

‘ĪDUL-ADḤĀ



By Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat ḥafīzahullāh

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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 ﷺ said:

Whosoever stays awake and performs ‘ibādah (worship) on the nights of the two ‘Īds, with hope for reward (from Allāh ﷻ), 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 رحمته الله 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)

Day of ‘Īd

The day of ‘Īd is from amongst the first ten days of Dhul-Ḥijjah, therefore every person should strive to carry out as many good deeds as possible on that day too.

Sayyidunā Abū Hurayrah رضي الله عنه related that Rasūlullāh ﷺ said,

*On no days is the worship of Allāh more beloved to Him than in the (first) ten days of Dhul-Ḥijjah.
(At-Tirmidhī, Ibn Mājah)*

Sayyidunā ‘Abdullah Ibn ‘Umar رضي الله عنه related that Rasūlullāh ﷺ said,

No days are as weighty with Allāh and so liked by Him for good deeds than the first ten days of Dhul-Ḥijjah. So on these days increasingly read:

سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ

Subḥānallāh wa lā ilāha illallāh wallāhu Akbar wal-ḥamdulillāh

Pure is Allāh (from all imperfections); there is no deity but Allāh; Allāh is the Greatest and all praise is for Allāh. (Musnad ‘Abd ibn Ḥumayd, Shu‘abul-Īmān)

Note: Although it is better to recite the above-mentioned dhikr in the order mentioned in the Ḥadīth, it will also be sufficient to recite the third kalimah.

Uḍḥiyah (Qurbānī)

Uḍḥiyah is a practice commanded by Allāh ﷻ:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

... so turn in prayer towards your Rabb and sacrifice (animals). (108:2)

Sayyidah ‘Ā’ishah رضي الله عنها reported that Rasullullah said:

The son of Ādam does not carry out on Yawmun-Naḥr (10th Dhul-Hijjah) a deed more beloved to Allāh than the animal sacrifice. It (i.e. the sacrificed animal) shall come on the Day of Judgement with its horns, hair and hooves (to be weighed). The sacrifice is accepted by Allāh before the blood reaches the ground. Therefore, sacrifice with an open and happy heart.’ (At-Tirmidhī)

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 use ‘iṭr.
6. To avoid eating anything before ‘Īd ṣalāh.
7. To go early for ‘Īd ṣalāh.
8. To go walking for ‘Īd ṣalāh.

9. To read the takbīrāt of tashrīq in an audible voice while going for ‘Īd ṣalāh.
10. To use different routes to and from the place of ‘Īd ṣalāh.
11. To eat the meat of Uḍḥiyah from one’s own offering after the ‘Īd-ul-Aḍḥā ṣalāh.

Mas’alah: It is ḥarām 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-Aḍḥā 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 naval 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-Aḍḥā 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 Nafl Ṣalāh in the Morning of ‘Īd

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

Mas’alah: It is also makrūh for both men and women to perform nafl 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 اللَّهُ مِنَّا وَمِنْكَ

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

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Islāmic Da‘wah Academy

120 Melbourne Road • Leicester • UK • LE2 0DS

Tel / Fax: 0116 262 5440

www.idauk.org • e-mail: info@idauk.org