

Islamic Academy of Coventry

Şadaqāt al-Fiṭr
& The Sunnah of Eid al-Fiṭr
(4th Edition)

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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 and 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 Eid. The 1st of Shawwāl will be Eid al-Fiṭr.

Allāh سُبْحَانَهُ وَتَعَالَى 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 ¹

“O, Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) every nation has its festival (Eid), and this day is our festival (Eid).”

¹ Ṣaḥīḥ al-Bukhārī 3931

The word Eid comes from the Arabic word, ^عĀda, which means to return; as this day of joy and happiness returns each year, it is called Eid.

The concept of celebration in Islām is based upon religious achievement, not on any past events. Eid al-Fiṭr is celebrated as we accomplish fasting in Ramaḍān 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 and friends on these blessed days.

Allāh ^{سُبْحَانَهُ وَتَعَالَى} wants to make the day of Eid 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 Ṣadaqāt al-Fiṭr that we all discharge on this day.

Many times, the Sunnah of this special day are mentioned before the Eid 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 Ṣadaqāt al-Fiṭr, as well as its rulings.

The purpose of this short booklet will be to Inshā' Allāh explain the Sunnah of Eid day through the Ḥadīth of Rasūlullāh ﷺ and to also explain the rulings of the Ṣadaqāt al-Fiṭr. I have referred to several articles from Maulānā Yūsuf ibn Shabbīr (Islamicportal.co.uk) which I have included in the references if people wish to find more detail. I have also used Tuḥfatul Alma'ī, the famous commentary on Jāmī' al-Tirmidhī by Mufti Sa'īd Aḥmad Pālanpūrī رَحْمَةُ اللَّهِ for the in-depth rulings on Ṣadaqāt al-Fiṭr.

I would recommend that 'Ulamā' go through the Sunnah of Eid the day before, 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 Ramaḍān. We should carry on worshipping with the momentum we have built up in the past month and ensure we do not miss any of our obligatory prayers.

During lockdown, I thought it would be beneficial to update this booklet with rulings and guidance on performing Eid Ṣalāh in such situations. I included two short Khuṭbahs in the Appendices

which could be used, as well as a quick reference guide to the Sunnah of Eid.

Previously I updated the section on Ṣadaqāt al-Fiṭr to include rulings from other schools of thought. as well as expanding on the basic information about the charity discharged on this day. This year I have amended this section with more clarification and also updated the prices of Ṣadaqāt al-Fiṭr.

I pray that Allāh سُبْحَانَہٗ وَتَعَالَى accepts this brief work and enables all of us to spend this blessed day following the Sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ebrahim Noor (24th Ramaḍān 1445 – 15th April 2023) 4th Edition



The Night before Eid

The night preceding Eid is also a very blessed night. The Ḥadīth below describes one of the blessings of that person who spends the nights of Eid in prayer.

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 مَنْ قَامَ لَيْلَتِي الْعِيدَيْنِ لِلَّهِ مُحْتَسِبًا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ
 الْقُلُوبُ²

Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever spends the nights of the two Eid in praying voluntary (optional) prayers, seeking reward from Allāh, his heart will not die on the Day when hearts will die.”

We can see from this Ḥadīth how rewarding worship is on this blessed night. We should try and stay awake and read some Nawāfil (optional prayers), especially Tahajjud Ṣalāh. 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.

² Sunan Ibn Mājah - 1854

The Sunnah of Eid

The Day of Eid

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. Begin the day by reading Fajr Ṣalāh. For men this should be in the Masjid in congregation under normal circumstances. In lockdown, read Fajr Ṣalāh together with the family at home.

Bath, Perfume and Miswāk

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ
 فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيْبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ³

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said
 “This day is an Eid (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.”

³ Sunan ibn Mājah - 1152

In this Ḥadīth, it mentions performing Ghusl, the ‘ritual bath’ for Jumu‘ah Ṣalāh. The day of Jumu‘ah has been described as an Eid, so we should also perform these actions on the day of Eid. The bath should be taken before the Eid Ṣalāh and should be done in the Sunnah way. We should also use perfume - ‘Iṭr and a Miswāk (tooth stick).

A quick reminder of 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 body.
4. Perform complete Wuḍū’ (ablution). 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 رَضِيَ اللَّهُ تَعَالَى
عَنْهُ حُلَّةً مِنْ إِسْتَبْرَقٍ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوَفْدِ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّمَا هَذِهِ لِبِأْسٍ مَنْ لَا خَلَاقَ لَهُ

أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ⁴

Sālim رَضِيَ اللَّهُ عَنْهُ mentions that his father said: “Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, found a suit of Istibraq (a type of silk) in the market. He took it and brought it to the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: ‘O Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ why don't you buy this and adorn yourself with it for the two Eid’s and when (meeting) the delegations?’ The Messenger of Allāh صَلَّى اللَّهُ 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.’”

⁴ Sunan an-Nasā’ī - 1560

From this Ḥadīth, we can see that it was a tradition in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to adorn oneself with their best clothes on the day of Eid. We should also adorn ourselves with our best clothes. This does not 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 تَمْرَاتٍ
وَقَالَ مُرَجَّى بْنُ رَجَاءٍ حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ حَدَّثَنِي أَنَسٌ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْكُلُهُنَّ وَثْرًا⁵

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never proceeded (for the prayer) on the day of Eid al-Fiṭr unless he had eaten some dates. Anas رَضِيَ اللَّهُ عَنْهُ further narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.



⁵ Ṣaḥīḥ al-Bukhārī - 953

Going to and from Eid Ṣalāh

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى الْعِيدِ رَجَعَ فِي غَيْرِ الطَّرِيقِ الَّذِي أَخَذَ فِيهِ⁶

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out to Eid (Ṣalāh), he would return via another route than the first one he took.

عَنْ عَلِيٍّ قَالَ إِنَّ مِنْ السُّنَّةِ أَنْ يَمْشِيَ إِلَى الْعِيدِ⁷

In another Ḥadīth in Sunan Nasā'ī, 'Alī رَضِيَ اللَّهُ عَنْهُ narrates that it is part of the Sunnah to walk to Eid (Ṣalāh).

When we go for Eid Ṣalāh, we should go walking if possible. We should also go to the place of prayer by one route and return via another.

If we are arriving by transportation, we should try and park our vehicle a little further away from the place of prayer, so we can fulfil both Sunnah actions. The more steps a person takes to the place of prayer, the more rewarding it will be.

⁶ Sunan ibn Mājah - 1360

⁷ Sunan an-Nasā'ī - 1355

We must also remember to park our vehicles 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

⁸ (185) وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَكُمۢ وَلَعَلَّكُمْ تَشْكُرُونَ

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 place of prayer, on the day of Eid 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

⁸ Sūrah al-Baqarah verse 185

Discharging the Ṣadaqāt al-Fiṭr

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِصَدَقَةِ
الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ⁹

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

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



⁹ Sunan an-Nasā’ī - 2521

The Eid Ṣalāh

The Eid Ṣalāh is Wājib (obligatory) on all male Muslims and is read anytime between Ishrāq (sunrise) and Zawāl (zenith point). No Nafl (optional) Ṣalāh will be offered either at home prior to leaving for Eid Ṣalāh or after you have arrived at the Masjid or location for the Eid Ṣalāh. However, it is recommended to perform Nafl Ṣalāh after Eid prayers at home.¹⁰

The Eid Ṣalāh will be read first and the Khuṭbah will be read after the Ṣalāh. There will be no Adhān or Iqāmah for the Eid Ṣalāh as this is only done for the five compulsory Salāh each day.



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

Guidance on Eid Ṣalāh during Lockdown

During lockdown there were many queries regarding Eid Ṣalāh. These have been answered in a special article on Islamicportal.co.uk. I have included the guidance below.¹¹

Eid Ṣalāh in the Maṣjid

- As the Government has confirmed that religious places are to remain closed, Eid Ṣalāh will not be organised in the Maṣjids for the general public.
- Key workers who are currently accessing the Maṣjid legally should perform Eid Ṣalāh in the Maṣjid, if possible, whilst complying with all the necessary precautions.
- The minimum number of participants for the validity of Eid Ṣalāh in the Ḥanafī school is four mature (bāligh) males including the Imam, similar to Jumū‘ah Ṣalāh. Therefore, if four key workers are not present, Eid Ṣalāh will not take place.



¹¹ <https://islamicportal.co.uk/covid-19-eid-salah-during-lockdown/>

Eid Ṣalāh at home and other settings

- If four adult males are lawfully present in a home or workplace or elsewhere, they can perform Eid Ṣalāh whilst taking all the necessary precautions. In the home setting, the females and children from the same household can also participate. The Ṣalāh can also be performed in the garden. It is, however, imperative to continue to comply with the lockdown measures.

What if Eid Ṣalāh is not performed?

- Although Eid Ṣalāh is Wājib (necessary) under normal circumstances, individuals at home who are unable to perform Eid Ṣalāh or decide not to, are excused due to the lockdown. They will, Inshā'Allāh, be rewarded based on their intention and actions of previous years.
- Individuals who do not perform Eid Ṣalāh can perform two or four Rak'āt Nafl Ṣalāh, as mentioned by Imam Muḥammad ibn al-Ḥasan al-Shaybānī (d. 189/805) in al-Aṣl (1:320). The companion 'Abdullāh ibn Mas'ūd رَضِيَ اللهُ عَنْهُ (d. 32/653) said, “Whoever misses the Eid prayer should perform four Rak'āt” (Muṣannaf 'Abd al-Razzāq, 5713; Muṣannaf Ibn Abī Shaybah, 5800; the narration is Ṣaḥīḥ, Fath al-Bārī, 2:475).
- Performing two or four Rak'āt is optional and a Nafl Ṣalāh. Thus, it will be performed individually without any extra Takbīrs, as it is not Eid Ṣalāh nor its Qaḍā'. Accordingly, there will be no Khuṭbah (sermon) thereafter.

The aforementioned ruling takes into account the challenges posed by the lockdown, the unique nature of Eid Ṣalāh and its significance, the absence of a replacement such as Zuhr for Jumu‘ah Ṣalāh, along with some narrations from the pious predecessors (Muṣannaf ‘Abd al-Razzāq, 5855, 5716; al-Sunan al-Kubrā, 6237; Ma‘ānī al-Āthār, 7289; Muṣannaf Ibn Abī Shaybah, 2:4).

Everyone is requested to maintain respect for the various positions of scholars in this regard and supplicate to Allāh **سُبْحَانَهُ وَتَعَالَى** to protect us all and remove this calamity, so we can perform Ṣalāh in the Masjids as soon as possible.



Sunnah Recitation for Eid Ṣalāt

There are three combinations that have been transmitted from the practice of Rasūlullāh ﷺ.¹²

1. Sūrah Qāf (50) in the 1st Rakʿah and Sūrah al-Qamar (54) in the 2nd Rakʿah.
2. Sūrah al-Aʿlā (87) in the 1st Rakʿah and Sūrah al-Ghāshiyah (88) in the 2nd Rakʿah.
3. Sūrah al-Nabaʿ (78) in the 1st Rakʿah and Sūrah al-Shams (91) in the 2nd Rakʿah. (This narration is weak as mentioned in Majmaʿ al-Zawāʿid, 2: 204 but can be practiced upon)

Ḥāfiẓ Ibn al-Qayyim (d. 751/1350) mentions the first two combinations in *Zād al-Maʿād* (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



¹² <https://islamicportal.co.uk/sunnah-recitation-for-eid-salah/>

The Method of Eid Ṣalāh

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

- Eid Ṣalāh can be performed from shortly after sunrise until midday.
- There is no Adhān or Iqāmah for Eid Ṣalāh.
- Two Rakʿah will be performed with loud recitation like Fajr Ṣalāh. The Khuṭbah (sermon) will be after Ṣalāh.
- The Ṣalāh contains six extra Takbīrs: three before the recitation in the first Rakʿah and three after the recitation in the second Rakʿah.
- Khuṭbah is not a prerequisite for the validity of Eid Ṣalāh. However, it is Masnūn and therefore every attempt should be made to deliver the Khuṭbah even if it is brief. If for some reason, the Khuṭbah is not delivered, this will be Makrūh (disliked), however, the Eid Ṣalāh will be valid.

The sequence for Eid Ṣalāh is as follows:

1st Rakʿah

- The Ṣalāh will start with Takbīr al-Taḥrimah (Allāhu Akbar). Fold the hands and read Thanā in the usual manner
- The Imām will raise his hands and say Takbīr (Allāhu Akbar) and drop his hands to the side (as they are in

Qaumah – after Rukūʿ). The congregation will also do the same (1st extra Takbīr)

- The Imām will raise his hands again and say Takbīr (Allāhu Akbar) and drop his hands to the side. The congregation will also do the same (2nd extra Takbīr)
- The Imām will raise his hands again and say Takbīr (Allāhu Akbar) and this time fold his hands. The congregation will also do the same (3rd extra Takbīr)
- The Imām will recite Sūrah al-Fātiḥah and another Sūrah (congregation will listen) and complete the Rakʿah as normal

2nd Rakʿah

- In the second Rakʿah, the Imām will first recite Sūrah al-Fātiḥah and another Sūrah (congregation will listen)
- Once the Sūrah has concluded, the Imām will raise his hands and say the Takbīr (Allāhu Akbar) and drop his hands to the side. The congregation will also do the same (4th extra Takbīr)

- The Imām will raise his hands again and say Takbīr (Allāhu Akbar) and drop his hands to the side, the congregation will also do the same (5th extra Takbīr)
- The Imām will raise his hands again and say Takbīr (Allāhu Akbar) and drop his hands to the side, the congregation will also do the same (6th extra Takbīr)
- The Imām will again recite the Takbīr (Allāhu Akbar), but this time will go into Rukūʿ.
- The Imām will then carry on as normal and conclude the prayer.
- Once the prayer has finished, the Imām will recite the Khuṭbah for Eid Ṣalāt.

The Khuṭbah

The Khuṭbah for the Eid Ṣalāh is recited after the Ṣalāh unlike Jumuʿah where it is recited before. To recite the Khuṭbah for the Eid Ṣalāh is Sunnah, but it is Wājib to listen to it. Therefore, once the Ṣalāh has concluded, listen attentively, and remain silent. A sample Khuṭbah has been included in Appendix A.

The Eid greeting

Many people use the phrase ‘Eid Mubarak’. There is no harm in saying this if we do not regard the specific wording as Sunnah.¹³

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

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

Taqabbalallāhu Minnā Wa Minkum

‘May Allāh سُبْحَانَہُ وَتَعَالَى accept (deeds) from us and from you’

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

Note: In times of lockdown, please adhere to advice on social distancing as necessary when greeting one another.

¹³ <https://islamicportal.co.uk/eid-mubarak/>

Ṣadaqāt al-Fiṭr

One of the major actions we associate with this day is the Ṣadaqāt al-Fiṭr. This should be given to Muslims, however if it is given to a dhimmi (a non-Muslim living in Muslim lands) then the obligation will be fulfilled.¹⁴

As Muslims living in the UK, if there are eligible recipients of the Ṣadaqāt al-Fiṭr locally then these should be given priority. However, the obligation would be fulfilled if it reached an eligible recipient anywhere in the world.¹⁵

There are 2 purposes of the Ṣadaqāt al-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.



¹⁴ <https://islamicportal.co.uk/sadaqah-al-fitr-for-muslims/>

¹⁵ <https://islamicportal.co.uk/where-should-sadaqah-al-fitr-be-donated/>

The Meaning of Fiṭr

According to Imām Shāfi‘ī رَحْمَةُ اللَّهِ، the word Fiṭr has the same meaning as it does every other day in the month of Ramaḍān, which means to break the fast. In this context, it means to break the fast on the final day of Ramaḍān.

Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ says that here it does not mean the breaking of the fast, but another meaning which is ‘to not fast’. On Eid al-Fiṭr it is impermissible to fast, and due to this happiness, the Ṣadaqah will be given.

The Ruling of Ṣadaqāt al-Fiṭr

According to the Ḥanafī School, the Ṣadaqāt al-Fiṭr is Wājib, (necessary) and according to the other three Schools of thought, it is Farḍ. There is no difference in terms of action between Farḍ and Wājib, the difference lies in terms of belief. If a person denies a Farḍ, then this takes a person out of the fold of Islām and if a person denies a Wājib, they do not go out of the fold of Islām however they are sinful.



Who must discharge the Ṣadaqāt al-Fiṭr?

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ أَوْ قَالَ رَمَضَانَ عَلَى الذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ¹⁶

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made it incumbent the Ṣadaqāt al-Fiṭr or Ramaḍān on all males, females, free and bondsmen, one Ṣā‘ of dates or one Ṣā‘ of Barley.

According to the Ḥanafī School, any person who pays Zakāh will have to also pay the Ṣadaqāt al-Fiṭr. Furthermore, if a person has excess non-productive wealth which is above the Nisāb value (612.36g of silver = £1,308.94 on 11th March 2026), 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.

¹⁶ Ṣaḥīḥ al-Bukhārī -1504

When does the Ṣadaqāt al-Fiṭr become obligatory?

According to the Ḥanafī School of thought, Ṣadaqāt al-Fiṭr becomes obligatory on every qualifying person if they are alive at the dawn of the 1st of Shawwāl - Eid al-Fiṭr. According to the Shāfi‘ī School of thought, a person who is alive at sunset on the final day of Ramaḍān will be required to pay it.

If a child is born on the night of Eid, then according to the Shāfi‘ī School of thought, they will not have to pay the Ṣadaqāt al-Fiṭr, but according to the Ḥanafī School, they would.

On the other hand, if a person passes away on the night of Eid, according to the Shāfi‘ī School of thought, they will have to pay the Ṣadaqāt al-Fiṭr, but according to the Ḥanafī School of thought, they will not have to.



When can the Ṣadaqāt al-Fiṭr be given?

According to the Ḥanafī School of thought, the Ṣadaqāt al-Fiṭr can be given any time before. According to the Shāfiʿī School, it must be given after Ramaḍān has started. According to Imām Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ, one or two days before Eid and according to Imām Mālik رَحْمَةُ اللَّهِ عَلَيْهِ, it can only be given after the day of Eid has started.

In fact, currently, when many of the recipients are in foreign countries, if we are using charities to donate our Ṣadaqāt al-Fiṭr, it would be better to discharge it earlier. This will ensure it reaches the poor people on the day.

If a person forgets to give the Ṣadaqāt al-Fiṭr, they will still have to discharge it later.

If possible, find some local recipients who are eligible and give it to them. If that is not possible, then use a reputable and trustworthy charity to discharge it. Ensure that it is discharged well in advance so it can reach its intended recipients in time for Eid.

The Ṣadaqāt al-Fiṭr during Lockdown

Many people discharge their Ṣadaqāt al-Fiṭr on the morning of Eid at their local Masjid or place of prayer. This will not be possible during a lockdown situation; however, this does not absolve them of the obligation.

As mentioned before, find some local qualifying recipients, and give it to them or use a 3rd party or charity who can pass it on.



How much do we have to pay?

Unlike Zakāt, the Ṣadaqāt al-Fiṭr is the same amount for everyone. And this amount is a quantity of certain types of food or the monetary equivalent. The Ḥadīth mentioned previously, mentions the Ṣā^ḥ, which was a measure that was common in the days of Rasūlullāh ﷺ. The Ṣā^ḥ in today's terms will be 5.88 litres, so half of a Ṣā^ḥ will be 2.94 litres.

We have already heard it was one Ṣā^ḥ of dates or barley, but what other commodities are there?

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ قَالَ أَرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ¹⁷

Abū Sa'īd al Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that in the lifetime of the Prophet ﷺ we used to give one Ṣā^ḥ of food or one Ṣā^ḥ of dates or one Ṣā^ḥ of barley or one Ṣā^ḥ of Raisins (dried grapes) as Ṣadaqāt al-Fiṭr. And when Mu'āwiyah 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)'.

¹⁷ Ṣaḥīḥ al-Bukhārī - 1508

Therefore, the amount of Ṣadaqāt al-Fiṭr for wheat will be half of the other commodities. The Ṣadaqāt-Fiṭr will be ½ Ṣāḥ of wheat, or one Ṣāḥ of barley, dates or raisins or the monetary equivalent.

The amount of Ṣadaqāt al-Fiṭr which we are normally told is the least expensive amount, based upon the value of wheat. If a person gives this amount, then the obligation of discharging the Ṣadaqāt al-Fiṭr will be fulfilled. However, if a person can give according to the other three dearer commodities (barley, raisins, or dates) then this is also part of the 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. For example, the figures quoted by Ummah Welfare Trust this year (2026) are as follows:

Wheat	Barley	Dates	Raisins
½ Ṣāḥ (2.94 litres)	1 Ṣāḥ (5.88 litres)	1 Ṣāḥ (5.88 litres)	1 Ṣāḥ (5.88 litres)
£4.50	£7.50	£23.00	£16.00

If a person gives the higher amount of Ṣadaqah, then there would be a twofold benefit. Firstly, every penny we spend in the path of

Allāh **سُبْحَانَهُ وَتَعَالَى** 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, if the prices of the other commodities were used for the calculation, they would receive much more. If we can afford it, we should not just stick to the minimum all the time.

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



In Real Terms, how beneficial is the Ṣadaqāt al-Fiṭr?

In the UK 2021 Census, there are 3.87 million Muslims in the UK. Let us say, 2 million had to pay the Ṣadaqāt al-Fiṭr and they all paid an amount of £4.50. This would raise £9,000,000, eight million pounds in a single day. Subḥān’Allāh, an amazing amount.

If we just ponder over how much money is raised around the world on this day by Muslims to feed poor people. Again, this is testament to the infinite wisdom of Allāh سُبْحَانَهُ وَتَعَالَى and how Islām addresses all types of global social issues including poverty on a regular basis.

~~POVERTY~~

Conclusion

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

The month ends and Allāh سُبْحَانَهُ وَتَعَالَى again blesses us with an auspicious day, the day of Eid al-Fiṭr. On this day we will remember all the 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, 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 Eid Ṣalāh with the Takbīr on our lips.

We will pray our Eid Ṣalāh 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 رَضِيَ اللَّهُ عَنْهُمْ and then make our way home to spend the day with our families.

Let us 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 Ṣalāh on this day and every day, 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.

Appendix C – Quick Reference Guide

Number	Sunnah	Complete (✓)
1	Fajr Ṣalāh (in congregation for males)	
2	Ghusl in the Sunnah way	
3	Using the Miswāk	
4	Applying Iṭr (perfume)	
5	Wearing your best clothes	
6	Eating an odd number of dates (this will not be done before Eid al-Aḍḥā', instead one should eat from the Uḍḥiyah if possible after Ṣalāh)	
7	Walk to Eid Ṣalāh by one route	
8	Recite the Takbīr in abundance	
9	Discharging the Ṣadaqāt al-Fiṭr (Only on Eid al-Fiṭr)	
10	Praying the Eid Ṣalāh and listening to the Khuṭbah attentively	
11	Congratulating each other using the way of the Companions	
12	Returning home via another route	

تَقَبَّلَ اللَّهُ مِنَّا وَ مِنْكُمْ

Ṣadaqāt al-Fiṭr & The Sunnah of Eid al-Fiṭr

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