

Islamic Academy of Coventry

Şadaqāt al-Fiṭr  
& The Sunnah of Ḥaḍīd ul-Fiṭr

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Şadaqāt ul-Fiṭr  
& The Sunnah of Īd ul-Fiṭr

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The blessed month of Ramaḍān came and went. The days were spent abstaining from food and drink, whilst our nights were spent standing in front of our Lord listening and reciting the beautiful words of the Holy Qur’ān. As we approach the end of the month, Allāh سُبْحَانَهُ وَتَعَالَى rewards us with a day of celebration, the day of Īd. The 1<sup>st</sup> of Shawwāl will be Īd ul-Fiṭr.

Allāh has given the Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, two days of the year for celebration.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on one occasion said:

يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ<sup>1</sup>

‘Oh, Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ every nation has its festival (Īd) and this day is our festival (Īd).’

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī 3931

The word ‘Īd comes from the Arabic word, ‘Āda, which means to return. And as this day of joy and happiness returns each year, it is called ‘Īd.

The concept of celebration in Islām is based on religious achievement, not on any past events. ‘Īd ul-Fiṭr is celebrated as we accomplish fasting in Ramadān and attain a degree of closeness to Allāh سُبْحَانَهُ وَتَعَالَى. We do not celebrate the birth or death of anybody. We do not celebrate by singing and dancing, but we celebrate by Charity, Prayer and meeting our family on these blessed days.

Allāh سُبْحَانَهُ وَتَعَالَى wants to make the day of ‘Īd a happy day for everyone, from all walks of life, from the rich to the poor. And on this day Allāh سُبْحَانَهُ وَتَعَالَى will ensure that even the poor people will eat. And how does he do this? Through the Şadaqāt ul-Fiṭr that we all discharge on this day.

Many times, the Sunnah of this special day are mentioned before the ‘Īd prayer, by which time a person may have already missed the chance of carrying out many of the rewarding Sunnah actions on this blessed day.

Furthermore, many people do not understand the wisdom behind the charity that is given on this day; the Şadaqāt ul-Fiṭr as well as its rulings.

The purpose of this short booklet will be to Inshā'Allāh explain the Sunnah of this day through the Ḥadīth of Rasūlullāh ﷺ and to also explain the rulings of the Şadaqātul Fiṭr. I have referred to several articles from Maulānā Yūsuf ibn Shabbīr ([Islamicportal.co.uk](http://Islamicportal.co.uk)) which I have included in the references if people wish to find more detail.

I would recommend that 'Ulama go through some of these points on the day before Īd, so the congregation are educated on the rewarding acts which can be performed on this day and have a chance to carry them out. I would also recommend that this booklet is also read by our Sisters, so they can also educate themselves on these subjects.

On this day, like any other day, we should stay away from actions which are against the teachings of Islām and ensure we do not undo all the spiritual effort we have made in the blessed month of Ramadān. We should carry on our worship with the momentum we have built up in the past days and ensure we do not miss any of our obligatory prayers.

I pray that Allāh سُبْحَانَهُ وَتَعَالَى accepts this brief work and enables all of us to spend this blessed day following the Sunnah of Rasūlullāh ﷺ.

Ebrahim Noor (29<sup>th</sup> Ramadān 1440 – 3<sup>rd</sup> June 2019)

# The Sunnah of Ḥaḍīd

## The Night before Ḥaḍīd

The night preceding Ḥaḍīd, is also a very blessed night.

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَامَ لِيَلَّتِي الْعِيدَيْنِ لِلَّهِ مُحْتَسِبًا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ<sup>2</sup>

Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said,  
“Whoever spends the nights of the two Ḥaḍīd in praying voluntary  
prayers, seeking reward from Allāh, his heart will not die on the  
Day when hearts will die”

We should try and stay awake on this night and read some Nawāfil, especially Tahajjud Ṣalāt. On this night we should also supplicate to Allāh سُبْحَانَهُ وَتَعَالَى and ask for all our needs and desires. Do not spend the night carrying out actions which are impermissible.

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<sup>2</sup> Sunan Ibn Mājah - 1854

## The Day of Ḥadūd

This blessed day gives us the opportunity to carry out several actions in accordance with the Sunnah of Rasūlullāh ﷺ and his blessed Companions رَضِيَ اللَّهُ عَنْهُمْ. These acts are very rewarding and, in these days, where Sunnah actions are increasingly considered less significant, we must try our best to bring these Sunnah back to life.

### Bath, Perfume and Miswāk

عَنْ أَبْنَ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ هَذَا يَوْمُ عِيدٍ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلِيُغْتَسِلْ وَإِنْ كَانَ طِيبٌ فَلْيَمَسْ مِنْهُ وَعَلَيْكُمْ بِالسِّوَالِكِ"<sup>3</sup>

Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said ‘This day is an Ḥadūd (festival) which Allāh has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick.’

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<sup>3</sup> Sunan Ibn Mājah - 1152

In this Ḥadīth, it mentions performing Ghusl, the ‘Ritual Bath’ for Jum‘ah Ṣalāt. The day of Jum‘ah has been described as an Īd so we should also perform these actions on the day of Īd.

We should take a bath in the Sunnah way. We should also use perfume, ‘Iṭr and also use a Miswāk.

A quick reminder on the Sunnah method of Ghusl:

1. Make the intention (this does not have to be verbal).
2. Wash your hands up to and including your wrists
3. Wash your private parts and any uncleanliness you may have on your bodies
4. Perform complete Wuḍū’ (if water is collecting on the floor, you can delay washing your feet until the end of the bath)
5. Wash your whole body 3 times.

## Wear your Best Clothes

عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رضى الله تعالى  
عنه حُلَّةً مِنْ إِسْتَبْرَقٍ بِالسُّوقِ فَأَخْذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى  
الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ ابْتَغْ هَذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ  
وَالْوَفِيدِ

فَقَالَ رَسُولُ اللَّهِ صَلَّى الله عليه وسلم  
"إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَاقَ لَهُ أَوْ إِنَّمَا يَلْبِسُ هَذِهِ مَنْ لَا  
خَلَاقَ لَهُ"<sup>4</sup>

Sālim رضي الله عنه mentions that his father said: "Umar ibn Al-Khaṭṭāb رضي الله عنه, found a suit of Istibraq (a type of silk) in the market. He took it and brought it to the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: 'O Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ why don't you buy this and adorn yourself with it for the two Ḥadīds and when (meeting) the delegations?' The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'This is the clothing of one who has no share in the Hereafter,' or: 'This is worn by one who has no share in the Hereafter.'

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<sup>4</sup> Sunan An-Nasa'ī - 1560

From this ḥadīth, we can see that it was a tradition in the time of Rasūlullāh ﷺ to adorn oneself with their best clothes on the day of Ḥadīth. We should also adorn ourselves with our best clothes. This doesn't necessarily have to be new clothes. We must ensure that we do not wear any type of clothing which is immodest and revealing.

### Eating an odd number of Dates

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرًا  
وَقَالَ مُرَجِّي بْنُ رَجَاءٍ حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ حَدَّثَنِي أَنَسُ عَنِ التَّيِّبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْكُلُهُنَّ وَتِرًا<sup>5</sup>

Anas رضي الله عنه narrates that Rasūlullāh ﷺ never proceeded (for the prayer) on the Day of Ḥadīth al-Fiṭr unless he had eaten some dates. Anas رضي الله عنه further narrated that Rasūlullāh ﷺ used to eat an odd number of dates.

On this auspicious day, Allāh سُبْحَانَهُ وَتَعَالَى has made it impermissible for us to fast. We should eat an odd number of dates before leaving the house and proceeding towards the Masjid.

<sup>5</sup> Ṣahīḥ Al-Bukhārī - 953

## Going to and from Ḥadīd ul-Fiṭr

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا حَرَجَ إِلَى الْعِيدِ رَجَعَ فِي غَيْرِ الطَّرِيقِ الَّذِي أَخَذَ فِيهِ<sup>٦</sup>

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ narrates when the Prophet ﷺ went out to Ḥadīd (Ṣalāt), he would return via another route than the first one he took.

عَنْ عَلَيٍّ قَالَ إِنَّ مِنَ السُّنَّةِ أَنْ يَمْشِي إِلَى الْعِيدِ<sup>٧</sup>

In another ḥadīth in Sunan Nasa'ī, 'Alī رَضِيَ اللَّهُ عَنْهُ narrates that it is part of the Sunnah to walk to Ḥadīd (Ṣalāt).

When we go for Ḥadīd ul-Fiṭr, we should go walking. We should also go to the place of prayer by one route and return via another.

If we are arriving by transportation, then we should try and park our car a little further away from the Masjid, so we can fulfill both Sunnah actions. The more steps a person takes to the Masjid, the more rewarding it will be.

<sup>6</sup> Sunan Ibn Mājah - 1360

<sup>7</sup> Sunan An-Nasa'ī - 1355

We must also remember to park our cars properly and not cause any inconvenience by parking them in front of peoples drives or in locations where it is illegal to park.

### Reciting the Takbīr

وَلِتُكَبِّرُ وَاللَّهُ عَلَىٰ مَا هَدَنَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ <sup>٨</sup>(١٨٥)

Allāh سُبْحَانَهُ وَتَعَالَى says, “And proclaim the Takbīr of Allāh for having guided you, and (so) that you may be grateful”.

On the way to the Masjid, on the day of Īd Al-Fiṭr, we should recite the Takbīr in a low audible voice.

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

Allāh is the greatest, Allāh is the greatest, there is no God but Allāh.

And Allāh is the greatest, Allāh is the greatest and to Allāh belongs all praise

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<sup>8</sup> Sūrah Al-Baqarah verse 185

## Discharging the Şadqatul-Fiṭr

عَنْ أَبْنَىٰ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَنْهُ أَمْرَ بِصَدَقَةٍ  
الْفِطْرِ أَنْ تُؤَدَّىٰ قَبْلَ خُروجِ النَّاسِ إِلَى الصَّلَاةِ<sup>٩</sup>

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ narrates that Rasūlullāh ﷺ enjoined that Şadqatul-Fiṭr should be given before the people go out to pray.

The purpose of the Şadqatul-Fiṭr is to ensure that poor people eat on that day. This shall be discussed in more detail later on.

## The Īd Şalāt

The Īd Şalāt is Wājib (obligatory) on all Male Muslims and is read anytime between Ishrāq and Zawāl. No Nafl (optional) Şalāt will be offered either at home prior to leaving for Īd Şalāt or after you have arrived at the Masjid or location for the Īd Şalāt. However, it is recommended to perform Nafl Şalāh after Īd prayers at home.<sup>10</sup>

The Īd Şalāt will be read first and the khutbah will be read after the Şalāt. There will be no Adhān or Iqāmah for the Īd Şalāt as this is only done for the 5 compulsory Salāt.

<sup>9</sup> Sunan An-Nasa’ī - 2521

<sup>10</sup> <https://islamicportal.co.uk/nafl-salah-before-and-after-eid-prayers/>

## Sunnah Recitation for Īd Ṣalāt

There are three combinations that have been transmitted from the practice of Rasūlullāh ﷺ.<sup>11</sup>

1. Sūrah Qāf (50) in the 1<sup>st</sup> Rak‘ah and Sūrah Al-Qamar (54) in the 2<sup>nd</sup> Rak‘ah.
2. Sūrah Al-A‘lā (87) in the 1<sup>st</sup> Rak‘ah and Sūrah Al-Ghāshiyah (88) in the 2<sup>nd</sup> Rak‘ah.
3. Sūrah Al-Naba’ (78) in the 1<sup>st</sup> Rak‘ah and Sūrah Al-Shams (91) in the 2<sup>nd</sup> Rak‘ah. (This narration is weak as mentioned in Majma‘ al-Zawā’id, 2: 204 but can be practiced upon)

Ḩāfiẓ Ibn al-Qayyim (d. 751/1350) mentions the first two combinations in *Zād al-Ma‘ād* (1: 205) and affirms that Rasūlullāh ﷺ would recite the full chapters. It is therefore Sunnah to recite the full Sūrah and not suffice on a few verses

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<sup>11</sup> <https://islamicportal.co.uk/sunnah-recitation-for-eid-salah/>

## The Method of Īd Ṣalāt

The method described below is according to the Ḥanafī School of thought.

### 1<sup>st</sup> Rak‘āh

- The Ṣalāt will start with Takbīr Taḥrima
- Then Thanā will be read
- The Imām will raise his hands and say Takbīr and leave his hands to the side. The congregation will also do the same (1<sup>st</sup> extra Takbīr)
- Then the Imām will raise his hands again and say Takbīr and leave his hands to the side. The congregation will also do the same (2<sup>nd</sup> extra Takbīr)
- Then the Imām will raise his hands again and say Takbīr and this time fold his hands. The congregation will also do the same (3<sup>rd</sup> extra Takbīr)
- The Imām will recite Sūrah Fātiḥah and another Sūrah and complete the Rak‘āh as normal

## 2<sup>nd</sup> Rak‘ah

- In the second Rak‘ah, the Imām will first recite Sūrah Fātiḥah and another Sūrah.
- Once the Sūrah has concluded, the Imām will raise his hands and say the Takbīr and leave his hands to the side. The congregation will also do the same (4<sup>th</sup> extra Takbīr)
- Then the Imām will raise his hands again and say Takbīr and leave his hands to the side, the congregation will also do the same (5<sup>th</sup> extra Takbīr)
- Then the Imām will raise his hands again and say Takbīr and leave his hands to the side, the congregation will also do the same (6<sup>th</sup> extra Takbīr)
- The Imām will again recite the Takbīr, but this time will go into Rukū‘.
- The Imām will then carry on as normal and conclude the prayer.
- Once the prayer has finished, the Imām will recite the Khuṭbah for Īd Ṣalāt.

## The Khuṭbah

The Khuṭbah for the Īd Ṣalāt is recited after the Ṣalāt unlike Jum‘ah where it is recited before. To recite the Khuṭbah for the Īd Ṣalāt is Sunnah but it is Wājib to listen to it. Therefore, once the Ṣalāt has concluded, listen attentively and remain silent.

## The Īd greeting

Many people use the phrase ‘Īd Mubarak’. There is no harm in saying this as long as we do not regard the specific wording as Sunnah.<sup>12</sup>

Rather it would be preferred to use phrases which the dear Companions رَضِيَ اللَّهُ عَنْهُم used to use. On this joyous day, the companions used to greet each other by saying:

تَقَبَّلَ اللَّهُ مِنَّا وَ مِنْكُمْ

Taqabbalallāhu minnā wa minkum

‘May Allāh سُبْحَانَهُ وَ تَعَالَى accept (deeds) from us and from you’

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<sup>12</sup> <https://islamicportal.co.uk/eid-mubarak/>

Once the Khutbah has concluded, many people rush to greet each other. We must ensure if we are performing our Ṣalāt in the Masjid that we respect the sanctity of the place of worship.

## Şadaqāt ul-Fiṭr

One of the major actions we associate with this day is the Şadaqāt ul-Fiṭr. This should be given to Muslims, however if it is given to a dhimmi (a non-Muslims living in Muslim Lands) then the obligation will be fulfilled.<sup>13</sup>

As Muslims living in the UK, if there are eligible recipients of the Şadaqāt ul-Fiṭr locally then these should be given priority. However, the obligation would be fulfilled if it reached an eligible recipient anywhere in the world.<sup>14</sup>

There are 2 purposes of the Şadaqāt ul-Fiṭr

1. On this day, the charity will be given to the poor people, so they can also eat and do not need to ask on this day.
2. The charity also purifies our fasts from idle talk and obscenities which we may have done in the state of fasting.

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<sup>13</sup> <https://islamicportal.co.uk/sadaqah-al-fitr-for-muslims/>

<sup>14</sup> <https://islamicportal.co.uk/where-should-sadaqah-al-fitr-be-donated/>

## Who must discharge the Şadaqāt ul-Fiṭr?

عَنِ ابْنِ عُمَرَ رضي الله عنهمَا قَالَ فَرَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ أَوْ قَالَ رَمَضَانَ عَلَى الدَّكَرِ وَالْأُنْثَى وَالْأُخْرِيِّ  
وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ<sup>15</sup>

Ibn ‘Umar رضي الله عنهما narrated that Rasūlullāh ﷺ made it incumbent the Şadaqat al-Fiṭr or Ramadān on all males, females, free and bondsmen, one Šā‘ of dates or one Šā‘ of Barley.

So the Şadaqāt ul-Fiṭr is Wājib, (necessary) and due upon all Muslims, not just the mature. For any children that are not mature, it will be the father’s responsibility to discharge it for them.

Any person who pays Zakāt will have to pay this. If a person has excess non-productive wealth which is above the Nisāb value (612.36g of silver = £224.44 on 3<sup>rd</sup> June 2019), they will also have to pay. A father will give on behalf of his minor children if they do not have the qualifying wealth, if they do, then it can be taken out from their wealth. A person may also pay on behalf of other members of their family if they wish to do so.

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<sup>15</sup> Ṣahīḥ Al-Bukhārī - 1504

## When does it become obligatory?

Şadaqāt ul-Fiṭr becomes obligatory on every person who must pay, if they are alive at the dawn of Īd ul-Fiṭr. It can also be given in advance. In fact, in this day and age, when many of the recipients are in foreign countries, if we are using charities to donate out Şadaqāt ul-Fiṭr then it would be better to do so early, so it reaches the poor people on the day. It can be discharged any time after the month of Ramadān has started.

If a person forgets to give the Şadaqāt ul-Fiṭr then they will still have to discharge it afterwards.

## How much do we have to pay?

Unlike Zakāt, the Şadaqāt ul-Fiṭr is the same amount for everyone. And this amount is a quantity of certain types of food or the monetary equivalent. The Ḥadīth mention the Șā‘, which was a measure that was common in the days of Rasūlullāh ﷺ. The Șā‘ in today’s terms will be 5.88 litres so half of a Șā‘ will be 2.94 litres.

We have already heard it was one Șā‘ of dates or barley, but what else was there?

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضى الله عنه قَالَ كُنَّا نُعْطِيهَا فِي زَمَانِ  
 النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَاعًا أَوْ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ  
 صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمَّا جَاءَ مُعَاوِيَةً وَجَاءَتِ  
 السَّمْرَاءُ قَالَ أَرَى مُدَّاً مِنْ هَذَا يَعْدِلُ مُدَّيْنِ<sup>16</sup>

Abu Sa‘id al Khudri<sup>yi</sup> رَضِيَ اللَّهُ عَنْهُ narrates that in the lifetime of the Prophet ﷺ we used to give one Šā‘ of food or one Šā‘ of dates or one Šā‘ of barley or one Šā‘ of Raisins (dried grapes) as Ṣadqatul-Fiṭr. And when Mu‘awiyah رَضِيَ اللَّهُ عَنْهُ became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above-mentioned things).

Therefore, the amount of Ṣadaqat ul-Fiṭr for wheat will be half of the other commodities. The Ṣadqatul-Fiṭr will be  $\frac{1}{2}$  Šā‘ of wheat, or one Šā‘ of barley, dates or raisins or the monetary equivalent.

The amount of Ṣadqatul-Fiṭr which we are normally told is the cheapest amount, which would be the wheat value. If a person gives this amount then the obligation will be fulfilled, however if a person was able to give according to the other 3 dearer commodities (barley, raisins or dates) then this is also part of the

<sup>16</sup> Ṣahīḥ Al-Bukhārī - 1508

Sunnah.

What would be beneficial is during Ramaḍān, an exercise is carried out in each locality to calculate the value of these commodities according to local prices and then release a list of how much this equates to in monetary form. So, a separate value for wheat, barley, raisins and dates is calculated.

If a person gives the higher amount of Şadaqāh, then there would be a twofold benefit. Firstly, every penny we spend in the path of Allāh ﷺ is beneficial so it would be more rewarding and more virtuous. Secondly, it would be more beneficial to the poor person. Instead of receiving a few pounds which would be calculated on the value of wheat, they would receive much more if the prices of the other commodities were used for the calculation. So, if we can afford it, we shouldn't just stick to the minimum all the time.

**For the exact amount you must pay as a minimum, please consult your local scholars who will be able to give the local figures for the current year.**

## In Real Terms, how beneficial is the Şadaqāt ul-Fiṭr?

There are nearly 3 million Muslims in the UK. Let's say 2 million had to pay the Şadaqāt ul-Fiṭr and they all paid a minimum amount of £2.50. This would raise £5,000,000, five million pounds in a single day. Subḥānallāh, an amazing amount.

If we think how much money is raised around the world to feed poor people on this day, again this is testament to the infinite wisdom of Allāh سُبْحَانَهُ وَتَعَالَى and how Islām addresses all types of social issues including poverty.

## Conclusion

Allāh سُبْحَانَهُ وَتَعَالَى blesses us continuously. We cannot count the amount of favours and bounties which are bestowed upon us daily. Another great blessing for us was the month of Ramadān. Allāh سُبْحَانَهُ وَتَعَالَى gave us the opportunity to reap from his infinite treasures and develop Taqwā – awareness of the Almighty.

The month ends and Allāh سُبْحَانَهُ وَتَعَالَى again blesses us with an auspicious day, the day of Īd ul-Fiṭr. On this day we will remember all people in our global community and in the morning the focus will be on giving charity to the poor.

We will bathe, use the miswāk and perfume ourselves then adorn our best clothing which again is a sign of Allāh's blessing upon us. We will eat an odd number of dates and then walk to the place of the Īd Ṣalāt with the Takbīr on our lips.

We will pray our Īd Ṣalāt with the extra Takbīr's and then listen attentively to the Khuṭbah. Once it has concluded, we will greet each other with the greeting of the Companions and then make our way home to spend the day with our families.

Let's make this day, a happy day, especially with our children. Give them gifts, reward them for the acts of worship they have done in the past month. Eat well and welcome everyone who

comes to visit. Visit those who cannot leave their houses, the old and sick. Use this day to heal our relationships and reconnect with those who we may have fallen out with.

Remember not to miss any of our obligatory Ṣalāt and do not commit actions which are contrary to the teachings of our beautiful religion of Islām. Remember the ones who are no longer with us on this day in our supplications as well as those who are still here.

Use this day to follow the Sunnah of our beloved Messenger, Rasūlullāh ﷺ and make the intention, that from this day forth, we will try and act upon as many Sunnah as we can. Let us make the intention to learn about his life and his Sunnah, as this is the only way which will lead us to success in both this world and the hereafter.

# Şadaqāt al-Fiṭr & The Sunnah of Ḥaḍarat al-Fiṭr

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