upon everyone. Eid salah is only Wajib for those people upon whom Jumu'ah salah is Wajib (*Al Hidayah ma' Fath-al-Qadeer, V2, P39*). There is neither Azan nor Iqaamat in the salah of both Eids. (*Bahar-e-Shariat, Part 4, P106*)

THE SERMON OF EID IS SUNNAH

The conditions that have been mentioned for Jumu'ah (Friday) salah, apply for the Eid salah as well. With the exception that for the Jumu'ah salah the sermon is a condition, while for the Eid salah it is Sunnah. Furthermore, the Jumu'ah sermon is delivered before the salah while for the Eid salah, the sermon is delivered after. (*Khulaasa-tul-Fatawa, VI, P213*)

THE TIME FOR EID PRAYER

The time for Eid salah starts when the sun has risen above the height of a spear, as seen by the naked eye, and continues until the sun is approaching its zenith or 20-25 minutes after sunrise. However it is desirable to slightly delay the Eid-ul-Fitr salah and desirable to read Eid-ul-Azha salah early. (*Khulaasa-tul-Fatawa, VI, P214*)

IF ONE FINDS HIMSELF IN THE MIDDLE OF THE JAMA'AT

If a person joins the Eid salah when the Imam has already completed saying the Takbeers, then if he joined the

Jama'at while they were still in the standing posture, he should immediately make the Takbeers even if the Imam is busy with his qira'at. If he joins the salah while the Imam is in Ruku', he should make his Takbeers only if he feels that he will be able to catch up with the Imam in his Ruku' but if he fears that he will not be able to catch up with the Imam, he should go straight into Ruku'. Instead of reading the tasbih in Ruku', he should recite the Takbeers. However, when he makes the Takbeers in his Ruku', he should not raise his hands. If the Imam stands up from the Ruku' before he can complete his Takbeers, he should not try to complete them. Instead, he should stand up with the Imam. The Takbeers which he missed will be forgiven. If a person misses the first rak'at of Eid salah, when he stands up to complete it, he should first recite Sura Fatiha, another Sura and then make the Takbeers. Although, according to the rule he ought to have made the Takbeers first, however he should not do this because if he does this, then the takbeers of both the rak'ats will come one after the other. (*Makhoozaaz Dar-e-Mukhtaar, Rad-ul-Muhtaar, V3, P55-57*)

WHAT SHOULD YOU DO IF THE CONGREGATION OF EID IS NOT FOUND?

If the Imam has read the salah and somebody remained behind, whether he missed the jama'at or joined the jama'at but for some reason his salah became void, he should read his Eid salah in the next available place. He cannot read it without a jama'at. It is better for that person to offer 4 rak'ats of Chaasht salah instead. (*Durr-e-Mukhtaar, V3, P58, 59*)

THE RULINGS FOR EID SERMON

After the Eid salah, the Imam should read two sermons. The

sunan that apply to the Jumu'ah sermon are also applicable to the Eid sermon and what is disliked in the Jumu'ah sermon is also disliked in the Eid sermon. There is a difference of only two things. Firstly, it is sunnah for the Imam to sit before the first sermon of Jumu'ah and in the Eid salah it is not. Secondly, in the Eid sermon it is sunnah for the Imam to recite **اَللّٰهُ اَكْبَرُ** 9 times before the first sermon and 7 times before the second sermon and 14 times before coming down from the pulpit and these are NOT sunnah for Jumu'ah salah. (*Durr-e-Mukhtaar, V3, P57-58 - Bahar-e-Shariat, Part 4, P109*)

20 SUNAN OF EID

The following things are sunnah on Eid day:

1. Cutting hair (cut your hair according to sunnah).
2. Cutting nails.
3. Having a bath.
4. Doing Miswaak (this is apart from Miswaak done during wuzu).
5. Wear nice clothes. If they are new then wear them, otherwise wear washed ones.
6. To put Itr on.
7. Wearing a ring (whenever you wear a ring, keep in mind that it should be not more than 4 grams in weight of silver and wear only one ring. There should be only one stone in this ring. Don't wear a ring without a stone. There is no limit for the weight of the stone. A ring made of any other

metal another cannot be worn).

8. Offer Salaa-tul-Fajr in the Masjid in your area.
9. Before going to Eid-ul-Fitr salah, eat some dates - 3, 5, 7 or any amount (in odd numbers). If dates are not available then eat something sweet. Even if nothing is eaten before the salah it is not a sin but if nothing is eaten till Salaa-tul-Isha then he will be reprimanded.
10. To offer Eid prayer in Eid gah (place allocated for Eid salah).
11. To go walking to the Eid gah.
12. There is no harm in going on any sort of transport, but it is better to walk and there is no harm in coming back on any sort of transport.
13. When going for Eid salah, choose one path and when coming back come on another path.
14. Giving Sadaqa-e-Fitr (charity) before Eid salah (it is better to give it before Eid salah but if that's not possible then give it after the salah).
15. Showing happiness.
16. Giving a lot of charity.
17. To go to the Eid gah relaxed and dignified with eyes kept down.
18. Congratulating each other.
19. Shaking hands after Eid salah. It is better to embrace one another, like the usual custom of the Muslims, since it shows affection. (*Alhadiqa-tun-Nadya*, V2, P150 – *Maswi*, V2, P221)

20. To say Takbeer quietly while going for Eid-ul-Fitr salah and loudly while going for Eid-ul-Azha. The following Takbeer:

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط
وَلِلَّهِ الْحَمْدُ ط

"Allah عَزَّوَجَلَّ is great. Allah عَزَّوَجَلَّ is great. There is none worthy of worship except for Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is great. Allah عَزَّوَجَلَّ is Great and all the praise is for Allah عَزَّوَجَلَّ."

ONE DESIRABLE ACTION OF EID-UL-ADHA

The rulings of Eid-ul-Azha are very much similar to the rulings of Eid-ul-Fitr. There are however some differences. It is desirable not to eat anything before reading the Eid-ul-Azha salah whether or not he is giving Qurbani. If he did eat something it is not a problem.

8 POINTS ABOUT TAKBEER-E-TASHREEQ

The Takbeer:

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط
وَلِلَّهِ الْحَمْدُ ط

(Tanveer-ul-Absaar, Rad-ul-Muhtaar, V3, P701)

1. It is Wajib for the one that performs salah with the Jama'at to recite this Takbeer loudly once and better to recite it 3 times after every farz salah from the morning of

the 9th of Zul Hijjah (Day of Arafah) till salah-tul-Asr on the 13th of Zul Hijjah. (*Tabyee-nul-Haqaiq*, VI, P227)

2. Takbeer-e-Tashreeq immediately becomes Wajib as soon as one ends his salah. If he comes out of the Masjid or deliberately breaks his Wuzu or even forgetfully starts talking then the Takbeer will become void and if the Wuzu was broken unintentionally then there is no harm in saying the Takbeer. (*Durr-e-Mukhtaar*, *Rad-ul-Muhtaar*, V3, P73)

3. Takbeer-e-Tashreeq is Wajib upon that person who is a resident of the town or city or upon whoever has followed this resident whether that follower is a traveller or a resident of the town and if they don't follow him then it is not Wajib upon them (traveller and the resident). (*Durr-e-Mukhtaar*, *Rad-ul-Muhtaar*, V3, P74)

4. If the resident has followed the traveller then it is Wajib upon the resident but not upon that travelling Imam. (*Durr-e-Mukhtaar*, *Rad-ul-Muhtaar*, V3, P73)

5. The Takbeer is not Wajib to recite after sunnah, Nafil and Witr prayers.

6. The Takbeer is Wajib to be recited after Jumu'ah salah and it should also be said after the Eid (baqar) salah.

7. The Takbeer is also Wajib upon a Musbooq (the late comer who has missed one or more rak'ats of salah) but he should say it when he says Salaam and ends his salah. (*Tabyee-nul-Haqaiq*, VI, P227)

8. The Takbeer is not Wajib upon the Mufard (person who is reading prayer individually) (*Gunya-tul-Mustamli*, P26) however he too should recite it because according to jurists

it is Wajib for the individual person to recite too. (*Bahar-e-Shariat, Part 4, P111*)

(To learn about the excellence and greatness of Eid in detail, read the section called **Blessings of Eid-ul-Fitr** included in the book **Blessings of Ramazan**)

Oh Allah عَزَّوَجَلَّ bless us with the ability to celebrate the occasion of Eid according to the way of the Sunnah. Bless us with the ability to perform Hajj again and again and to see Madina and the Leader of Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِين بِجَاهِ النَّبِيِّ الْأَمِين صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

PUNISHMENT FOR FORGETTING HIFZ

There is no doubt that memorising the Holy Qur'an is an act of great virtue, but remember, memorising it is easy, remembering it for the rest of one's life is very hard. Huffaz should recite at least one part every day. The huffaz that revise their recitation a few days before the arrival of Ramazan in order to recite it in Taraweeh salah and Allah عَزَّوَجَلَّ forbid, forget numerous verses throughout the whole year out of negligence should read the following again and again and tremble with the fear of Allah عَزَّوَجَلَّ. Anyone who has forgotten even one verse must memorise it again and repent sincerely for forgetting it.

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(1) One who forgets the Holy Qur'an after memorising (they) will be raised blind on the day of judgement. (*Part 16, Sura Ta Ha, V125-126*)

SAYINGS OF THE HOLY PROPHET صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(2) The good deeds of my Ummah (nation) were presented to me. From them I even saw a splinter which a person took out from the Masjid. The sins of my Ummah were also presented to me and I had not seen a greater sin than somebody knowing one chapter or one verse of the Qur'an and then forgetting it. (*Jamia Tirmizi, Hadith 2916*)

(3) Whoever memorises the Qur'an and then forgets it will be raised as a cripple on the Day of Judgement. (*Abu Dawood, Hadith 1474*)

(4) On the Day of Judgement my Ummah will get the complete punishment of this sin that amongst them someone had memorised any chapter of the Qur'an and then forgot it. (*Kanzul Ummal, Hadith 2846*)

(5) AlaHazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ عَزَّوَجَلَّ says, "How unwise that person is whom Allah had blessed with such an ability of memorising the Qur'an and then that person forgets and loses it and if this person had known the great virtue and excellence of memorising the Holy Qur'an which had been promised for him, he would have looked after the memorisation more than himself." Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further says that however much possible, a person must try very hard to teach the Qur'an, help others memorise the Qur'an and he himself must do constant revision of the memorised Qur'an so that he may gain the virtues and excellences that have been promised and so that he does not be raised blind and crippled on the Day of Judgement. (*Fatawa-e-Razaviya V23, P645, 647*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE VIRTUE OF DUA WHEN LEAVING A GATHERING

*written by Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Hazrat'e Allama
 Moulana, Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیہ*

It is narrated by Hazrat-e- Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever attends a gathering and has spoken abundantly and before departing he recites,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا
 إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۝

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then those present in the gathering will be forgiven." (Jamia Tirmizi, Kitab-ud-da'wa, P655)

STAMP OF GOODNESS AND PARDONING OF SIN

Hazrat-e- Sayyiduna Abdullah bin Amru bin Aas رَضِيَ اللهُ عَنْهُ says, "Whoever reads the following Dua three times when leaving a gathering, his mistakes will be pardoned and whosoever recites it during a gathering of goodness and of remembrance, then the benefit in that gathering will be sealed for him. The Dua is;

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ
إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۝

(Abu Dawood Shareef, Kitab-ul-Adab, P667, V2)

Translation: Oh Allah عَزَّوَجَلَّ you are pure from all deficiencies and for you alone are all the qualities and excellences, there is none worthy of worship but you, I seek forgiveness from you, and repent to you.

Dua-e-Attar: 'O Allah عَزَّوَجَلَّ, whoever has a habit of reading these Duas at the end of the Ijtima, Dars, study circles in Madani Qafilay and religious and social sittings, either to himself or out aloud when having the opportunity to do so, grant him the neighbourhood of your Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Janna-tul-Firdous and accept this Dua in my right also.'

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ