



STUDENT THESIS

JUNE 2014 | RAJAB 1435



RULES AND ETIQUETTES RELATING
TO THE DAY OF EID

NABEEL VALLI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ETIQUETTES AND RULINGS RELATING TO THE DAY OF 'EID

BY: NABEEL VALLI
SECOND YEAR STUDENT OF THE DARUL IFTAA

FOREWORD BY MUFTI EBRAHIM DESAI (HAFIDHAHULLAH)
AMEER, DARUL IFTAA

The following article, Rules and Laws of Eid and Sadaqatul Fitr is written by Moulana Nabeel Valli, a second year student of the Darul Iftaa who has written this article as his research thesis.

This article will make a useful read for one to understand the rules of Eid and Sadaqatul fitr more clearly.

The article is well referenced and substantiated.

May Allah accept this article for His pleasure. Ameen.

- Mufti Ebrahim Desai.



INTRODUCTION

Islam, being a complete way of life, has laid out a very balanced approach with regards to our day to day life. Just as it has guided us on matters relating to belief and worship, that form the core of religion, it has also stipulated days of celebration and merriment for us. However, since Islam aims at keeping every individual focussed towards its values, it has given guidelines and instructions to that are to be followed on these days of celebration as well. This makes Islam stand out amongst the other faiths; a day of celebration too becomes a form of worship!

THE MEANING OF EID

The word 'Eid is derived from the word (to return) since the day of Eid returns with joy, happiness, and enjoyment every year.

In Islam, the concept of celebration is based on a religious achievement. Eid al-Fitr is celebrated as we accomplish fasting in Ramadhan and attain a degree of closeness to Allah. Eid al-Ad`ha is celebrated in remembrance of the great sacrifice offered by Prophet Ibrahim (peace be upon him) to sacrifice his son Prophet Isma`eel (peace be upon him) in submitting to the orders of Allah. The day of Eid is meant to instil in us this type of submission to Allah and His orders.

Thus we should take this perfect opportunity of Eid to make a firm resolution to suppress our Nafs and submit to Allah.

INTRODUCTION TO EID PRAYER AND KHUTBAH

The Eid Salah is Wajib on those whom Jumu`ah Salah is Wajib.

The Khutbah of Eid differs from the Khutbah of Jumu`ah in two ways:

Firstly, the Jumu`ah Khutbah is a condition for the validity of Jumu`ah prayer whereas the Khutbah of Eid Salaah is Sunnah and it is not a condition for the validity of Eid Salah.

Secondly, the Jumu`ah Khutbah will be delivered prior to the Salaah while the Khutbah of Eid salaah will be delivered after the Salaah.

Eid Salah is Wajib and the Khutbah is Sunnah.

SUNNATS AND MUSTAHAB (DESIRABLE) ACTS OF EID

1. To wake up early and engage in worship (Tahajjud)
2. It is Sunnah to eat something sweet (preferably, dates) before proceeding for Eid al-Fitr Salah. It is Sunnah not to eat before Eid al-Ad`ha Salah and it is desirable to eat from the meat of the animals slaughtered before consuming anything else on Eid al-Ad`ha . However, if one eats before Eid al-Ad`ha Salah, it is permissible .
3. To perform Ghusl (bath). The Ghusl should preferably be performed between sunrise and the Eid prayer
4. To apply fragrance
5. To brush the teeth using Miswak
6. To wear best clothes [or new clothes]
7. To give Sadaqah Fitr on Eid al-Fitr (before proceeding for the prayer)
8. To walk to the place of prayer if possible
9. To go to the place of prayer as early as possible and gain the reward of observing the prayer in the first row
10. To go to the place of prayer via one route and to return via another route
11. To express happiness by displaying obedience and gratitude to Allah
12. To smile at meeting a fellow believer
13. Offer charity
14. It is Sunnah Muakkadah for the place of Eid Salah to be in an (Eid Gah) plain field
15. To continuously read the Takbir at-Tashriq from home till the commencement of the actual Eid Salah

16. It is Sunnah to continuously read the Takbir quietly whilst going to the place of Salah (Eid Gah) on the day of Eid al-Fitr and to read it audibly on the day of Eid al-Ad`ha .

Allah says:

Translation: And complete the time and glorify Allah as He has guided you

Translation: And they take the name of Allah within known days.

THE EID SALAH

The Eid Salah consists of two rak`ats of congregational prayer without any Adhan or Iqamah . The Salah will be performed in the same method as an ordinary prayer but with the addition of six extra Takbirs, and raising the hands with every extra Takbir .

The Eid Salah of al-Fitr and al-Ad`ha will be performed in exactly the same manner .

The time for Eid Salah is after sunrise to mid-day .

It is desirable to hasten the Salah of Eid al-Ad`ha and to delay the Salah of Eid al-Fitr .

THE METHOD OF EID SALAH

All those observing the Salah should make the niyyah of performing the Eid Salah which is Wajib behind the Imam.

The Imam will say the first Takbir Tahrim[a] while lifting his hands and folding them

The followers will also say Allahu Akbar, raise their hands, then fold them below the navel and read Thana (praise of Allah)

The Imam and the followers will thereafter say three extra Takbirs, raising their hands with every Takbir and leaving them to the sides without folding them.

There is nothing to be recited between the extra Takbirs.

However, after the third extra Takbir, the Imam and followers will now tie the hands below the navel .

The Imam will then recite Surah al-Fatihah and any Surah, and complete the rak`at as done in an ordinary Salaah.

As the Imam stands up for the second rak`ah, he will recite Surah al-Fatiha followed by any other Surah.

The Imam will then recite the three extra Takbirs and the congregation will do the same.

When the Imam will say the Takbir the fourth time, the Imam will go into Ruku` and complete the Salaah as usual.

What if I come late for the Eid prayer?

If the Imam is reciting Surah al-Fatihah or another Surah in the first rak`at of Salah and a follower comes late and has missed the extra Takbirs, he should say the first Takbir Tahrima[a] and then the three extra Takbirs while the Imam is reciting and then follow the Imam as usual.

If the follower joins the Imam in Ruku, he should say the extra Takbirs and then go down into Ruku` . However, if he fears missing the rak`ah if he stays standing to say the extra Takbirs, he should go immediately into Ruku and recite the extra Takbirs in Ruku without raising the hands.

If the follower misses the first rak`ah of the Eid prayer, he should stand up after the salam of the Imam and

read the Thanā, Ta`awwuz, Tasmiyah , Surah al-Fatihah, another surah, and thereafter say the three additional Takbirs before going into Ruku and thereafter complete the Salaah as normal .
If the follower reaches the congregation when the second rak`at has also been completed, he should join the Imam and stand up after the salam and observe the Eid prayer as normal.

DUA AFTER EID PRAYER

It is permissible to make Dua after Eid Salah .

THE KUTBAH

The Khatib will then deliver two Khutbahs
The Khatib should commence with the Takbir in the Khutbah of both Eids
It is Sunnah to begin the first Kutbah with nine continuous Takbirs and the second Khutbah with seven Takbirs likewise .
The Khatib should address issues pertaining to Sadaqah al- Fitr on Eid al-Fitr and issues pertaining to al-Ad`ha, al-Ud`hiyah and Takbir at-Tashriq on Eid al-Ad`ha

TAKBIR AT-TASHRIQ IN DETAIL

THE MEANING OF THE TAKBĪRĀT OF TASHRĪQ

Takbīr means ‘to proclaim the greatness of Allāh’.
Tashrīq literally means ‘to cut and dry strips of meat in the sun’ . It was the practice of the Arabs to preserve the Qurbānī meat by drying it in Minā in the days following Eid-ul-Adh`ha.
In the usage of the Fuqahā, Tashrīq means ‘to raise the voice in proclaiming the greatness of Allāh’.

WORDS OF THE TAKBĪR

The words of the Takbīr are:

Transliteration: ‘Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāhu Wallāhu Akbar Allāhu Akbar Wa Lillāhi-al-Hamd.’

STATUS AND TIME OF THE TAKBĪR

It is Wājib (necessary) to recite the Takbīr once immediately after the Fardh Salāh beginning with the Fajr Salāh on the ninth of Dhu-ul-Hijjah and ending with the Asr Salāh on the 12th of Dhu-ul-Hijjah, spanning over a total of 23 Salāhs.

UPON WHOM IS TAKBĪR WĀJIB?

Takbīr is Wājib upon every individual who performs the Fardh Salāh, whether it be with Jamā`ah (congregationally) or individually. It is also Wājib upon women and travelers.

THE TONE OF THE TAKBĪR

The Taqbīr should be recite by males in a loud voice. Females should recite softly.

IF THE IMĀM DOES NOT RECITE THE TAKBĪR

The Takbīr is equally Wājib on the Imām and the Muqtadī. If the Imām does not recite the Takbīr, then the

Muqtadīs should start reciting it. It is not necessary to wait for the Imām to start reciting.
If the Imām walks away after the Salāh without reciting it, then too the Muqtadīs should recite it.

IF ONE FORGETS TO RECITE THE TAKBĪR

If the Imām or Muqtadi forget to recite the Takbīr, then there are two scenarios to this:

1. After terminating Salāh, if one has not conversed with anyone nor has he left the Masjid and he remembers that he has not recited the Takbīr, then he may recite the Takbīr.
2. If he has conversed with somebody, or has left the Masjid, then he may not recite the Takbīr upon remembering.

Note: The time for the Takbīr is immediately after the Fardh Salāh. Any other action or deed after the Fardh Salāh will result in the expiry of the time of Takbīr.

TAKBĪR OF A MASBŪQ

If one misses a Rak`at or more behind the Imām (i.e. he is a Masbūq), then he will recite the Takbīr upon completion of his missed Rak`āt. If he mistakenly happens to recite it with the Imām, then his Salāh will not be invalidated. He should complete it as normal and thereafter recite the Takbīr again.

IS THERE QADHĀ OF THE TAKBĪR?

If one performs Salāh and does not recite the Takbīr, then there is no Qadhā for him except in the abovementioned scenario. However, if one misses the entire Salāh and later makes Qadhā of it, there are four scenarios to this:

1. If one misses any Salāh of the days of Tashrīq and makes Qadhā of it within the days of Tashrīq, then he shall recite the Taqbīr after the Salāh.
2. If one makes Qadhā of such a Salāh after the days of Tashrīq, then he shall not recite the Takbīr.
3. If one makes Qadhā of such a Salāh in the days of Tashrīq the following year, then too he shall not recite the Takbīr.
4. If one misses a Salāh outside the days of Tashrīq and decides to make Qadhā in the days of Tashrīq, then he shall not recite the Takbīr.

WHEN WILL A HĀJĪ RECITE THE TAKBĪR?

A Hājī shall first recite the Takbīr-e-Tashrīq after Salāh and thereafter recite the Talbiyah. If he recites the Talbiyah first, then he may not recite the Takbīr thereafter.

ON THE WAY TO THE MUSALLĀ (EID GĀH)

It is Sunnah to recite the Takbīr audibly on the way to the Musallā (Eid Gāh) on Eid-ul-Adh`hā. One may recite Takbīr till the commencement of the Eid Salāh. However, it is preferable to stop once the lecture (Bayān) commences and listen attentively to it.
As for Eid-ul-Fitr, it is preferable to recite Takbīr in a soft tone.

NO TAKBĪR AFTER EID SALĀH

Takbīr is Wājib only after the Fardh Salāhs. It should not be recited after the Eid Salāh as it is a Wājib Salāh. However, if there is a general practice of reciting the Taqbīr after Eid Salāh in a certain area, then there is nothing wrong in doing so.

TAKBĪR IN THE KHUTBAH

It is Sunnah to begin the first Kutbah with nine Takbīrs, the second Khutbah with seven Takbirs and terminate the second Khutbah with fourteen Takbirs.

Translation: Allah is the Greatest. Allah is the Greatest. There is no deity worthy of worship but Him. Allah is the Greatest. Allah is the Greatest. And for Allah is all praises.

EXTRA RULINGS PERTAINING TO EID PRAYER

The prayer of Eid cannot be observed under any circumstance after midday

There is no Qadha (make-up prayer) for an individual who misses the Eid prayer with the Imam, but it is better for him to pray four rak`ats of voluntary prayer individually like Salah ad-Duha (Chasht) .

If for some reason all the people are unable to observe the Eid prayer on the day of Eid, they may observe the Eid Salah on the next day only for Eid al-Fitr. However, as for the prayer of Eid al-Ad`ha, the congregation can be held up to the third day only .

The time for Eid Salah commences after sunrise. It is Makrooh Tahrimi (highly disliked) to observe any voluntary Salah including Ishraq Salah before the Eid Salah at home or at the Eid Gah .

EXTENDING EID GREETINGS ON EID DAY

To extend greetings on both the Eids is permissible as long as it is not regarded as necessary . However it is advisable to greet with the following words :

Transliteration: Taqabbalallahu minna wa minkum

Translation: May Allah accept from us and you

It is an innovation to handshake and embrace each other after the Eid Salah and Khutbah if one regards it to be necessary.



LAWS OF SADAQATUL FITR

UPON WHOM IS SADAQATUL FITR WAJIB?

Sadaqatul fitr is wajib on the following persons:

1. A person upon whom zakaat is Wājib (i.e. to possess assets of a productive nature equivalent to the value of 612.36g of silver.)
2. A person upon whom zakaat is not wajib but he/she has wealth equivalent to the nisaab of zakaat over and above his basic needs.

Note: This is irrespective of whether the wealth is for the purposes of trade or not and irrespective of whether he has had it in his possession for a full year or not. However, if all his belongings are part of his basic needs, Sadaqatul Fitr will not be Wājib, no matter how valuable they are.

3. A minor and a mentally disturbed person who have wealth equivalent to nisaab. The father/guardian should discharge the minor's or mentally disturbed person's Sadaqatul Fitr from their respective wealth. The father/guardian may also discharge it on behalf of them from his own wealth. If the Sadaqatul Fitr has not been discharged, the minor will have to discharge it upon reaching puberty.

4. A person upon whom Sadaqatul Fitr is Wājib is also obliged to discharge it on behalf of his minor children who are not wealthy, children who are mentally disturbed and his slaves.

Note: A husband is not responsible for discharging Sadaqatul Fitr on behalf of his wife or his adult children. However, it is permissible for him to discharge it of his own will on behalf them.

AMOUNT OF SADAQATUL FTR

One may give any of the following in Sadaqatul Fitr:

- ½ Saa' (1.75kg) of wheat
- 1 Saa' (3.5kg) of barley
- 1 Saa' (3.5kg) of dates
- 1 Saa' (3.5kg) raisins
- Alternatively, one may give the value of the said amount of wheat in cash. It is best to give cash so that the poor may purchase whatever they need with the money.
- It is also permissible to give any groceries or foodstuffs equivalent to the value of wheat mentioned above. For example, one may give rice, etc.

WHEN DOES IT BECOME WAJIB AND WHEN SHOULD IT BE DISCHARGED?

Sadaqatul fitr becomes wajib at the time of fajr on the day of 'Eid ul-fitr. If a person passes away before dawn on 'Eid day, sadaqatul fitr will not be wajib on him nor will it be given from his wealth. Similarly, it will not be Wājib for a child born after dawn on the day of 'Eid.

The Sadaqah has to be discharged on or before the day of 'Eid-ul-Fitr. Hence, one may also discharge it in Ramadhān.

THE BEST TIME FOR DISCHARGING IT.

It is best to give the sadaqatul fitr before going to the 'Eid-Gāh. If it has not been discharged as yet, there will be no harm in discharging it after the 'Eid Salaah.

WHOM SHOULD IT BE GIVEN TO?

Sadaqatul Fitr should be given to those who are eligible of receiving Zakaat. Currently, only the poor, needy, debtor, the mujahideen and the needy travellers are eligible of receiving Zakaat and Sadaqatul Fitr funds.

WHAT IF I FAIL TO DISCHARGE MY SADAQATUL FITR?

If a person fails to discharge his sadaqatul fitr on or before the day of 'Eid, he will not be absolved from this obligation. He will have to fulfil it at some other time.

WHAT IF I DID NOT FAST IN RAMADAAN?

Sadaqatul Fitr is equally Wajib on those who fast in Ramadaan and those who do not fast, whether it be due to a Shar'i excuse or any other reason.

GIVING MULTIPLE SADAQATUL FITR TO ONE PERSON

It is permissible to give the Sadaqatul of multiple people to one poor person. Similarly, it is also permissible to divide one Sadaqatul Fitr amongst several poor people.

**PS - FOR THE COMPLETE THESIS WITH THE ARABIC REFERENCES AND TEXT,
YOU MAY EMAIL THE DARULIFTAA.**



ARABIC BOOKS BIBLIOGRAPY

1. Al-Asl, 1: 318-28, Imam Muhammad bin al-Hasan as-Shaybani, Dar Ibn Hazam, Beirut
2. Al-Bahr ar-Ra'iq Sharh Kanz ad-Daqa'iq, 2: 157-66, Zayn ad-Din Ibn Nujaym, H. M. Saeed Company
3. Al-Fatawa al-Amalgiyyah (al-Hindiyyah), 1: 149-52, Maulana as-Shaykh Nizam and a group of scholars from Hind, Maktabah Rashidiyyah
4. Al-Inayah Sharh al-Hidayah, 1:456-66, Akmal ad-Din Muhammad bin Muhammad bin Mahmood al-Babarti, Dar al-Kutub al-Ilmiyyah, Beirut
5. Al-Lubab fi Sharh al-Kitab, 2: 261-70, Abd al-Gani al-Gunaymi al-Maydani ad-Damashqi, Dar al-Basha'ir al-Islamiyyah
6. An-Nutaf fi al-Fatawa, p. 65-8, Abu al-Hasan Ali As-Sughdi, Dar al-Kutub al-Ilmiyyah
7. Fatawa Qadhi Khan, 1: 162-5, Fakhr al-Din Abu al-Mahasin al-Hasan bin Mansur (also known as) Qadhi Khan al-Awzjandi al-Farghani, Qadimi Kutub Khana, Karachi
8. Fat'h al-Qadir ma'a Kifayah Sharh al-Hidayah, 2: 68-82, Kamal ad-Din Muhammad bin Abd al-Wahid Maktabah Rashidiyyah]
9. Guniyat al-Mutamalli ala Sharh Munyat al-Musalli (Halabiy Sagir), p.329-33, Shaykh Ibrahim bin Muhammad bin Ibrahim al-Halabiy, Dar an-Nashar al-Ilmiyyah
10. I'laa as-Sunan, 8: 102-126, Maulana Zafar Ahmad al-Uthmani, Idarah al-Qur'an wa al-Uloom al-Islamiyyah, Karachi
11. Mara'iqiy al-Falah Sharh Nur al-Idhah, p.129-33, as-Sahykh Hasan bin Ammar bin Ali As-Shuruhbulali, Maktabah Imdadiyah, Multan
12. Radd al-Muhtar ala ad-Durr al-Mukhtar, 1: 165-81, Muhammad Amin (also known as) Ibn Abidin as-Shami, H. M. Saeed Company
13. Sharh Mukhtasar at-Tahawi, 2: 149-67, Imam Abu Bakr Ar-Razi al-Jassas, Dar al-Basha'ir al-Islamiyyah & Dar as-Siraj
14. Tabyin al-Haqa'iq Sharh Kanz ad-Dqa'iq, 1: 223-8, Fakhr ad-Din Uthman bin Ali az-Zayla'I, Maktabah Imdadiyah, Multan

URDU BOOKS BIBLIOGRAPHY

15. Fatwa Dar al-Uloom Zakariyah, 2: 570-96, Mufti Radha al-Haq, Zamzam Publishers
16. Fatawa Mahmoodiyah, 8: 367-475, Mufti Mahmood Hasan Gangohi, Dar al-Iftaa Jamiah Farooqiyah
17. Fatawa Rahimiyah, 6: 150-87, Mufti Abdur Rahim Lajpuri, Dar al-Isha'at Karachi
18. Imdad al-Fatawa, 1: 473-560, Maulana Ashraf Ali Tanwi, Maktabah Dar al-Uloom Karachi
19. Imdad al-Ahkam, 1: 724-804, Maulana Zafar Ahmad Uthmani, Maktabah Dar al-Uloom Karachi
20. Ahsan al-Fatawa, 4: 121-190, Mufti Rashid Ahmad, H. M. Saeed Company

THE MEDIA DEPT OF THE DARUL IFTAA

لا تنسونا من صالح دعائكم

DONT FORGET US IN YOUR SINCERE DUAS

