



I'TIKAAF & EID MUBAARAK



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I'tikaaf

LAILATUL QADR-THE NIGHT OF POWER

Hadhrat Aisha Siddeeqah (Radiallahu anha) said:

"I said: 'O Rasulullah! Should I become aware of Lailatul Qadr, what should I recite during that night?"

Rasulullah (Sallallahu Alayhi wasallam) said 'Recite:

اللَّهُمَّ إِنَّكَ عَفُوفٌ • تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah, verily you are the forgiver. You love to forgive, therefore forgive me."

Hadhrat Aishah (Radiallahu anha) narrates:

"When the last ten days (of Ramadhaan) commenced, Rasulullah (Sallallahu Alayhi wasallam) would remain awake during the nights (for Ibaadat). He would wake up his wife's (for Ibaadat) and (himself) strive much (in Ibaadat)"

Rasulullah (Sallallahu Alayhi wasallam) said:

"Search for the Night of Qadr during the odd Nights of the last ten nights of Ramadhaan"

I'TIKAAF

(1) I'tikaaf means to stay in the Masjid with the Niyyat of I'tikaaf for the sake of Allah Ta'ala. The purpose of such stay in the Masjid is Ibaadat and to gain proximity to Allah Ta'ala.

THE TYPES OF I'TIKAAF

There are three types of I'tikaaf:

Waajib, Sunnat ul Muakkadah and Nafil.

WAJIB I'TIKAAF

An I'tikaaf of Nathr and a Qadha I'tikaaf are waajib (compulsory) I'tikaaf.

NATHR I'TIKAAF

(1) I'tikaaf of Nathr is an I'tikaaf undertaken as a result of a vow made to Allah Ta'ala.

(2) The validity of Nathr I'tikaaf requires the verbal expression of the Niyyat or intention. It is, therefore, essential to verbally say, for example:

'I am undertaking (or making) I'tikaaf for Allah Ta'ala for three days'

or any other similar statement in which it is declared that I'tikaaf has been undertaken or is presently undertaken. The expression of an intention should not relate to the future, e.g. 'It is my intention to perform I'tikaaf, etc.

For the purpose of Nathr I'tikaaf only a Niyyat in the mind and the heart is not sufficient.

(3) Saum (fasting) is a condition for the validity of Nathr I'tikaaf. Nathr I'tikaaf without fasting is not valid even if one vows to observe I'tikaaf without fasting.

(4) There are two types of Nathr I'tikaaf: Nathr Muayyan and Nathr Ghair Muayyan. Nathr Muayyan I'tikaaf is an I'tikaaf, the observance of which, one vowed to keep on specific days, e.g. on the 13th, 14th and 15th of Muharram. If one failed to observe the I'tikaaf on the particular days stipulated in the Niyyat, the I'tikaaf has to be discharged at another time, i.e. Qadha will have to be made of the I'tikaaf.

Nathr Ghair Muayyan I'tikaaf is an I'tikaaf, the observance of which is not pledged for any specific day/s. One merely vows to observe I'tikaaf for two days (for example). Such an I'tikaaf may be executed at any time of one's choice.

(5) If in the Niyyat the number of days is expressed in the plural, e.g. 'I shall observe I'tikaaf of two days (three or four days etc) and no specific meaning was given to the word 'days', then the word 'day' will mean 24 hours. Thus I'tikaaf of the days as well as the nights will be obligatory.

When expressing the Niyyat, if the intention is to observe I'tikaaf only during the day and not during the night, only the days will become waajib.

If it is specified in the Niyyat that I'tikaaf of only the nights will be observed, then such I'tikaaf is not obligatory.

(6) Similarly, if in the Niyyat the term 'nights' was used, e.g. I have made obligatory on me an I'tikaaf of three nights, and by the term 'nights' no particular meaning was intended nor specified, then I'tikaaf of both day and night will be waajib.

(7) If the vow was for an I'tikaaf of one day only, then it will mean the day commencing from Subah-Sadiq until sunset. However if the intention was a 24 hour period, then 'one day' will mean from one sunset to another, i.e. 24hrs – night and day.

(8) If the intention is to observe I'tikaaf of only one day (i.e. minus the night), one should enter the Musjid just prior to Subah-Sadiq and leave at any time after sunset.

(9) If the intention is to observe I'tikaaf for 24hrs or for several days with nights included, one should enter the Musjid before sunset and leave at any time after sunset of the last day of I'tikaaf.

(10) When Nathr (vow) is made to observe I'tikaaf for several days (i.e. days including nights – 24 hour period), it will be waajib to execute the days of the I'tikaaf consecutively – one after the other without interruption. However, if at the time of the Niyyat it is specified that the I'tikaaf will be interspersed, then it will be permissible to spread the number of days of the Nathr I'tikaaf over a period. It will then not be waajib to observe the I'tikaaf in consecutive order of days.

(11) In the Nathr I'tikaaf in which the nights have not been included in the Niyyat, it will be permissible to intersperse the days of the I'tikaaf. Consecutive order in this case is not waajib.

(12) A Nathr muayyan I'tikaaf (in which a specific month or particular days have been specified for the I'tikaaf) may be executed before the specified period.

(13) If it is expressed in the vow that the Nathr I'tikaaf will be undertaken in Musjid ul Haram, it will be permissible to observe it in any Musjid.

(14) Nathr I'tikaaf may be discharged even with the Saum of Ramadhaan. Thus if a vow was taken to observe I'tikaaf during the Ramadhaan (i.e. other than the I'tikaaf of the last 10 days), then such I'tikaaf will be valid and the fasting of Ramadhaan will suffice for the I'tikaaf.

(15) Nathr I'tikaaf will be valid with any type of waajib fasting even if the Saum is Qadha or kaffarah fasting. Thus if one is keeping Qadha fasts, one may observe a Nathr I'tikaaf on such days.

(16) Nathr I'tikaaf will not be valid with nafl fasting. Thus if one intends Nathr I'tikaaf after having commenced a nafl Saum, the Nathr I'tikaaf will not be valid.

(17) The minimum period for a waajib I'tikaaf is one day, i.e. from Subah saadiq to sunset.

QADHA OF I'TIKAAF

(1) Qadha will be made of Nathr and Masnoon I'tikaaf

(2) Qadha of Nathr Muayyan I'tikaaf will be space made if the I'tikaaf was not observed on its specific days or if it was rendered void while observing it.

(3) Masnoon I'tikaaf (i.e. The I'tikaaf of the last 10 days of Ramadhaan) Will be made Qadha if it was rendered void after having commenced it. It is necessary to make Qadha of only the day or days which were rendered void. When making Qadha of the I'tikaaf, Saum (fasting) is obligatory. Qadha of the I'tikaaf will be valid only if fasting is also observed on the day/s when the Qadha is being made.

SUNNATUL MUAK-KADAH I'TIKAF

I'tikaaf of the last 10 days of Ramadhaan is the only Masnoon I'tikaaf. This Masnoon I'tikaaf is Sunnat-ul Muakkadah alal kifayah. If a few or even just one person observes this I'tikaaf in a particular area/neighbourhood, the duty will be discharged on behalf of the entire community of the locality. On the other hand, if no one observes this I'tikaaf, the whole community will be guilty of neglecting an I'tikaaf Sunnat-ul Muakkadah obligation. Such neglect is sinful.

(1) The Mu'takif (the one who observes I'tikaaf) will enter the Musjid before sunset of the 20th day of Ramadhaan.

(2) The Mu'takif will remain in the Musjid until the sighting of the Eid hilaal is confirmed.

(3) Niyyat (making intention) is a necessary condition for Masnoon I'tikaaf as well.

(4) If the Masnoon I'tikaaf is broken or nullified, Qadha of it is obligatory.

THE VENUE FOR I' TIKAF

(1) For men, I'tikaaf is valid in only a Musjid in which Athaan and Iqaamah are proclaimed for the five daily Salaat. In other words it has to be a Musjid in which the five daily Salaat are performed with Jaama't.

(2) Females can observe I'tikaaf in a place in their homes, set aside for Salaat or specially cordoned off for the purpose of I'tikaaf.

(3) It is not permissible for women to come to the Musjid to observe I'tikaaf or to perform Salaat or to listen to lectures.

(4) The Musjid here refers to that Musjid proper and not to the annexures or adjacent buildings erected for the needs of the Musjid or musallis. The Musjid proper is that section of the building which was intended by the waqif to be the Musjid. (Waqif is the person or organization who erected the Musjid and demarcated the Musjid boundaries.)

(5) Most Masaajid have a section at the back, which in most cases is under the same roof, but is excluded from the Musjid proper. Janaazah Salaat and sometimes a second Jaama't by late comers are performed in this section. Since this section of the building is excluded from the Musjid proper,

it is not permissible for the Mu'takif to venture unnecessarily into that area. If he does, his I'tikaaf will be rendered void.

(6) The Mu'takif should ascertain from the mutawallis (trustees) the exact boundaries of the Masjid.

(7) The wudhu khaanah courtyard, storerooms and any other adjacent buildings are all excluded from the Masjid

(8) It is essential that the Mu'takif remains inside the Masjid or inside the special place set aside at home (for women) throughout the duration of the I'tikaaf. Leaving the place of I'tikaaf unnecessarily for even a minute will render the I'tikaaf null and void.

VALID REASONS FOR LEAVING THE MUSJID AND WHICH WILL NOT BREAK THE I'TIKAAF

It is permissible to leave the Masjid for the following acts of need:

(1) To answer the call of nature – to go to the toilet

(2) To pass wind

(3) To take on obligatory bath

(4) To make wudhu

(5) Juma'h Salaat, if juma'h Salaat is not performed in the Masjid where the I'tikaaf is being observed. In this case the Mu'takif should leave the Masjid at such a time to enable him to reach the other Masjid in time to perform his Sunnah Salaat. He should leave immediately after having completed the six raka'ats Sunnats after the Fardh Salaat. He should not delay for dua and Thikr.

(6) To proclaim the Athaan, if he is the Muath-thin. This is permissible for even a Mu'takif who is not the permanent Muath-thin.

(7) To bring food if there is no one to attend to this need of his

(8) If one is compelled to leave the Masjid either because of danger or a forceful eviction, one may immediately proceed to another Masjid to continue with the I'tikaaf. An unnecessary delay in the process of changing Masjid's is not permissible and will break the I'tikaaf.

When leaving the Masjid for the above-mentioned reasons, the Mu'takif must return to the Masjid immediately after having fulfilled the need. An unnecessary delay of even a minute will break the I'tikaaf.

THE MUFSIDAT OR THE THINGS WHICH ARE INVALIDATE (BREAK) THE I'TIKAAF

Only waajib and Masnoon I'tikaaf are rendered invalid. Nafl I'tikaaf is not rendered void by any act. It is merely ended by engaging in an act which is not permitted for the Mu'takif.

Unnecessarily leaving the Masjid for even a minute whether intentionally, unintentionally or under compulsion, will invalidate the I'tikaaf. All acts and reasons besides the valid reasons will be regarded as "unnecessary" in the context of I'tikaaf. Thus, leaving the Masjid due to illness, though permissible, will invalidate the I'tikaaf. To leave the Masjid for janazah Salaat, visiting the sick or for any other permissible activity besides the VALID REASONS will render the I'tikaaf null and void. The I'tikaaf will also become void (break, be invalid) if the mu'takif's fast breaks.

THE MUBAHAT OR THE THING WHICH ARE PERMISSIBLE DURING I'TIKAAF

During I'tikaaf, the following acts are mubah (permissible):

(1) To eat and drink.

(2) To sleep.

(3) Necessary conversation.

(4) To change clothes and apply perfume and oil

(5) To cut hair and nails. These should not be allowed to fall in the Masjid.

- (6) To walk inside the Masjid
- (7) To sit anywhere inside the Masjid
- (8) To tend to a sick person inside the Masjid
- (9) If necessary, to buy and sell goods provided that the goods are not brought into the Masjid nor is payment made inside the Masjid.
- (10) To teach Deeni lessons
- (11) To sew clothing.
- (12) To study Deeni books
- (13) To get married and perform a Nikah
- (14) All such acts are lawful and allowed in the Masjid are permissible for the Mu'takif.

THE MAKRUHAT OR THE THINGS WHICH ARE DETESTABLE AND NOT PERMISSIBLE FOR THE MU`TAKIF

The makruhaat during I'tikaaf are as follows:

- (1) To maintain total silence
- (2) To indulge in idle talk
- (3) To sleep excessively merely to while away the time
- (4) To unnecessarily pass wind inside the Masjid
- (5) To sew garments or engage in any occupation for a fee
- (6) To read books and magazines which are not of a Deeni nature
- (7) To erect the Mu'takif in a way which inconveniences the musallis. (Mu'takif is the area which is enclosed for the sleeping and eating of the ones who observes I'tikaaf)
- (8) To engage in any worldly activity unnecessarily.

WHAT TO DO DURING I'TIKAAF

The Mu'takif should engage himself in Ibadat to the best of his ability. Nafil Salaat, tilaawat, durood, istighfaar and permanent Thikr in general should be the mu'takif's occupations throughout the duration of his I'tikaaf.

When the Mu'takif speaks, he must speak only what is of virtue and what is necessary.

The Mu'takif should not do anything which conflicts with the spirit of I'tikaaf. He should guard his heart, mind, ears and eyes and limbs against all evil, thus deriving maximum benefit from his seclusion in the Masjid.

The Mu'takif is the guest of Allah. He should, therefore, be careful of his behavior in the house of Allah.

Eid Mubaarak

GIFT OF MAGHFIRAH (FORGIVENESS)

Rasulullah (Sallallahu Alayhi wasallam) said:

“Whoever stands during the night of Qadr with imaan and sincerity (engaging in Ibadat), all his past sins will be forgiven”

WHAT IS EID?

Eid is the day of happiness and peace of Muslims or so it should be. Unlike the days of festivity of other nations and religions, the Islamic Eid is not a day of raucous Joy and debauchery which marks the festival occasions of non-Muslims.

When Rasulallah (Sallallahu Alayhi wasallam) migrated from Makkah Muazzamah to Madinah Munawwarah, he learnt of the two days of festivity which the people had inherited from the time of *jaahiliyyah (ignorance)*. These days of festivals were days of sport, amusement and the usual acts of the lust associated with customs of paganism, shirk and kufr. Rasulallah (Sallallahu Alayhi wasallam) changed these two days and substituted them with Eid ul fitr and Eid ul Adhaa.

IBAADAT

Unlike the festivals of joy, Merrymaking and revelry of other nations, the days of Eid of Muslims are adorned with Ibaadat, meditation, resolution to be virtuous, charity and kindness. These are among some of the salient features of the days of Islamic festivals. Along with joy and happiness is Ibaadat (worship) and moral reformation. Those who spend the days of Eid in the way members of other religions do, have no idea of the meaning, significance and sacredness of Eid.

Eid is undoubtedly a joyous occasion, but our joy has to be within the limits prescribed for joy by the Shari’ah. If happiness or joy transgresses the bounds of the Shari’ah, it will no longer be described as joy, but will be sin inviting the wrath of Allah Ta`ala. It will then cease to be a day of happiness. On the contrary, it will be transformed into a day of punishment. It does not behove the Muslim to court the displeasure and wrath of Allah Ta`ala on this auspicious day of Eid. It is a day of great thawaab and barakaat. While it is a day of lawful festivity, this happiness should be adorned with obedience and Ibaadat to ensure that we gain the maximum benefits of this wonderful occasion of Eid.

SINNING ON EID

Rasulullah (Sallallahu Alayhi wasallam) said:

“He who disobeys Allah on the day of Eid is like a person who disobeys Allah on the day of Qiyaamah.”

Sin is evil, loathsome and punishable at all times. But to sin on a holy occasion or in a sacred place is extremely abominable and warrants severe punishment in the curse of Allah Ta`ala. Sinning on the day of Eid is like sinning in the presence of Allah Ta`ala on the day of Qiyaamah.

Extraneous and un-Islamic influences coupled with ignorance induce many Muslims to behave like non Muslims on the days of Eid. They emerge from the month-long Fast of Ramadhaan with the idea that the happiness of the occasion justifies abandonment of the restraints on the nafs applied in the month of Ramadhaan. They feel that Eid is a license of fulfilling the sinful desires of the nafs – the desires which were held in control during the month of Ramadhaan.

They emerge from Ramadhaan as if they have been liberated from a prison. In consequence they allow the nafs a free run to dominate their intelligence and trample on the demands of Imaan. Many who had abandoned evil places and evil acts during the month of Ramadhaan undo all their spiritual gains with their indulgence in haraam and futility on the Day of Eid. It is for this very reason that Rasulullah (Sallallahu Alayhi wasallam) made specific reference to the gravity of sin on the Day of Eid – it is like sinning in front of Allah Ta’ala on the Day of Qiyaamah.

Sin transforms Eid into a day of mourning. With sin, Eid ceases to be a Day of Joy for the punishment. May Allah Ta’ala save us all from such a calamity.

THE DAY OF MAGHFIRAH AND RAHMAT

Eid is the Day when the Allah Ta’ala announces to the Malaa-ikah that He has forgiven the Fasting Mu’mineen and that He has become pleased with them, and that He has bestowed His special mercy (Rah mat) on them.

Eid is the Day when Malaa-ikah descends on this earth in their multitudes to announce these glad tidings to the Believers wherever they may be. It will indeed be a sad and a ruinous day if these Malaa-ikah find Muslims groveling in sin and disobedience. They deprive themselves of the special rah mat and Maghfirat (forgiveness) which Allah Ta’ala sends as gifts of Eid for this Ummah. It is indeed an unfortunate person who is deprived of these divine gifts on the day of the Eid.

The rahmat which descends on the day of Eid multiplies and increases in proportion to the Ibaadat and goodness of conduct displayed on this auspicious occasion. It should be the wish and effort of every Mu’min to be in the state of Ibadat when visited by the Malaa-ikah. And, Ibadat is not confined to only acts of ritual worship. While acts of ritual worship are great and wonderful acts of Ibaadat, acts of kindness, charity and service are likewise wonderful acts of Ibaadat which invite the pleasure of Allah Ta’ala. Thus, this great day of Eid should be spent in only acts which invite Allah’s pleasure and which bring us closer to him.

Our eating, drinking, wearing clothes, walking, speaking and sleeping should all become acts of Ibaadat inviting the pleasure and rah mat of Allah Ta’ala. If carried out in accordance with the Sunnah, then all our worldly and physical acts too will be recorded as acts of Ibaadat. It is therefore necessary to be conscious of our activities, of our statements and of our thoughts. It is the day to reflect and to understand that perhaps you will not have again the opportunity to see Eid next year. Take lessons from those who were here last Eid but are absent today.

THE COMMENCEMENT OF EID

Every holy occasion has its own specialties of blessings, Mercies and benefits. Ramadhaan came with its wonderful spiritual gifts from Allah Ta’ala rah mat on Muslims is perpetual. He does not deprive us of his ram at. When Ramadan departs, he bestows the special occasion of Eid with all its wonderful spiritual gifts and blessings which also result in worldly goodness for us. With the ending of Ramadan when the crescent moon of Shawwaal is sighted, the special rahmat of Eid ushers in. The fortune of Eid commences from the very night – from the very moment the Eid hilaal (crescent moon) is sighted.

In this regard Rasulullah (Sallallahu Alayhi wasallam) said:

“The heart of the one who remains awake (in Ibaadat) during the night of Eid-ul-fitr and Eid-ul-Adhaa will not die on the day when hearts will be dead”

On the day of Qiyaamah, the fear and terror of the occasion will shock the hearts of men and jinn. A death like fear will pervade them. But the hearts of those who spend time during the nights of Eid will remain fresh and alert. They come within the purview of the Qur’aanic Aayat:

“(There will be no fear on them nor will they grieve)”

The night of Eid is the night which precedes the day of Eid, i.e. the night after sunset of the last of Ramadan. The nights of Eid are wonderful nights of Ibaadat. In a narration it is mentioned that the nights of Eid are like the nights of Qadr or even greater.

The night of Eid should not be squandered in preparation for the next day of festivity. While it is permissible to make preparations for the happiness of the next day, this auspicious night should not be devoted to worldly acts to the exclusion of Ibaadat. Our womenfolk deprive themselves of the great barakaat of the nights of Eid by spending the greater part of the night in making preparations for the next day of Eid. The nights of Eid are rare occasions of Ibaadat and rah mat. It should be used to gain maximum reward for us.

THE SUNNAT ACTS TO OBSERVE ON EIDUL FITR

It is important that the Masnoon acts of this great occasion be observed. Observance of the Sunnah acts even if these are in worldly form, brings about great blessings and Noor. There is much nor in the Sunnah of Rasulullah (Sallallahu Alayhi wasallam). No matter how insignificant a Sunnah act may appear to us, it should not be unnecessarily neglected. The Sunnah acts to observe on the day of Eid-ul-fitr Ur as follows:

- (1) To rise early and perform Ibaadat on Eid night (I.e. Before subuh saadiq)
- (2) To offer Tahajjud Salaat. Tahajjud Salaat consists of eight raka`ts, and according to some narrations 12 raka`ts
- (3) To engage in reciting takbeer silently from subha saadiq until arrival at the Eidgah
- (4) To perform Fajr Salaat in the Musjid of your neighbour
- (5) To clip the moustache
- (6) To remove pubic days
- (7) To have a bath
- (8) To use a MISWAAK
- (9) Wearing new or clean clothes, the best one possesses
- (10) Dressing according to the Sunnah. This entails Kurtah, turban, jubbah, etc. Since this was the type of dress Rasulullah (Sallallahu Alayhi wasallam) always wore
- (11) To apply perfume
- (12) To eat dates in odd numbers before leaving for the Eid Salaat. If the dates are not available then anything sweet will suffice
- (13) To offer Eid Salaat at the musallah (Eidgah) even if the Musjid can accommodate the whole congregation
- (14) To proceed to the Eidgah on foot if it is in walking distance
- (15) To go to the Eidgah by one routes and return by another
- (16) Two set off early for the Eid Salaat
- (17) To perform the Salaat first and then the khutbah, without Athaan and Iqaamah
- (18) To give sadaqah in abundance
- (19) To pay the sadaqatul fitr before the Salaat
- (20) To offer 2 or 4 raka`ts nafil Salaat at home after returning from the Eidgah.

AT THE MUSALLAA (EIDGAH)

Along the route to Eidgah, continuously recite the Eid takbeer:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ ،
اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، وَ لِلَّهِ الْحَمْدُ

(ALLAHU-AKBAR ALLAHU-AKBAR LAA ILAAHA IL-LAL-LAA-HU
WAL-LAA-HU- AKBAR ALLAHU-AKBAR WA-LIL-LAA-HIL HAMD.)

On reaching the Eidgah, continue with the takbeer silently until commencement of the Eid Salaat.

THE EID SALAAT

The Eid Salaat consists of 2 raka'ats which are waajib (compulsory). The Eid Salaat has an extra six waajib tak-beers (i.e. Allahu Akbar). It is a Salaat of shukr (gratitude). We offer this Salaat of gratitude for the wonderful bounties of Ramadhaan and Eid – for Allah's kindness in seeing us safely through the month of Ramadhaan – for keeping our imaan intact.

The same shuroot (conditions) necessary for the validity of Jumuah Salaat are necessary for the validity of Eid Salaat as well. Thus, Eid Salaat is not performed in a small village, jail or in any place from which the general populace is debarred.

During the Eid Salaat there is neither Athaan nor Iqaamah. The Eid Salaat is performed before the khutbah unlike Jumuah.

The method of the Eid Salaat

- 1.) The performance of two raka'ats of Salaat on the occasions of Eid-ul-fitr and Eid-ud-dhuhaa is waajib
- 2.) the two raka'ats Salaat of Eid is followed by two khutbahs which are Sunnah, but to listen to them is waajib
- 3.) **HOW TO PERFORM THE EID SALAAT**
 - i) **Niyyat:** "I intend to perform 2 raka'ats Eid-ul-fitr (or Eid-ud-dhuhaa) Salaat with 6 waajib takbeers behind this imam"
 - ii) After Niyyat the imam will proclaim "Allahu –Akbar". Reciting:" Allahu – Akbar" silently the muqtadi raises his hands to the ears and folds them as usual. Recite Thana in this position.
 - iii) After Thana, the imam will proclaim "Allahu –Akbar" thrice, each time raising the hands to the ears and then releasing them along the sides reciting "Allahu –Akbar" silently each time, the muqtadi follows the imam and raises his hand with each takbeer to the ears and then releases them on the sides.
 - iv) After the third takbeer the hands are folded as is usual in qiyaam , and the imam will now commence the qiraat i.e. Surah Fatima and some verses of the Qur'aan
 - v) After qiraat, the rakaa't will be completed as usual with ruku and 2 sajdahs
 - vi) In the second rakaa't after the qiraat, the imam will proclaim "Allahu –Akbar" and raise his hands to the ears and release them. The muqtadi should do likewise. The imam will recite altogether three takbeer after the qiraat in the second rakaa't when the imam says "Allahu – Akbar" the fourth time (in the second raka'ats) then do not raise the hands, but go immediately into ruku. The rest of the raka'ats is completed as usual.

EID SALAAT MASAA-IL

- 1) If one joins the Eid Salaat after the imam has already recited the Eid takbeer's OF the first raka'ats, then:
 - a) If one has confidence that after reciting the takbeer's one will be able to join the imam in ruku, then make the Niyyat for the Salaat and recited the takbeers in qiyaam.
 - b) if one fears that by reciting that takbeers in qiyaam one will not be able to join the imam in ruku then immediately after Niyyat, join the imam in ruku and recite the takbeers (silently) in ruku instead of the normal ruku tasbeeh, but do not raise the hands (in ruku) while reciting takbeers. If

the imam emerges from the ruku before you could complete the takbeer's, join him. The balance of the Beers are waived.

2) If one has missed a complete raka'ts of the Eid Salaat, it should be fulfilled as follows: after the imam makes the salaams, rise and recite qiraat. After the qiraat recite the takbeers and completed the Salaat as usual.

3) If one misses the entire Salaat, there is no Qadha and no way of performing this Salaat. One only has two repent and seek forgiveness from Allah Ta'ala for this misfortune one has suffered.

4) On the day of Eid it is not permissible to perform ishraq or any other nafl Salaat before the Eid Salaat whether in the Eidgah or at home or anywhere else. Ishraq should be performed at home, not in the Eidgah, after the Eid Salaat.

5) It is not permissible to perform any Nafl Salaat in the Eidgah throughout the day of Eid.

The Musallah-Eidgah

The Musallah or Eidgah is an open field on the outskirts of the town or city where the Eid Salaat is performed. The practice of the Musallah is Sunnatul Muakkadah. It is sinful to want only abandon this Sunnat practice. Abandonment of a Sunnatul Muakkadah practice is Fisq (flagrant violation of the Shari'ah).

The Musallah need not be Waqf ground. Any open land on the outskirts where the buildings come to an end, will be a Shar'i Musallah if the Eid Salaat is performed there. Open fields in built up areas, with buildings surrounding, are not proper Shar'i Eidgahs. In some places sports fields or school grounds are used for Eid Salaat. While the Salaat performed on such land is valid the Sunnatul Muakkadah requirement of the Musallah is not discharged.

Sports field

A sports field or a school playground inside a city or built-up area is not a Musallah because it is not land located on the outskirts of the town/city. The discussion in this booklet pertains to the validity of a Musallah, not the validity of the Eid Salaat. While the Eid Salaat will be valid if performed anywhere, the Shar'i requirement of the Eidgah is not discharged by performing the Eid Salaat on such a sports field or school playground for the simple reason that such ground is not a valid Shar'i Musallah.

The *Fadhilat* (virtue) of the Musallah is not acquired by performing the Eid Salaat on a sports field or a school playground which is located within the built up area.

The books of the Shari'ah explain clearly that a Musallah is located on the outskirts. This has been the practice of the Ummah since the time of Rasulullah (Sallallahu Alayhi wasallam). There is absolutely no reason now in this belated century to diverge from that Mubaarak Sunnah of Nabi-e-Kareem (Sallallahu Alayhi wasallam) and the Salf-e-Saaliheen.

Those who perform Eid Salaat on the sports fields should not labour under the notion that they are fulfilling the Sunnah of Rasulullah (Sallallahu Alayhi wasallam). In fact, in having established sports fields as Eidgahs, the actual Sunnah practice has been displaced. Far from receiving the Sunnah, the sponsors of this type of assumed Eidgah are guilty of destroying the Sunnah. By propagating the idea of a sports field being, adequate for a Musallah, the ordinary Muslims are misled to believe that the Sunnah requirement is being upheld at the sports fields.

Sports fields or the Musjid

Where the Muslim community has failed in its duty of establishing Salaat in an Eidgah, the Eid Salaat should be performed in the Musajid, not on the sports fields of the Kuffaar nor on the playgrounds of the Kuffaar schools nor on any vacant land in the built-up area surrounded by buildings. Such grounds do not have a greater Fadhilat than the Musajid. Undoubtedly in terms of the Shari'ah, the Musajid are the holiest grounds on earth. However, on account of the

permanent practice of Rasulullah (Sallallahu Alayhi wasallam), the Musallah is adopted for the Eid Salaat despite the greater excellence of the Musaajid. The same significance cannot be accorded to the grounds which are not proper Shari Musallah. Opinion cannot be utilized to confer the *Fadhilat* of the Eidgah to a place which is not an Eidgah.

It is unreasonable to assert that a sports field of the Kuffaar has greater significance than a Musjid. On these sports fields of the Kuffaar a variety of *Kabeerah* sins are perpetrated. Among these evils is the intermingling of sexes with various degrees of zina acts, consumption of liquor, evil displays such as drum majorettes, rags, Kuffaar sports, etc. are organized on these fields.

These fields are places of divine Ghadhab (wrath). How can *Maghdhoob alayh* places have greater significance than the Musaajid of Allah Ta'ala? These sports fields are established for haraam. They are used exclusively for haraam. How then can Muslims seek to confer sanctity reverence to such evil places by performing the Eid Salaat thereon?

Deceive

If Muslims wantonly refuse to establish the Eidgah, they should not deceive themselves into believing that they are executing the demand of the Shari'ah by performing Eid Salaat on a sports field or a playground. When they refuse to honour the Shari'ah's command for the Musallah, then rather let them perform Eid Salaat in the Musaajid.

Baseless Arguments

Several baseless arguments are tendered for the misconceived idea of sports fields being adequate Musallahs.

1. It is contended that in some big cities vacant land on the outskirts of the cities is not available, hence an Eidgah cannot be established there. This is incorrect. Firstly, it is false to make such a claim. Every town or city has ample vacant lands on the outskirts where the Eid Salaat may be performed. Secondly, the land need not be Waqf nor is it necessary to be owned by Muslims. Municipal grounds may be used. Thirdly, the establishment of a Musallah does not mean that the ground should be used exclusively for Eid Salaat. The venue may be shifted from year to year if necessary. Plenty vacant land for this purpose is available on the outskirts of all towns and cities.

2. It is argued that in very big cities it is difficult for the people to go to the boundaries of the town/city for the purpose of the Eid Salaat. This argument too has to be dismissed as baseless. In large cities, people commute great distances twice a day to go to work and to return home. Daily they travel 30, 40, 50 and even up to 100 kilometers. They accomplish this daily, without fail, whether it hails, snows, rains or whether it is hot or cold and whether they are healthy or sick. For the sake of their daily bread, they undertake great difficulties, travelling great distances twice a day, but they are not prepared to travel to the Eidgah twice a year to gain the pleasure of Allah Ta'ala.

The truth is that the overwhelming majority of the community will be too willing to attend the Eidgah if those in charge of the affairs become more dedicated Muslims and become more concerned with the Sunnah. If they show greater concern for the Deen and establish a proper Shar'i Eidgah, the rank and file will attend for the Eid Salaat. But, because the leadership is unconcerned about the revivication of the Sunnah, the masses are being deprived of the Sunnah of the Eidgah. These arguments are presented to cover up for the apathy of those who are not interested in establishing the Eidgah. Muslims can make their way to the Eidgah twice a year in the same way as they make their way to work twice a day.

Assuming that there are genuinely those who are just not able to go to the Eidgah, then for the sick, the weak and those who cannot make their way to the Eidgah, the Musjid will serve their

purpose. This too has been the practice from the earliest days of Islam. Although the community performed the Eid Salaat at the Eidgah, some Musajid would be operative to cater for the weak, sick, infirm and aged. But for the sake of a few weak ones, it is not permissible to abandon the Sunnatul Muakkadah practice of the Musallah. If a few cannot attend Jum'ah, it does not justify the entire community performing Zuhr.

Difficulty

Privately owned vehicles and public transport are available in abundance. The argument of distance is therefore self deception. The argument of difficulty is the flimsiest and not worthy of consideration in our context. While this purported difficulty is non-existent in the South African context, it may have validity in India, hence some venerable Muftis have presented the argument of the difficulty of travelling distances to the Eidgah. The situation in India differs vastly from the South African situation. The huge crowds in the streets and on the railway stations transform these places into scenes of chaos and tumult when the trains pull into the stations. The extent of pushing, jostling and chaos is unbelievable and beyond description. There is real hardships on the trains which are the main means of public transport. But, inspite of this real difficulty and utter chaos and confusion, people commute daily twice to work and back home. They undergo all these hardships for their daily bread, but are not prepared to undergo similar or the same hardship for their Deen and Imaan only twice a year. The nafs and shaitaan present a variety of baseless excuses to deter Muslims from the Sunnah of Rasulullah (Sallallahu Alayhi wasallam). Anyhow, we can still uphold the difficulty argument in relation to India, but never to South Africa.

Boundaries

The claim that the city boundaries are at a great distance is not valid. This cannot be cited as a valid reason for abandoning the Musallah. For the purposes of establishing a Musallah there is no need to consider the municipal boundaries. The Shari'ah simplifies this issue by defining the boundary to be the place where the '*abaadi*' (settlement or the buildings end). The *Fina-e-misr* (the vacant land of the city) in this context refers to vacant land at the end of the abaadi. Every suburb can be treated as a separate settlement if needs be or adjoining suburbs could arrange a common Eidgah at one of the vacant sites at the end of the abaadi of any particular suburb. Thus, in a place like Johannesburg, there is no need to travel 100km to the end of the municipal boundaries for the Eid Salaat. Different suburbs can have their own Eidgahs if they find it too difficult to have one Eidgah for the entire Johannesburg.

Consider the suburb of Lenasia. The overwhelming majority commutes daily great distances to Johannesburg central and other nearby towns where they work. But, for the Eidgah, a venue in walking distance can be established. At the end of Lenasia on different sides, much vacant land is available for the Eid Salaat. This argument of the boundary being at a great distance is therefore fallacious.

Fictitious

In order to extract a fatwa to conform to desires, people tend to feed fictitious information to senior Muftis abroad. On the basis of misinformation a fatwa is obtained to suit ones desires. We can safely say that we are more aware of the conditions in South Africa than our venerable Muftis abroad who have to rely on the information or misinformation fed to them by persons who are not really interested in reviving the Sunnah of Rasulullah (Sallallahu Alayhi wasallam)

In this regard the fatwa's of Hadhrat Mufti Nizaamuddeen Sahib and Hadhrat Mufti Paalanpuri Sahib are cited.

Virtues of the Musallah

The view that the same virtues of the Musallah are obtainable by performing the Eid Salaat on a sports field or university ground within the abaadi is not based on any Shar'i proof. It is an opinion which is not acceptable because it conflicts with the teaching and spirit of the Sunnah.

Firstly, the Sunnah commands that the Eidgah be on the outskirts while the sports field is located within the abaadi. Secondly, there is no valid reason for substantiating the Eidgah with a sports field located within the abaadi. All reasons tendered are baseless as explained earlier. Thirdly, these fields are used for undesirable haraam activities. Fourthly, the actual Sunnah of the true Musallah is displayed by establishing a venue inside the built up area. This is Bid'ah. People become accustomed to the notion that the sports field is an adequate Eidgah fulfilling the Sunnah requirement. The true Musallah is consequently obliterated from their minds. Thus, the practice of the Musallah will be killed off. Infact, it has already been killed off in many parts of the country.

Virtues

It is, therefore, incorrect to opine that the virtues of the Masnoon Eidgah are being attained from a place on which the Wrath of Allah Ta'ala settles. Thus, the opinion is in conflict with the teaching and spirit of the Sunnah.

The only alternative to the Eidgah is the Musjid. But, performing the Eid Salaat unnecessarily in the Musjid is sinful.

It is essential that Muslims establish proper Eidgahs to conform to the Sunnah in every town/city/suburb. This is not a mammoth task. Experience has proven that it is extremely simple. The only requirement is a vacant site on the outskirts of the abaadi which will be used for about an hour. Cleaning such a site does not require much time. After the Eid Salaat, there is no litter to clean up as some persons have contended. Only the carpets/ mats have to be rolled up and carried away.

May Allah Ta'ala grant us all good Hidaayat to understand the value of Rasulullah's (Sallallahu Alayhi wasallam) Sunnah practices:

Nabi-e-Kareem (Sallallahu Alayhi wasallam) said:

"Whoever adheres to my Sunnah at a time when my Ummah has become corrupt, will obtain the thawaab of a hundred Shuhadaa."

Sadaqatul Fitr

Rasulullah (Sallallahu Alayhi wasallam) said :

"The Fast remains suspended between heaven and earth until the Fitrah is paid."

Once the Fitrah Sadaqah is paid, the Fasts proceed to their abode in the heavens for acceptance by Allah Ta'ala.

Rules of Sadaqatul fitr

1. Sadaqatul fitr or Fitrah is waajib (compulsory) upon all Muslims- male, female and children who on the Day of Eid-ul-fitr are owners of the Nisaab of Zakaat. I.e. approximately the rand value of the current price of 19.6875 troy ounces or 612g of silver (Hanafi Math-hab). According to the Shaafi math-hab, Fitrah becomes obligatory, if one has sufficient food for one's household for one day and one night (24 hours). Thus, if one is not the owner of the Zakaat Nisaab value, Fitrah will yet be compulsory according to the Shaafi Math-hab.
2. According to the Hanafi Math-hab, the Fitrah becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the day of Eid, Fitrah will not be paid out of his (the deceased's) estate, since the Fitrah is not Waajib upon him. And, if a child is born before the rising of Fajr, Fitrah will be paid on his behalf. If the child is born after the entry of Fajr (on the day of Eid), Fitrah is not Waajib on his behalf.
3. According to the Shaafi Math-hab, Fitrah becomes incumbent with the commencement of the night of Eid-ul-fitr, i.e. the moment the sun sets on the last day of Ramadhaan. Thus, if

- someone dies after sunset on the last day of Ramadhaan (i.e. the first of Shawwaal) Fitrah shall be paid out of his estate. Fitrah will not be waajib upon a child born after sunset of the last day of Ramadhaan.
4. According to the Hanafi math-hab, the father has to pay the Fitrah on behalf of his minor children, i.e. those who have not yet attained the age of puberty.
 5. According to the Hanafi Math-hab, it is not obligatory upon the husband to pay the Fitrah on behalf of his wife. If she is the owner of the Nisaab, she shall pay her own Fitrah.
 6. According to the Shaafi Math-hab, it is obligatory upon the man to pay the Fitrah on behalf of his minor children as well as his wife.
 7. If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitrah on behalf of the minor could be made from his (minor's) wealth. This is according to both Hanafi and Shaafi Math-hab.
 8. The Fitrah should preferably be paid before the Eid Salaat.
 9. It is not permissible to delay the Fitrah later than the day of Eid. However, if it was not paid on the day of Eid or before, the obligation remains and the Fitrah will have to be paid.
 10. It is permissible to pay the Fitrah in advance at anytime during the month of Ramadhaan. This is according to both Hanafi and Shaafi math-hab. However according the Hanafi Math-hab, Fitrah could be paid even before Ramadhaan whereas according to the Shaafi Math-hab , payment of Fitrah before Ramadhaan is not valid.
 11. Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or the other. This is according to both Hanafi and Shaafi Math-hab.
 12. The approximate amount of Fitrah today(Ramadhaan 1434) is R20.00 (Hanafi). Fitrah amount is the price of approximately 1.75kg flour according to the Hanafi Math-hab. According to the Shaafi Math-hab it is 3.5kg of Flour.
 13. Instead of cash, Flour may be given.
 14. Fitrah can only be paid to the "poor". Those who are entitled to accept Zakaat.
 15. Fitrah cannot be utilized for any charitable purpose other than the poor. Therefore, if Fitrah monies are accumulated and then spent on some other charitable cause, the Fitrah obligation of the Fitrah payers will not be discharged.

The Nights of Eid

Rasulullah (Sallallahu Alayhi wasallam) said:

"The heart of the person who remains awake(in Ibaadat) during the night of Eid-ul Fitr and Eid-ul-Adhaa will not die on the day when the hearts will be dead ,i.e the day of Qiyaamah".

The Nights of both Eids i.e. the nights proceeding the days of Eid are auspicious occasions which should be observed with reverence and worship. Rasulallah (Sallallahu Alayhi wasallam) said that these are great occasions of Ibaadat and of gaining the proximity and special mercy of Allah Ta'ala. These holy night therefore should not be allowed to be passed in futility. Full advantage should be taken of these opportunities by offering obedience and Ibaadat unto Allah Ta'ala to the best of one's ability. Istighfaar (seeking forgiveness for sins), Tilaawat (reciting the Qur'aan), Nafil Salaat, Durood, etc should be profusely offered on these holy nights.

Amongst the reward which will be obtained for observing the sanctity of the glorious Eid nights, the greatest reward is the good news conveyed to us by Rasulallah (Sallallahu Alayhi wasallam) in the above mentioned Hadith, viz the heart will not be smitten with terror and fear on the Day of Qiyaamah when the upheavals of the day will be so fearsome that men will appear to be intoxicated.

Eid cards

Eid cards or the sending of Eid cards to friends and relatives is a custom which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shari'ah of Islam.

According to the Shari'ah, the custom of Eid cards is not permissible. There are several factors prohibiting this practice.

1. TASHAABBUH BIL KUFAAR

The practice of Eid cards is in emulation of the Kuffaar customs of Christmas cards and the like. It has no association with Eid or any Islamic practice. Rasulullah (Sallallahu Alayhi wasallam) said: *"whoever imitates a people becomes of them."*

2. WASTE

It is a wasteful practice. Large sums of money are wasted in the acquisition of fancy and expensive Eid cards which are disposed by receiving them. These cards are not treasured. Money which is a Ni'mat of Allah Ta'ala should be constructively spent in Allah's path to aid the suffering servants of Allah Ta'ala. The Qur'aan Majeed criticizing the people of waste says: *"do not waste. Verily the wasters are brothers of the shayaateen."*

3. DEFILEMENT OF THE QUR'AAN

Qur'aanic verses are printed on many Eid cards which are generally discarded and thrown away. In this manner the sanctity of the Qur'aan Majeed is defiled.

Muslims should reflect before they indulge in any practice. The Shari'ah has fixed a small sum known as Sadaqatul Fitr for the benefit of the poor. But Muslims in their state of Gafat (obliviousness) are uncaring for the poor, hence they spend even more money on this wasteful haraam practice than what many spend on Sadaqatul Fitr.

If the intention is sincere and if there is a genuine desire to gain the pleasure of Allah Ta'ala then his bounties will not be wasted on upholding a Kuffaar custom. On the contrary the money should be contributed to bring some relief to the destitute servants of Allah Ta'ala thereby gaining the everlasting pleasure of our creator.

EID-HAND- SHAKING?

Rasulullah (sallallahu Alayhi wasallam) said:

"Beware of innovations! Every innovation (Bid'ah) is deviation (from the straight path), and very deviation leads into the fire (of Jahannum)."

Musafahah or hand shaking is a meritorious and Sunnah act. However, to fabricate a custom, and to present it as if it is a Sunnah, is Bid'ah. Bid'ah (innovation) is evil.

While hand shaking is a lawful Islamic practice, the custom of almost compulsory hand shaking on the Days of Eid after Eid Salaah is Bid'ah and not permissible. This was never the practice of Rasulullah (sallallahu Alayhi wasallam) and his Sahaabah.

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