Method of Eid Salah (Hanafi)

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Dawat-e-Islami
Namaz-e-Eid ka Tariqah

METHOD OF

EID SALAH

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Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, َلاَّ إِنَّهُمَا لَلَّهُ عَزَّ الْجَبَلُ:

全能的仁慈的主啊！开启我们知识的门，恩赐我们，求你保佑我们，啊！最尊荣的、最美的！

(Al-Mustāṭraf, vol. 1, pp. 40)

Translation

Ya Allah! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustāṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du’ā.
## Transliteration Chart

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No matter how hard the devil tries to prevent you from reading this booklet, please read it completely, you will see the benefits for yourself.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Greatest and Holiest Prophet ﷺ said, ‘The one who recites Ṣalāt upon me a hundred times on Thursday night and Friday, Allah ﷺ will fulfill his one hundred needs; seventy of the Hereafter and thirty of the world.’

(Tārīkh-e-Dimashq li Ibn ‘Asākir, vol. 54, pp. 301)

Heart will remain alive

The Revered and Renowned Prophet ﷺ has said, ‘One who performed Qiyām (i.e. performed worship) in the nights of Eid (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) seeking reward,

* Hanafi
his heart will not die on the day when the hearts of people will
die.’  (Sunan Ibn Mājah, vol. 2, pp. 365, Ḥadīth 1782)

Entry into heaven becomes Wājib

Sayyidunā Mu‘āz Bin Jabal has narrated that the Holy Prophet ﷺ said, ‘One who stays awake (performing worship) in the following five nights, Heaven becomes Wājib for him: the nights of the 8th, 9th and 10th Žul-Ḥijjah, the night of Eid-ul-Fiṭr and the 15th night of Sha‘bān (Shab-e-Bara‘at). (Attarghīb Wattarĥīb, vol. 2, pp. 98, Ḥadīth 2)

A Sunnah before Eid Šalāḥ

Sayyidunā Buraydah has stated, ‘On the day of Eid-ul-Fiṭr, the Holy Prophet ﷺ would go to offer Eid Šalāḥ after eating something, whereas on Eid-ul-Aḍḥā, he would not eat anything unless he offered Eid-Šalāḥ.’ (Jāmi’ Tirmižī, vol. 2, pp. 70, Ḥadīth 542) Similarly, in Bukhārī, there is another Ḥadīth narrated by Sayyidunā Anas, ‘On the day of Eid-ul-Fitr, the Beloved and Blessed Prophet ﷺ would not go until he ate a few dates in odd numbers.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 328, Ḥadīth 953)

A Sunnah of heading to offer Eid Šalāḥ and returning after it

Sayyidunā Abū Ḥurayra has narrated, ‘The Holy Prophet ﷺ would go to offer Eid Šalāḥ from one
Method of Eid Salah

path and would return from another’. (Jāmi’ Tirmiżī, vol. 2, pp. 69, Ḥadīth 541)

Method of offering Eid Šalāḥ (Ḥanafī)

First make the following intention: ‘I intend to offer two Rak’āt Šalāḥ of Eid-ul-Fiṭr (or Eid-ul-Adḥā) with six additional Takbīrāt, for the sake of Allah, following this Imām.’ Having made the intention, raise the hands up to the ears, utter ‘Allah ʾAṣhbār’ and then fold the hands below the navel and recite the Šanā. Then raise your hands to your ears, utter ‘Allah ʾAṣhbār’ and leave them at the sides; then raise the hands to the ears again, utter ‘Allah ʾAṣhbār’ and leave them at the sides; then raise the hands to the ears once again, utter ‘Allah ʾAṣhbār’ and fold them. In short, the hands will be folded after the first and fourth Takbīr, whereas they will be left at the sides after the second and third Takbīr. In other words, the hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at the sides when nothing is to be recited. Then, the Imām will recite Ta’awwuż and Tasmiyah in a low voice, and Sūrah Al-Fātiḥah and another Sūrah aloud. Thereafter, he will perform Rukū’. In the second Rak’at, the Imām will first recite Sūrah Al-Fātiḥah and another Sūrah aloud. (Derived from Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 66)

After the recitation, utter three Takbīrāt raising the hands to the ears each time and leaving them at the sides. Then, perform
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Rukū’ by uttering the fourth Takbir without raising the hands, and complete the rest of the Ṣalāḥ as per the usual method. To stand silent between every two Takbirāt for as long as سُبْحَانَ اللَّهُ can be uttered thrice is necessary.’ (Bahār-e-Sharī’at, vol. 1, pp. 781; Durr-e-Mukhtār, vol. 3, pp. 60)

For whom Eid Ṣalāḥ is Wājib?
The Ṣalāḥ of both Eids (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) is Wājib, but only for those people whom Ṣalāt-ul-Jumu’āh is Wājib for. Furthermore, neither Aẓān nor Iqāmat is uttered for the Ṣalāḥ of both Eids. (Bahār-e-Sharī’at, vol. 1, pp. 779; Durr-e-Mukhtār, vol. 3, pp. 51)

Sermon of Eid is Sunnah

The preconditions for Ṣalāt-ul-Jumu’āh also apply to the Eid Ṣalāḥ. The only difference lies in sermon which is a precondition for Ṣalāt-ul-Jumu’āh whereas it is a Sunnah for Eid Ṣalāḥ. Similarly, the sermon of Ṣalāt-ul-Jumu’āh is delivered before the Ṣalāḥ while that of the Eid Ṣalāḥ is delivered after the Ṣalāḥ. (Bahār-e-Sharī’at, vol. 1, pp. 779; ‘Ālamgīrī, vol. 1, pp. 150)

The time of Eid Ṣalāḥ

The time of the Ṣalāḥ of both Eids starts 20 minutes after sunrise and continues till Niṣf-un-Nahār-e-Shar‘ī. However, it is Mustaḥab to delay Eid-ul-Fiṭr Ṣalāḥ and offer Eid-ul-Aḍḥā Ṣalāḥ early. (Bahār-e-Sharī’at, vol. 1, pp. 781; Durr-e-Mukhtār, vol. 3, pp. 60)
What to do if somebody misses a part of Eid Jamā’at?

If someone joins the Jamā’at in the first Rak’at after the Imām has uttered the Takbīrāt, he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmah) instantly even if the Imām has commenced recitation. Utter only three Takbīrāt even though the Imām uttered more than three Takbīrāt. If the Imām bent for Rukū’ before you uttered Takbīrāt, then don’t utter them in a standing posture. Instead, perform Rukū’ with the Imām and utter the Takbīrāt in the Rukū’. However, if the Imām is in Rukū’ and there is a strong likelihood that you can utter the Takbīrāt and join the Imām in Rukū’, then utter them whilst you are standing and perform Rukū’. Otherwise, bend for Rukū’ uttering ‘اَللَّهُ أَكْبَر’ and then utter the Takbīrāt in Rukū’. If the Imām raises his head from Rukū’ before you finish the Takbīrāt in Rukū’ then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā’at after the Imām had performed the Rukū’ then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāḥ (after the Imām performs Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū.’

If you join the Jamā’at in the second Rak’at, then don’t utter the missed Takbīrāt of the first Rak’at now; instead, utter them when performing the remaining part of your Ṣalāḥ. Likewise, if you succeed in uttering the Takbīrāt of the second Rak’at with
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the Imām, it’s all right, otherwise, the same ruling as mentioned above with regard to the first Rak’at would apply. (Bahār-e-Sharī’at, vol. 1, pp. 782; Durr-e-Mukhtār, vol. 3, pp. 64; Ālamgīrī vol. 1, pp. 151)

What to do if someone misses whole Jamā’at?

If someone missed the whole Jamā’at of Eid-Ṣalāḥ, whether he couldn’t join the Jamā’at at all or his Ṣalāḥ became invalid due to any reason after joining, then if possible, he should join Jamā’at elsewhere. Otherwise, he cannot offer it individually (without Jamā’at). However, it is preferable for him to offer four Rak’āt Chāsht Ṣalāḥ. (Durr-e-Mukhtār, vol. 3, pp. 67)

Rulings for Eid sermon

After the Eid Ṣalāḥ, the Imām will deliver two sermons. The acts that are Sunnah for the Jumu’ah sermon are also Sunnah for the Eid sermon. Likewise, the acts that are Makruh for the Jumu’ah sermon are also Makruh for the Eid sermon. There are only two differences between these two sermons:

1. It is a Sunnah for the Imām not to sit before the first sermon of Eid Ṣalāḥ, whereas it is a Sunnah for him to sit before the first sermon of Jumu’ah Ṣalāḥ.

2. In the Eid sermon, it is a Sunnah for the Imām to recite الله أحكم أحكم أحكم nine times before the first sermon, seven times before the second sermon and fourteen times before coming
down from the pulpit, whereas uttering these Takbīrāt is not Sunnah for Jumu‘āh sermon. (Bahār-e-Sharī‘at, vol. 1, pp. 783; Durr-e-Mukhtār, vol. 3, pp. 67; Ālamgīrī, vol. 1, pp. 150)

Twenty Sunan and desirable acts of Eid

The following acts are Mustaḥab on the day of Eid:

1. To get hair cut (get your hair cut according to Sunnah, not according to the English styles).
2. To cut nails.
3. To take a bath.
4. To use a Miswāk (this is in addition to using it during Wuḍū).
5. To wear nice clothes, either new, if available, or washed ones.
6. To apply perfume.
7. To wear a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha (i.e. 4.365 grams). There must be only one gem in the ring; they shouldn’t wear the ring without a gem either. There is no limit for the weight of the gem. They are not allowed to wear more than one ring. Except for a silver ring with the
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afore-mentioned conditions, a man cannot wear any other metal-made ring including even a gemless silver ring.)

8. To offer Șalât-ul-Fajr in the Masjid of one’s locality.

9. To eat some dates in odd numbers such as 3, 5, 7 etc. before going to offer Eid-ul-Fiṭr Șalâḥ. If dates are not available, then eat something sweet. Even if someone does not eat anything before the Șalâḥ, he will not be a sinner, but if he does not eat anything till Șalât-ul-'Ishâ, he will be rebuked.

10. To offer the Eid Șalâḥ at a place that is designated for offering the Eid Șalâḥ.

11. To go to the designated place for Eid Șalâḥ on foot.

12. Although there is no harm in using a conveyance, going on foot is better for those who can do so. There is no harm at all in returning by the conveyance.

13. To go to the designated place for Eid Șalâḥ from one path and to return from the other path.

14. To pay Șadaqah-e-Fiṭr before the Eid Șalâḥ (this is better, but if you couldn’t pay it before the Eid Șalâḥ, pay it after the Șalâḥ).

15. To express happiness.
16. To donate Ṣadaqāh in abundance.

17. To head towards the designated place for Eid Ṣalāh calmly, in a dignified manner, with a lowered gaze.

18. To congratulate each other.

19. To embrace and to shake hands with one another after the Eid Ṣalāh as Muslims usually do. It is a good act because it expresses happiness. *(Bahār-e-Sharī'at, part 4, pp. 71)* However, embracing a young attractive boy may lead to allegation.

20. To utter the following Takbīr in a low voice while on your way to the designated place to offer Eid-ul-Fiṭr Ṣalāh, and to utter it loudly while heading for the designated place to offer Eid-ul-Aḍḥā Ṣalāh.

\[ \text{Translation: Allah (}	ext{الله}	ext{) is the Greatest. Allah (}	ext{الله}	ext{) is the Greatest. There is none worthy to be worshipped except Allah (}	ext{الله}	ext{), and Allah (}	ext{الله}	ext{) is the Greatest. Allah (}	ext{الله}	ext{) is the Greatest, and all the praise is for Allah (}	ext{الله}	ext{).} \]

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A Mustaḥab act for Eid-ul-Aḍḥā Šalāḥ

In most cases, the rulings for Eid-ul-Aḍḥā are the same as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustaḥab not to eat anything before the Šalāḥ of Eid-ul-Aḍḥā regardless of whether or not one is performing the ritual sacrifice. However, if one eats something, there is still no harm.  
(‘Ālamgīrī, vol. 1, pp. 152)

Eight Madanī pearls for Takbīr-e-Tashrīq

1. The Takbīr is called Takbīr-e-Tashrīq. Reciting it once loudly is Wājib, whereas reciting it thrice is preferable after all Farḍ Šalāḥs offered with the first Jamā’at of the Masjid from the Fajr Šalāḥ of 9th to the ‘Aṣr Šalāḥ of 13th Żul-Ḥijja-til-Ḥarām.  
(Baḥār-e-Sharī’at, vol. 1, pp. 779 to 785; Tanvīr-ul-Abṣār, vol. 3, pp. 71)

2. It is Wājib to recite Takbīr-e-Tashrīq immediately after performing the Salām. However, one may recite it as long as he has not done any such act that negates the Binā (i.e. resumption or rejoining) of Šalāḥ. For instance, if someone exited the Masjid or invalidated his Wuḍū deliberately or engaged in talking, though forgetfully, Takbīr would no longer remain Wājib for him in all these cases. However, if his Wuḍū became invalid unintentionally, he should recite the Takbīr.  
(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 73)
3. If a person is a Muqīm [i.e. a resident] of a city or is a Muqtadī who is following a resident Imām in Ṣalāḥ, Takbīr-e-Tashrīq is Wājib for him even if the Muqtadī is a traveller or a villager. However, if travellers or villagers do not follow a resident Imām in Ṣalāḥ, Takbīr is not Wājib for them. (Durr-e-Mukhtār, vol. 3, pp. 74)

4. If a Muqīm offers Ṣalāḥ led by a traveller, Takbīr will be Wājib for the Muqīm, but not for the Imām who is a traveller. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 74)

5. It is not Wājib to recite Takbīr after Nafl, Sunnah and Witr Ṣalāḥ. (Bahār-e-Sharīʿat, vol. 1, pp. 785; Rad-dul-Muḥtār, vol. 3, pp. 73)

6. It is Wājib to recite Takbīr after Ṣalāt-ul-Jumuʿah. One should also recite it after the Ṣalāḥ of Eid-ul-Adḥā. (Bahār-e-Sharīʿat, vol. 1, pp. 785; Rad-dul-Muḥtār, vol. 3, pp. 73)

7. Takbīr is also Wājib for the Masbūq (i.e. one who has missed one or more Rakʿāt), but he will recite it after he has offered his missed Rakʿāt and performed his own Salām. (Rad-dul-Muḥtār, vol. 3, pp. 76)

8. Takbīr is not Wājib for the Munfarid (i.e. one offering Ṣalāḥ individually). (Al-Jauhara-tun-Nayyiraḥ, pp. 122) However, he should also recite it as, according to Ṣāḥibayn (i.e. Imām Abū Yūsuf and Imām Muhammad ﷺ), Takbīr is also Wājib for the Munfarid. (Bahār-e-Sharīʿat, vol. 1, pp. 786)
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In order to acquire detailed information regarding the excellence of Eid etc., read ‘Blessings of Eid-ul-Fitr’ which is a part of Faizān-e-Sunnat’s chapter ‘Blessings of Ramadan.’

O our Allah ﷺ! Enable us to celebrate Eid in conformity with Sunnah and bless us with the real Eid of performing Hajj and repeatedly beholding Madinah as well as the Beloved and Blessed Prophet of Madinah ﷺ!

صلو على الحبيب صل الله عالى علي متحمد

**Give this booklet to someone else after reading it yourself**

Distribute booklets published by Maktaba-tul-Madina during weddings, times of grief, ‘Urs and procession of Milad, Ijtimā’āt and other such occasions and earn reward. Make a habit of keeping booklets in your shop to give to customers for free. Give booklets to the newspaper delivery person or to children and have them distributed in your neighbourhood. Give a new booklet each time and earn reward for calling towards righteousness.
The Blossoming of Sunnah

By the Grace of Allah Sunnahs of the Holy Prophet are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur’an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtima’ commencing after Salat-ul-Maghrib every Thursday in your city. (In Bab-ul-Madinah [Karachi], the Ijtima’ is held at Faizan-e-Madinah, Mahallah Saudagrân, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madani Qafilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In’amat booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the entire world."

In order to reform ourselves, we must act upon the Madani In’amat and to reform people of the entire world we must travel in the Madani Qafilah.