

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

Important rulings of Fitrah

6th episode of the content taken from the book of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ*, 'Blessings of Ramadan'

فطرے کے ضروری مسائل

Fitray kay Zaroori Masaail

IMPORTANT RULINGS OF FITRAH

This booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ* in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Important rulings of Fitrah

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An English translation of 'Fitray kay zaroori Masaail



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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‘This content has been taken from page no. 247 to page no. 274 of the book *‘Blessings of Ramadan’*.’

Du’a of ‘Attar

O Lord Almighty! Whoever reads or listens to 43 pages of the booklet *‘Important rulings of Fitrah’*, accept fasts, Fitrah, and all pious deeds of his entire life.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna ‘Ali رضي الله عنه blew on an empty hand and then...

Once, a beggar asked for something from disbelievers. To make fun of him, they sent him to Sayyiduna ‘Ali رضي الله عنه who was sat in front of them. The beggar went to him and spread his hands before Sayyiduna ‘Ali رضي الله عنه. He رضي الله عنه recited Durood 10 times and blew on his hand. Thereafter, he رضي الله عنه said: ‘close your fist and open it in front of those who sent you here.’ (The disbelievers were laughing as to what would happen by just a mere blow. But) when the beggar opened his fist in front of them, there was one Dinar (gold coin) in it. Seeing this saintly miracle, many disbelievers accepted Islam. (*Rahat-ul-Quloob*, pp. 50)

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*Wird jis ne kiya Durood Shareef
Aur dil se parha Durood Shareef
Hajatayn sab rawa hueen uss ki
Hai 'ajab kimiya Durood Shareef*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding the blessed month of Ramadan: 'The first ten days of this month are mercy, the second ten days are forgiveness, and the third ten days are of freedom from hell.' (*Ibn-e-Khuzaymah, vol. 3, pp. 192, Hadees 1887*)

So we come to know that Ramadan-ul-Kareem is a month of mercy, forgiveness and freedom from hell. Therefore, straight after this blessed and auspicious month, we have been given the opportunity of celebrating Eid. Expressing joy on the day of Eid-ul-Fitr is Mustahab. The Holy Quran itself persuades us to rejoice over the grace and mercy of Allah Almighty. Therefore, it is stated in Parah 11, Surah e Yunus, Ayah no. 58:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

Translation from Kanz-ul-Iman: Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.'

Heart will remain alive

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who stood (to offer Salah) in the nights of Eid (Eid-ul-Fitr and Eid-ul-Adha) in order to earn reward, his heart will not die on the day when hearts (of people) will die.’ (*Ibn Majah, vol. 2, pp. 365, Hadees 1782*)

Paradise becomes Wajib

It is narrated from Sayyiduna Mu’aaz Bin Jabal رَضِيَ اللهُ عَنْهُ at another place, he رَضِيَ اللهُ عَنْهُ states: ‘The one who spends five nights in worshipping Allah عَزَّوَجَلَّ, paradise becomes Wajib for him: The nights of the 8th, 9th and 10th Zul-Hijjah (3 nights), the night of Eid-ul-Fitr and the 15th night of Sha’ban (Shab-e-Bara`at). (*Attargheeb Wattarheeb, vol. 2, pp. 98, Hadees 2*)

Open announcement of forgiveness

According to the Hadees narrated by Sayyiduna ‘Abdullah Ibn-e-‘Abbas رَضِيَ اللهُ عَنْهُمَا, it is stated: ‘When the blessed night of Eid-ul-Fitr arrives, it is called as ‘لَيْلَةُ الْجَائِزَةِ’, i.e. ‘the night of reward’. On the morning of Eid, Allah Almighty sends his infallible angels to all the cities. Therefore, the angels descend on earth and stand by the ends of all the roads and pathways, and proclaim: ‘O nation of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Come to the court of Lord Almighty, who bestows immensely and forgives the biggest of the sin.’

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Then, Allah Almighty addresses his bondsmen in this manner: ‘O my bondsmen! Ask, what do you want to ask for? By my honour and majesty! Whatever you ask for today in this gathering (of Eid Salah) in regards to your hereafter, I will fulfil it; and whatever you ask for this world, in this regard, I will do whatever is better for you. By my honour! As long as you regard Me, I will also keep concealing your shortcomings. By my honour and majesty! I will not humiliate you with those who cross the limits (i.e. the transgressors). Thus, return to your homes forgiven. You have pleased me and I am also pleased with you.’ (*Attargheeb Wattarheeb, vol. 2, pp. 60, Hadees 23*)

No one is disappointed

Dear Islamic brothers! Ponder! How important is the day of Eid-ul-Fitr! It is the day of divine mercy, no one is disappointed. On one hand, the pious people of Allah ﷻ rejoice over the mercy, forgiveness and blessings of Allah Almighty, while on the other hand, the worst enemy of the mankind, Satan, burns in the fire of fury when he sees believers being blessed with so many bounties of Allah ﷻ.

Satan loses his senses

Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ has said, ‘Satan screams and cries whenever Eid arrives. Seeing him losing his senses, other Satans gather around him and ask, ‘O Master! Why are you so furious and disappointed?’ He replies, ‘Alas!

Allah ﷺ has forgiven the Ummah of Muhammad ﷺ today, so make them indulge in satisfying their carnal desires.’
(*Mukashafa-tul-Quloob*, pp. 308)

Has Satan succeeded?

Dear Islamic brothers! Did you see that the day of Eid is so tough for Satan that he orders his Satans to make Muslims indulge in satisfying their carnal desires? Alas! These days, Satan seems to have succeeded in his mission. On the day of Eid, we should be thanking Allah ﷺ by worshipping Him and performing virtuous deeds in abundance, but unfortunately, it appears that the Muslims have forgotten the actual purpose of Eid. Nowadays, Eid is celebrated by wearing attractive clothes of obscene fashions, and even flashy clothes bearing the images of living creatures. [It is stated in *Bahar-e-Shari'at* that offering Salah while wearing clothes bearing images of living creatures is Makruh Tahreemi (close to Haraam). Wearing such clothes is impermissible even when not offering Salah.] (*Bahar-e-Shari'at*, vol. 1, pp. 627)

Further, dance-parties are held, different useless and time-wasting fairs and games are arranged in the name of enjoyment, films and dramas are watched at homes and cinemas, and a lot of time and wealth is wasted on activities that are contrary to Shari'ah and Sunnah. Alas! Millions of regrets! What evil actions this blessed day is now being spent in!

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Dear Islamic brothers! These unlawful actions may turn this blessed Eid into a ‘day of warning’ for the ungrateful. For the sake of Allah عَزَّوَجَلَّ! Have pity on yourself and give up immoral fashions and extravagance. In the Holy Quran, Allah عَزَّوَجَلَّ has declared the spendthrift as the brother of Satan. Therefore, the 26th and 27th Ayahs of Surah Bani Israel, part 15, say:

وَلَا تُبَدِّرْ تَبَدِيرًا ﴿٢٦﴾ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ
الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

*Translation from Kanz-ul-Iman: and do not spend lavishly.
Indeed those who spend wastefully are the brothers of the devils,
and the devil is extremely ungrateful to his Lord.*

Under these blessed Ayahs, it is stated on page no. 447 to 448 of the 5th volume of ‘Tafseer Siraat-ul-Jinaan’, a publication of Maktaba-tul-Madina: ‘(وَلَا تُبَدِّرْ تَبَدِيرًا): *Translation from Kanz-ul-Iman: and do not spend lavishly.*) i.e. do not spend your wealth in unlawful actions.’

Sayyiduna Abdullah Bin Mas’ood رَضِيَ اللهُ عَنْهُ was asked a question regarding ‘تَبَدِيرٌ’. Upon this, he رَضِيَ اللهُ عَنْهُ replied: “تَبَدِيرٌ” refers to spending your wealth in other than where it should be rightfully spent.’

Therefore, if a person spends his entire wealth rightfully where it is meant to be spent, then he will not be considered as a spendthrift; and if one spends even one Dirham in an evil, i.e. impermissible, action, then he will be deemed as a spendthrift. *(Khaazin, vol. 3, pp. 172)*

Eleven definitions of Israaf (wasteful spending)

Israaf is indeed forbidden and impermissible, and scholars have defined it in different ways. Out of them, 11 definitions are presented below:

1. Spending unrightfully
2. Crossing the limit of the command of Allah Almighty
3. Spending in such a matter that is contrary to the pristine Shari'ah or contrary to civility. The first one (i.e. spending against the pristine Shari'ah) is Haram and the second one (i.e. spending contrary to chivalry) is Makruh-e-Tanzeehi.
4. Spending in other than obeying Allah Almighty
5. Spending in more than the Shar'i need
6. Spending in other than obedience or spending without a need
7. Increasing or decreasing in the limits of what is rightful
8. Spending a large amount of wealth for a lowly purpose

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9. Consuming any Haram, or consuming Halal more than moderation
10. Spending more than the appropriate amount in appropriate and liked things
11. Spending pointlessly

The clearest definition of Israaf: To spend unrightfully

After mentioning these definitions, their research and details, A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'The one reading our discussion can conclude that the most comprehensive and clear definition out of all is the first one. And why wouldn't it be as it is the definition of that bondsman of Allah Almighty who is referred to as the embodiment of knowledge by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the most knowledgeable in the world after Khulafa-e-Rashideen عَلَيْهِمُ الرِّضْوَانُ, and is the source of knowledge for an Imam like Abu Hanifah, who is the Imam of Imams رَضِيَ اللهُ عَنْهُمْ.

(Fatawa Razawiyyah, vol. 1, pp. 937)

Difference between 'كَبْدِير' and Israaf

The summary of the discussion of A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ on the difference between 'كَبْدِير' and 'Israaf' is that there are two opinions of the blessed scholars regarding 'كَبْدِير'.

1. (The first group says) ‘تَبْدِيرٌ’ and Israaf both mean to spend or use ‘unrightfully’. This is the authentic opinion as this is the opinion of Sayyiduna Abdullah Bin Mas’ood رَضِيَ اللهُ عَنْهُ, Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ and other blessed companions عَلَيْهِمُ الرِّضْوَانُ in general.
2. (The second group says) There is a difference between ‘تَبْدِيرٌ’ and Israaf. ‘تَبْدِيرٌ’ specifically refers to wasting money in sins. In this case, Israaf is broader than تَبْدِيرٌ, because spending unrightfully includes spending or using uselessly, and a useless act is not a sin unrestrictedly. Therefore, since Israaf is impermissible, this spending will be a sin, but what it was spent on was not itself disobedience. The apparent meaning of the statement (لَا تُعْطِ فِي الْمَعْصِيَةِ) (Do not give in disobedience) is that the action itself is disobedience. The summary of this is that in تَبْدِيرٌ, the purpose and the ruling are both disobedience, and in Israaf, disobedience is only necessary for it in its ruling.

(Fatawa Razawiyyah, vol. 1, pp. 937 to 939 Summarised)

Difference between human and animal

Dear Islamic brothers! The distinguishing factor between humans and animals is wisdom, strategy and far-sightedness. Normally, animals aren’t concerned about their ‘future’, and none of their actions is generally based on wisdom, unlike a human. On the contrary, Muslims are not only concerned about

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their ‘worldly future’, but also about the ‘Hereafter’. Indeed, a wise person is the one, in fact a human in reality is the one, who makes efforts for the betterment of his Hereafter, adopts a strategic approach, and beautifies his Hereafter while appreciating this temporary life. Ah! Nowadays, earning wealth, eating excessively and then sleeping deeply seem to have become the aim of people’s lives.

*Kya kahoon ahbaab kiya Kaar-e-Numayan kar gai!
Matric kiya, naukar huway, pension mili, phir mar gai!!*

What is the aim of life?

Dear Islamic brothers! The aim of life isn’t just to get high degrees, eat, drink and make merry. After all, why has Allah Almighty given us a life? Let’s ask the Holy Quran that O the True Book of Allah **عَزَّوَجَلَّ**! Please guide and tell us that what is the aim of our life and death? The Holy Quran answers:

خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

The One Who created death and life in order that you may be tested, (as to) whose deed is best amongst you.

[Kanz-ul-Iman (translation of Quran) (Part. 29, Surah Al-Mulk, Ayah 2)

(I.e. this life and death have been created to test that) who is more obedient and sincere in this worldly life.

(Khazaain-ul-‘Irfan, pp. 1040)

Birth at home

Dear Islamic brothers! In order to protect yourself from the attack of Satan, spend the joyous moments of Eid in the company of the Prophet's devotees in a Madani Qafilah. A true account is presented for your persuasion:

An Islamic brother from Jhelum (Punjab, Pakistan) has stated that his wife became pregnant nearly 6 months after their marriage. The doctor expressed serious concern over the case due to the lack of blood in her body, which might lead to a caesarean. The Islamic brother immediately made the intention of travelling in a Madani Qafilah for 30 days. After a few days, he travelled in the Madani Qafilah acting upon his intention. **اللَّحْمَدُ لِلَّهِ**! With the blessings of the Madani Qafilah, a baby boy was safely born at his house without any operation and need of taking her to the hospital.

Ghar mayn umeed ho, uss ki tamheed ho

Jald hi chal parein Qafile mein chalo

Zaccha ki kher ho, baccha bil-kher ho

Uthiye himmat karein, Qafilay mein chalo

(Wasaail-e-Bakhshish, pp. 675)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Two spiritual cures for the protection of pregnancy

1. Write **لَا إِلَهَ إِلَّا اللهُ** 11 times on a bowl (or paper), pour water into it, wash the writing with water and the woman

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should drink it. **إِنْ هَاءَ اللَّهِ**, this will protect her pregnancy. This method is also beneficial to the woman who produces less milk or no milk at all. It's allowed whether to act upon this method only one day or make her drink water for many days acting upon the whole process daily.

2. Write **يَا حَيُّ يَا قَيُّوْمُ** 111 times on a piece of paper and tie it to the stomach of the pregnant woman until she gives birth (there's no harm in taking it off for a short while if necessary). **إِنْ هَاءَ اللَّهِ**, her pregnancy will remain safe and a healthy baby will be born.

Eid or Wa'eed (warning)

Dear Islamic brothers! Don't turn the 'day of Eid' into a 'day of Wa'eed (i.e. warning)' by committing sins.

Remember:

إِنَّمَا الْعِيدُ لِمَنْ خَافَ الْوَعِيدَ

لَيْسَ الْعِيدُ لِمَنْ لَبَسَ الْجَدِيدَ

i.e. Eid isn't for the one wearing new clothes;

Instead, Eid is for the one fearing the divine retribution.

The Awliya **رَحْمَةُ اللَّهِ** would also celebrate Eid

Dear Islamic brothers! Allah **عَزَّ وَجَلَّ** forbid, these days, people think that Eid is all about wearing new clothes and eating delicious foods. Just ponder, our pious predecessors **رَحْمَةُ اللَّهِ**

would also celebrate Eid. However, their manner of celebrating Eid was absolutely unique. They would stay miles away from the luxuries of this world and would always oppose their Nafs.

Strange Eid feast

Sayyiduna Zunnoon Misri رَحْمَةُ اللهِ عَلَيْهِ did not eat any delicious food for ten years. His Nafs would desire it but he رَحْمَةُ اللهِ عَلَيْهِ would oppose his Nafs. Once, on the sacred night of Eid, his heart suggested that if he eats something delicious on the day of Eid tomorrow, then what's wrong in it? Putting his heart to test upon this suggestion, he رَحْمَةُ اللهِ عَلَيْهِ said, 'First, I'll recite the entire Quran in two Rak'at of Salah. O my heart! If you support me in doing so, then I'll eat something delicious tomorrow.'

Therefore, he رَحْمَةُ اللهِ عَلَيْهِ offered two Rak'at and recited the entire Quran in it. His heart supported him in this matter (i.e. two Rak'at were offered wholeheartedly with concentration). He رَحْمَةُ اللهِ عَلَيْهِ called for delicious food on the day of Eid. As he picked up a morsel and was about to eat it, he suddenly became anxious and put it down without eating it.

When people asked about it, he رَحْمَةُ اللهِ عَلَيْهِ replied: 'As I brought the morsel close to my mouth, my Nafs said to me, 'You see, at last I've succeeded in satisfying my 10 year-long desire.' Listening to it, I replied, 'If so, then I will not let you succeed

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and I will not eat delicious food at all.’ So, he رَحِمَهُ اللهُ عَلَيْهِ abandoned the intention of eating delicious food.

In the meanwhile, a man entered the house holding a tray of delicious food and said, ‘I prepared this food last night for myself. When I went asleep, my sleeping fate awoke. I was blessed with beholding the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘If you want to see me on the Day of Judgement as well, then take this food to Zunnoon (رَحِمَهُ اللهُ عَلَيْهِ) and say to him, ‘Muhammad Bin ‘Abdullah Bin ‘Abdul Muttalib (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has said, ‘Reconcile with your Nafs for a moment and eat a few morsels of this delicious food.’ Listening to it, Sayyiduna Zunnoon Misri رَحِمَهُ اللهُ عَلَيْهِ swayed with ecstasy, saying ‘I am obedient, I am obedient’ and started to eat the delicious food. (*Tazkira-tul-Awliya*, pp. 117)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Rabb hai Mu'ti yeh hain Qasim
rizq uss ka hai khilate yeh hain
Thanda thanda meetha meetha
peete hum hain pilate yeh hain*

(*Hadaaiq-e-Bakhshish*, pp. 482, 483)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Beautify your soul as well

Dear Islamic brothers! No doubt, having a bath, wearing new or washed clothes and applying 'Itr (fragrance) on the day of Eid are all Mustahab acts. These Mustahabbat are in relation to the cleanliness and adornment of our apparent body. In addition to this external purification and beauty, we should purify and beautify our souls as well with the love and Sunnahs of the Holy Prophet ﷺ, and devotion and obedience of our Merciful Creator ﷻ who loves us even more than our own parents.

Covering filth with silver!

Dear Islamic brothers! Just ponder! If somebody disobeyed Allah ﷻ in Ramadan instead of worshipping Him, missed all his fasts, spent the blessed nights of Ramadan in partying, watching films, listening to music and wandering around, and kept his soul and body indulged in sins, then, he celebrates the day of Eid by wearing a dress of obscene fashion, then it is just like covering impurity in silver paper and putting it on display.

Who is Eid for?

O devotees of the Prophet! The truth is that Eid is for those fortunate Muslims who spend the sacred month of Ramadan in fasting, offering Salah and other acts of worship. This day of Eid is a day of reward for them from Allah ﷻ. As for us, we

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should keep fearing Allah عَزَّوَجَلَّ as we could not duly honour this sacred month.

Eid of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ

‘Allamah Maulana Abdul Mustafa A’zami رَحِمَهُ اللهُ عَلَيْهِ states: ‘On the day of Eid, some people came to the house of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ. They saw that he رَضِيَ اللهُ عَنْهُ is crying bitterly. People asked out of astonishment, ‘O Ameer-ul-Mumineen رَضِيَ اللهُ عَنْهُ! Today is Eid which is a day to rejoice. What is this crying at this occasion of joy?’ He رَضِيَ اللهُ عَنْهُ replied wiping his tears:

هَذَا يَوْمُ الْعِيدِ وَهَذَا يَوْمُ الْوَعِيدِ

i.e., This is the day of Eid as well as the day of Wa’id (warning).

Indeed, this is the day of Eid for the one whose Salah and fasts have been accepted, but it is the day of Wa’eed (warning) for the one whose Salah and fasts have been rejected and thrown onto his face, (he further said out of humility) and I am crying due to the fear that, Ah:

أَنَا لَا أَدْرِي أَمِنَ السُّقُوبِيِّينَ أَمْ مِنَ السَّطْرُودِيِّينَ

I do not know whether I have been accepted or rejected.

(Noorani Taqreerayn, pp. 184)

Eid kay din ‘Umar yeh rau rau kar

Baulay naykaun ki Eid hoti hay

(Wasail-e-Bakhshish, pp. 707)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاۗءِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Our wishful thinking

اللّٰهُ اَكْبَرُ! Ponder! Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ is the one who was given the glad tiding of paradise by the owner of paradise, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, within his own apparent lifetime. This was the state of the Divine fear he possessed; and on the other hand, we talkative, inactive and heedless people who are unable to carry out any worship properly, leave no stone unturned to boast about our so-called ‘piety.’

Those who unnecessarily reveal their acts of worship, such as Salah, fasts, Hajj, services to the Masjid and people, social work etc. should particularly take some lesson from this heart-rending parable. Such people get the news of their noble works published in newspaper along with even their photograph, معاذالله.

Ah! How can one change their mind-set! How can one make them develop a mind-set for sincerity! How can one make them realise that unnecessarily revealing one’s good deeds carry

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the risk of falling in ostentation (showing off)! And having your picture published in the newspaper? Such passion of revealing your deeds that one doesn't even leave the Haram means of getting his picture published in the newspaper!

May Allah عَزَّوَجَلَّ protect all the Muslims from ostentation, boasting and showing off!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Eid of a prince

Once on the day of Eid, Sayyiduna 'Umar Farooq-e-A'zam رضي الله عنه saw his son in an old shirt. Saddened by his son's apparent poor condition, he رضي الله عنه began to cry. Seeing his father crying, his son asked, 'Dear Father! Why are you crying?'

He رضي الله عنه replied, 'My son! I'm afraid that your heart may break when the other kids see you in old clothes today on the occasion of Eid.'

His son replied, 'The one who disobeys Allah عَزَّوَجَلَّ or his parents, his heart should break; I am hopeful that Allah عَزَّوَجَلَّ will also be pleased with me due to you being pleased with me.'

Listening to this, Sayyiduna 'Umar رضي الله عنه embraced his son and prayed for him. (*Mukashafa-tul-Quloob*, pp. 308 summarised)

May Allah **عَزَّوَجَلَّ** have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Eid of princesses

The daughters of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez **رَضِيَ اللهُ عَنْهُ** came to him one day before Eid and said, ‘Dear father! Which clothes are we going to wear tomorrow on Eid?’

He **رَضِيَ اللهُ عَنْهُ** replied, ‘The same clothes you are wearing right now; wash them and wear them again tomorrow.’

‘No dear father! Buy us new clothes’, the girls insisted.

He **رَضِيَ اللهُ عَنْهُ** said, ‘My dear daughters! Eid is the day to worship and thank Allah **عَزَّوَجَلَّ**; wearing new clothes isn’t necessary.’

‘You’re right father but our friends will taunt us saying that you are wearing the same old cloths even on the Eid day despite being the daughters of Ameer-ul-Mumineen **رَضِيَ اللهُ عَنْهُ**!’ Saying so, the girls’ eyes welled up. Listening to his daughters also softened his heart.

Sayyiduna ‘Umar Bin Abdul ‘Azeez **رَضِيَ اللهُ عَنْهُ** called the treasurer and said: ‘Give me a month’s salary in advance.’

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The treasurer said: ‘Your honour! Are you sure that you will remain alive for another month?’

He رَضِيَ اللهُ عَنْهُ said: ‘جَزَاكَ اللهُ! Indeed! You are right and said an excellent thing.’

The treasurer left. Then, he رَضِيَ اللهُ عَنْهُ said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّوَجَلَّ and His beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

(Ma’dan-e-Akhlaq, pp. 257-258, part 1)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Deceased father was blessed

In order to develop a *cautious* Madani mind-set, attain the privilege of travelling in *Madani Qafilahs*. What can be said about the blessings of travelling in a Madani Qafilah. An Islamic brother from Nishtar Basti (Bab-ul-Madinah, Karachi) gave the following account: Once I had a dream in which I saw my deceased father in an extremely weak condition. He was wearing no clothes and was walking with someone else’s support. I got worried. Therefore, I intended to travel with Madani Qafilahs for three days every month with the intention

of conveying reward to my father. I began journeys regularly. Three months later, having returned from a Madani Qafilah, when I went to sleep, I had a dream in which I saw my father again. This time, I found him smiling, dressed in a green garment. A light rain was also drizzling upon him.

اَلْحَمْدُ لِلّٰهِ! The importance of travelling with Madani Qafilahs became even more evident to me and now I am determined to continue travelling for three days every month with the devotees of the Prophet, اِنْ شَاءَ اللّٰهُ.

*Qafilay mein zara maango aa ker Du'a
Pao gai ne'matein, Qafilay mein chalo
Khoob hoga sawaab, aur talay ga 'azaab
Pao gai bakhshishain, Qafilay mein chalo
Jo ke mafqood ho, woh bhi mojud ho
اِنْ شَاءَ اللّٰهُ chalein, Qafilay mein chalo*

(Wasail-e-Bakhshish, pp. 677, 672, 673)

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Eid of Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ

There is a great lesson for us in each and every act of Awliya of Allah. اَلْحَمْدُ لِلّٰهِ! The status of our Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ is extremely elevated, but despite this, what does he say for us, listen to it and take heed from it:

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Khalq goyad keh farda Rauz-e-Eid ast

Khushi dar ruh-e-har Momin padid ast

Daran raузay keh ba-Iman bamiram

Mira dar mulk khud-an Rauz-e-Eid ast

i.e. 'People are saying that 'Tomorrow is Eid! Tomorrow is Eid!' and everyone is rejoicing, but the day when I leave this world with my faith will actually be the day of Eid for me.'

سُبْحَانَ اللَّهِ! Look at his piety and asceticism! He is the sovereign of all the Awliya رَحْمَةُ اللَّهِ, but yet so humble! There is a warning for us as well in it, and we are being taught that 'Beware! Don't be heedless in relation to your faith; always remain concerned about its safety, lest you lose your faith due to your heedlessness and sins.'

Raza ka khatimah bil-khayr hoga

Agar rahmat tayri shamil hay Ya Ghaus

Raza will have a good end

If your mercy, ya Ghaus, he gains

(Hadaiq-e-Bakhshish, pp. 263)

Eid of a Wali

Sayyiduna Shaykh Najeebuddin Mutawakkil رَحْمَةُ اللَّهِ عَلَيْهِ is the brother and successor of Sayyiduna Shaykh Fareduddin Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ. His title is Mutawakkil (*the one trusting Allah*

عَزَّوَجَلَّ). He رَحْمَةُ اللهِ عَلَيْهِ lived in the city for seventy years and his family led a very comfortable life despite having no apparent means of livelihood.

Once, so many guests came to his house on the day of Eid. There was no food at his home to serve the guests. He رَحْمَةُ اللهِ عَلَيْهِ went to the upper part of his house and engaged in the remembrance of Allah عَزَّوَجَلَّ, and said in his heart, 'Today is the day of Eid and *guests* have come to my house.' Suddenly, a man appeared on the roof and presented a mat full of food and said, 'O Najeebuddin رَحْمَةُ اللهِ عَلَيْهِ! Your trust (i.e. Tawakkul) is even famous among the angels, and your state is such that you are engrossed in such thoughts (i.e. asking for food)!'

He رَحْمَةُ اللهِ عَلَيْهِ said, 'Allah عَزَّوَجَلَّ knows that I didn't do so for myself, but for my guests.'

Despite possessing saintly miracles, Sayyiduna Najeebuddin Mutawakkil رَحْمَةُ اللهِ عَلَيْهِ was extremely humble. The state of his humbleness was such that once, a man came to meet him from faraway and asked him 'Are you Najeebuddin Mutawakkil?' Out of humility, he رَحْمَةُ اللهِ عَلَيْهِ replied, 'Brother, I'm Najeebuddin Muta`akkil (i.e. *the one who eats a lot*).'

(Akhbar-ul-Akhyar, pp. 60 summarised)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

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A form of saintly miracle (Karamah)

We have learnt from this parable that Allah عَزَّوَجَلَّ satisfies the needs of His friends from the unseen whenever He Almighty wills to. The sudden emergence of food, drink and other necessities of life without any apparent means are a type of saintly miracle. This form of saintly miracle has also been mentioned in the book ‘Sharh ‘Aqaaid-e-Nasafiyyah’ which contains a thorough account about different types of saintly miracles. The Awliya رَحْمَةُ اللهِ عَلَيْهِمْ have divinely-given powers and saintly miracles. They are such accepted individuals in the Divine court that Allah عَزَّوَجَلَّ fulfils whatever they say or desire.

Eid of a generous man

Sayyiduna ‘Abdur Rahman Bin ‘Amr Al-Awza’ee رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘On the night of Eid-ul-Fitr, there was a knock at my door. When I opened the door, it was my neighbour.

I said: ‘Brother, is everything OK?’

He replied: ‘Tomorrow is Eid but I have nothing to spend. If you give me something, then we will spend the day of Eid with honour.’

Consulting my wife, I asked her, ‘Our so-and-so neighbour has come. He doesn’t even have a single penny for Eid. If you say, shall I give him the only twenty five dirhams we had saved up for Eid? Allah عَزَّوَجَلَّ will give us more.’

The pious wife replied: ‘Yes sure.’

Therefore, I gave him the twenty five dirhams. Extremely delighted, he left making Du’a for us.

Shortly after a little while, there was another knock on the door. As soon as I opened the door, a person came forward and held my feet, and said while crying: ‘I am your father’s escaped slave. I am extremely embarrassed over my action, hence, I have returned. These twenty five dinars are of my earnings, I present them to you. Please accept it. You are my master and I am your slave.’

Accepting the dinars, I freed him. I then said to my wife, ‘Look at the Mercy of Allah **عَزَّوَجَلَّ**. He has given us dinars in exchange of dirhams.’ (In the past, silver coins used to be called dirhams while gold ones used to be called dinars).

May Allah **عَزَّوَجَلَّ** have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Salam upon the one who helped the needy

Dear Islamic brothers! Did you see how Merciful and Beneficent Allah **عَزَّوَجَلَّ** is! Look! How He **عَزَّوَجَلَّ** instantly rewarded twenty five dinars (gold coins) to the one who gave twenty five dirhams (silver coins) in His path. Further, we have

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also learnt that Awliya رَحْمَةُ اللَّهِ were extremely self-sacrificing as they would sacrifice their own comforts for the sake of other Muslims.

Hearing power restored

Dear Islamic brothers! In order to light the candle of love and reverence of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart and gain the true happiness of Eid, if possible, please travel with the Sunnah-Inspiring Madani Qafilahs of Dawat-e-Islami on the night of Eid in the company of the devotees of the Prophet.

There are countless blessings of Madani Qafilahs. Therefore, an Islamic brother from Bab-ul-Madinah, Karachi gave the following account: A deaf Islamic brother attended the three day Sunnah-Inspiring Ijtima' of Dawat-e-Islami held in Quetta and travelled with a three day Madani Qafilah afterwards in the company of the devotees of the Prophet to learn Sunnahs. اَلْحَمْدُ لِلَّهِ! His hearing power was restored during the blessed journey and he could now hear like normal people.

Kaan bahre hain gar, rakho Rabb per nazar

Hoga lutf-e-Khuda, Qafilay mein chalo

Dunyabvi aafataein, ukhrawi shaamatein

Door hon gi zara, Qafilay may chalo

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sadaqah-e-Fitr

Allah Almighty states in the 14th and 15th Ayah of Surah Al-A'la:

قَدْ أَفْلَحَ مَنْ تَزَىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾

Translation from Kanz-ul-Iman: Indeed successful is the one who became pure. And offered Salah, having mentioned the name of his Lord.

Under this blessed Ayah, Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Muhammad Na’em-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states in ‘*Khaza'in-ul-Irfan*’: It is stated in the commentary of this Ayah that ‘تَزَىٰ’ refers to giving Sadaqah-e-Fitr, proclaiming the name of Allah Almighty refers to invoking Takbeers on the way to the Eid-Gah, and prayer refers to the Eid prayer. (*Khazaain-ul-Irfan, pp. 1099*)

Sadaqah-e-Fitr is Wajib

The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered a person to make the announcement in the whole city of Makkah that ‘Sadaqah-e-Fitr is Wajib.’

(Jami' Tirmizi, vol. 2, pp. 151, Hadees 674)

Sadaqah-e-Fitr is atonement for useless speech

Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُ has stated, ‘The Holy Prophet

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صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared Sadaqah-e-Fitr so that it would cleanse (our) fasts from useless and immoral speech, and that it would provide the poor with food.’

(Sunan Abi Dawood, vol. 2, pp. 158, Hadees 1609)

Fasts remain suspended

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ عَنْهُ has stated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A person’s fast remains suspended (i.e. hanging) between the earth and sky unless Sadaqah-e-Fitr is paid.’

(Al-Firdaus, vol. 2, pp. 395, Hadees 3754)

Sixteen Madani pearls of Fitrah

1. Paying Sadaqah-e-Fitr is Wajib for every such Muslim man and woman who is ‘Sahib-e-Nisab’ and whose Nisab is free from the necessities of life (such as a residential home, necessary household items, etc.).

(Fatawa ‘Aalamgiri, vol. 1, pp. 191)

2. A Sahib-e-Nisab is the one who possesses 7.5 Tolas¹ of gold, 52.5 Tolas of silver, money equivalent to 52.5 Tolas of silver, or trade goods of that value (all of which is free

¹ Unit of measurement. 1 tola = 11.664 grams

from Hajat-e-Asliyyah)¹, or belongings beyond Hajat-e-Asliyyah of the value of 52.5 Tolas of silver.

3. Being sane and Baaligh (i.e. having reached puberty according to the Islamic law) are not conditions for Sadaqah-e-Fitr to become Wajib. If even a child or an insane person is Sahib-e-Nisab, then their guardians will pay (the Sadaqah-e-Fitr) from their wealth on their behalf. *(Rad-dul-Muhtar, vol. 3, pp. 365)*

Though there is the same amount of Nisab for Sadaqah-e-Fitr as for Zakah (as stated above), but the difference is that Sadaqah-e-Fitr does not have the conditions of Maal e Naami (i.e. only applying to wealth that has the potential to grow) and the passing of a year. Likewise, (another difference is that) if there are such things that are surplus to requirements (e.g. clothes more than one's need, un-sewed clothes, decoration pieces, etc.) and their value reaches the threshold of Nisab, then Sadaqah-e-Fitr will be Wajib due to these things.

(Waqar-ul-Fatawa, vol. 2, pp. 386 summarised)

4. In addition to paying his own Sadaqah-e-Fitr, it is also Wajib for a Sahib-e-Nisab man to pay Sadaqah-e-Fitr on

¹ To know in detail about the terminologies of Sahib-e-Nisab, Ghani, Faqeer, Hajat-e-Asliyyah, etc., read the famous book of the Hanafi Fiqh, 'Bahar-e-Shari'at', vol. 1, part 5.

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behalf of his young children. If he has any insane child, he has to pay on behalf of that child as well, even if the insane child is Baaligh. However, if the insane child or young children are Sahib-e-Nisab themselves, then the Sadaqah may be paid from their own wealth.

(Fatawa 'Alamgiri, vol. 1, pp. 192 summarised)

5. It is not Wajib for a Sahib-e-Nisab man to pay Fitrah for his wife, parents, younger siblings and other relatives.

(Fatawa 'Aalamgiri, vol. 1, pp. 193)

6. In case of father's demise, it is Wajib for the grandfather to pay the Sadaqah-e-Fitr for his poor and orphan grandsons and granddaughters. *(Durr-e-Mukhtar, vol. 3, pp. 368)*

7. It is not Wajib for a mother to pay Sadaqah-e-Fitr on behalf of her young children. *(Rad-dul-Muhtar, vol. 3, pp. 368)*

8. It is not Wajib for a father to pay Sadaqah-e-Fitr for his sane and adult offspring.

(Durr-e-Mukhtar m'aa Rad-dul-Muhtar, vol. 3, pp. 370)

9. If somebody did not fast in Ramadan either due to a valid exemption or, Allah عَزَّوَجَلَّ forbid, without a valid reason, then Sadaqah-e-Fitr will still be Wajib upon him provided that he is Sahib-e-Nisab. *(Rad-dul-Mukhtar, vol. 3, pp. 367)*

10. Sadaqah-e-Fitr will be valid if a man pays it on behalf of his wife or adult offspring (whose necessities like food,

clothing etc. he is responsible for) even without their permission. However, if he is not responsible for their necessities, for example, he has a married son who lives in his own house along with his family and affords his expenses himself (food, clothing etc.), then paying Fitrah on behalf of such offspring without their permission will not be valid.

11. If a wife pays her husband's Fitrah without his consent, it will not be valid. (*Bahar-e-Shari'at, vol. 1, pp. 398*)
12. Sadaqah-e-Fitr is Wajib for only such an individual who is Sahib-e-Nisab at the time of Subh-e-Sadiq (dawn) on the day of Eid-ul-Fitr. If someone becomes Sahib-e-Nisab after Subh-e-Sadiq, it is not Wajib for him to pay the Fitrah. (*Fatawa 'Aalamgiri, vol. 1, pp. 192*)
13. Though the preferred time for paying Sadaqah-e-Fitr is on the day of Eid after Subh-e-Sadiq (dawn) and before offering the Eid Salah, however, if it is paid on the night of Eid (before Subh-e-Sadiq) or any day during Ramadan or even before Ramadan, it will still be valid and is absolutely permissible to do so. (*Fatawa 'Aalamgiri, vol. 1, pp. 192*)
14. If the day of Eid passed and somebody did not pay the Fitrah, the (obligation of) Fitrah will be cancelled on this account. Fitrah will be considered valid whenever it is paid in the whole lifetime. (*ibid*)

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15. Sadaqah-e-Fitr can be spent only where Zakah can be spent. In other words, Fitrah can be given to only those whom Zakah can be given to; and those whom we cannot give Zakah to, Fitrah cannot be given to them either.

(Fatawa 'Aalamgiri, vol. 1, pp. 194 summarised)

16. It is not permissible to give Sadaqah-e-Fitr to Sadaat-e-Kiraam¹ because they are from Banu Hashim. It is stated in Bahar-e-Shari'at, vol. 1, pp. 931: 'Zakah (Fitrah) cannot be given to Banu Hashim. Neither can a non-Hashimi give it to them, nor can one Hashimi give it to another. Banu Hashim refers to the offspring of Sayyiduna 'Ali, Sayyiduna Ja'far, Sayyiduna 'Aqeel, Sayyiduna Abbas and Sayyiduna Haris Bin Abdul Muttalib رضي الله عنهم.

Amount of Sadaqah-e-Fitr

1.92 kilograms of wheat or its flour or their monetary equivalent, or 3.84 kilograms of raisins, dates, barley/barley flour or their monetary equivalent is the amount of one Sadaqah-e-Fitr.

(‘Aalamgiri, vol. 1, pp. 191 – Durr-e-Mukhtar, vol. 3, pp. 372)

If you want to pay Sadaqah-e-Fitr with anything else, e.g. rice, corn, millet, any other grain, or any other item, then one will have to be mindful of its monetary value, i.e. it will have to be equivalent to the price of 1.92 kilograms of wheat or 3.84

¹ The honourable descendants of the Holy Prophet

kilograms of barley, to the extent that if you pay it through roti (i.e. bread), even then you will have to be mindful of its monetary value, regardless of whether the roti is of wheat or barely. (*Bahar-e-Shari'at, vol. 1, pp. 939*)

Thousand lights will enter the grave

According to a narration, whoever recites 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ' 300 times on the day of Eid and conveys its reward to the souls of all the deceased Muslims, one thousand lights enter the grave of every Muslim. Further, when the reciter dies, Allah Almighty will enter one thousand lights in his grave as well.

(*Mukashafa-tul-Quloob, pp. 308*)

A Sunnah before Eid Salah

Dear Islamic brothers! Now, the acts that are Sunnah on the occasion of both Eids (Eid-ul-Fitr and Eid-ul-Adha) are described.

Sayyiduna Buraydah رَضِيَ اللَّهُ عَنْهُ has stated, 'On the day of Eid-ul-Fitr, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Salah after eating something, whereas on Eid-ul-Adha, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat anything unless he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had offered the Eid-Salah.' (*Jami' Tirmizi, vol. 2, pp. 70, Hadees 542*)

Similarly, in *Bukhari*, there is another Hadees narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ, 'On the day of Eid-ul-Fitr, the

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Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not leave (for Eid Salah) until he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate a few dates, and it would be in odd numbers.’ (*Bukhari, vol.1, pp. 328, Hadees 953*)

It is narrated by Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Salah from one path and return from the other.

(*Tirmizi, vol. 2, pp. 69, Hadees 541*)

Method of Eid Salah (Hanafi)

First, make the following intention: ‘I intend to offer two Rak’at Salah of Eid-ul-Fitr (or Eid-ul-Adha) with six additional Takbeerat, for the sake of Allah عَزَّوَجَلَّ following this Imam.’

Having made the intention, raise your hands up to your ears, utter اللهُ أَكْبَرُ, then fold them below the navel as normal and recite Sana.

Then, raise your hands to your ears and leave them at sides uttering اللهُ أَكْبَرُ; then raise hands to your ears again and leave them at sides uttering اللهُ أَكْبَرُ; then raise hands to your ears once again and fold them uttering اللهُ أَكْبَرُ.

In short, hands will be folded after the first Takbeer, left at sides after the second and third Takbeer, and folded again after the fourth Takbeer. To simplify it, hands will be folded when something is to be recited in Qiyam after Takbeer, while they will be left at sides when nothing is to be recited.

Then, the Imam is to recite Ta'awwuz (تَعَوُّذٌ) and Tasmiyyah (تَسْمِيَةٌ) in a low voice, whereas, Surah Fatihah and another Surah will be recited loudly. Thereafter, he will perform Ruku'. In the second Rak'at, the Imam is to first recite Surah Fatihah and another Surah aloud.

After the recitation, the Imam as well as all the Muqtadis¹ will utter three Takbeerat (the Imam would utter loudly and the followers in low voice) raising their hands to their ears each time and leaving them at sides.

Then Ruku' will be performed with the fourth Takbeer without raising hands and rest of the Salah will be completed as per usual method. Stand silently between the Takbeerat for the time it takes to say *سُبْحَانَ اللَّهِ* thrice.⁷

(Bahar-e-Shari'at, vol. 1, pp. 781 – Durr-e-Mukhtar, vol. 3, pp. 61)

What to do if somebody misses a part of Eid Jama'at?

If someone joins the Jama'at in the first Rak'at after the Imam had uttered the Takbeerat, he should utter the three Takbeerat (in addition to Takbeer-e-Tahrimah) instantly even if the Imam has started the recitation. Utter only three Takbeerat even if the Imam uttered more than three.

If the Imam went in Ruku' before you uttered your Takbeerat, then don't utter them in a standing posture. Instead, perform

¹ Those offering Salah behind an Imam

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Ruku' with the Imam and utter the Takbeerat in the Ruku'. However, if the Imam is in Ruku' and you are confident that you can join him in Ruku' after uttering the Takbeerat in Qiyam, then utter them whilst you are standing, otherwise, perform Ruku' while uttering **اللَّهُ أَكْبَرُ** and then utter the Takbeerat in Ruku'.

If the Imam raises his head from Ruku' before you finish the Takbeerat in Ruku', then do not utter the remaining Takbeerat; they are no longer required.

If you joined the Jama'at after the Imam had performed the Ruku', then do not utter the Takbeerat. Utter them when you offer (the remaining part of) your Salah (after the Imam has performed Salam). Do not raise your hands when uttering the missed Takbeerat in Ruku'.

If you join the Jama'at in the second Rak'at, then do not utter the missed Takbeerat of the first Rak'at now, instead, utter them when you perform the remaining part of your missed Salah.

Likewise, if you succeed in uttering the Takbeerat of the second Rak'at with the Imam, well and good, otherwise, the same ruling would apply here as well as mentioned with regards to the first Rak'at.

(Bahar-e-Shari'at, vol. 1, pp. 782 – Durr-e-Mukhtar, vol. 3, pp. 64)

What to do if one misses the whole Jama'at?

If someone missed the whole Jama'at of Eid-Salah, whether he

couldn't join the Jama'at at all or his Salah became invalid due to any reason after joining, then if possible, he should join Jama'at elsewhere; otherwise he cannot offer it (without Jama'at). However, it is better for him to offer four Rak'at of Chasht Salah. (*Durr-e-Mukhtar, vol. 3, pp. 67*)

Rulings of Eid sermon

After the Eid Salah, the Imam should deliver two sermons. The acts that are Sunnah for the Jumu'ah sermon are also Sunnah for the Eid sermon. Likewise, the acts that are Makruh for the Jumu'ah sermon are also Makruh for the Eid sermon. There are only two differences between these two sermons. Firstly, it is a Sunnah for the Imam not to sit before the first sermon of Eid Salah, whereas Imam's sitting before first sermon of Jumu'ah is a Sunnah. Secondly, in the Eid sermon, it is a Sunnah for the Imam to recite **اللَّهُ أَكْبَرُ** nine times before the first sermon, seven times before the second sermon and fourteen times before coming down the pulpit, while uttering these Takbeerat is not a Sunnah for the Jumu'ah sermon. (*Bahar-e-Shari'at, vol. 1, pp. 783 – Durr-e-Mukhtar, vol. 3, pp. 67*)

Twenty Madani pearls in relation to Eid

Following acts are Mustahab on the Eid day:

1. To get hair cut (get your hair cut according to Sunnah, not according to immoral fashions)

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2. To trim nails
3. To perform a Ghusl (i.e. have a bath)
4. To use a Miswak (this is in addition to usage during Wudu)
5. To wear nice clothes. If one has new clothes, then wear new clothes, otherwise, wear the washed ones
6. To apply fragrance
7. To wear a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha (i.e. 4.374 grams). Do not wear more than one ring. Moreover, there must be only one gem in the ring, not more than one. They cannot wear a ring without a gem either. There is no limit for the weight of the gem. Men cannot wear a ring made of any other metal except for silver that meets the aforementioned conditions)
8. To offer Salat-ul-Fajr in the Masjid of one's locality
9. To eat some dates in odd numbers such as 3, 5, 7 etc. before going to offer the Salah of Eid-ul-Fitr. If dates are not available, then eat something sweet. If nothing is eaten before the Salah, then there is no sin, but if nothing is eaten till 'Isha Salah, then one will be rebuked
10. To offer Eid Salah at a place that is designated for offering Eid Salah

11. To go to the designated place of Eid Salah on foot
12. Although there is no harm in using a conveyance either, but walking on foot is superior for those who can do so; and there is no harm at all in returning by conveyance
13. To go to the designated place of Eid Salah early using one way and returning from the other
14. To pay Sadaqah-e-Fitr before the Eid Salah
15. To express happiness
16. To give Sadaqah [i.e. charity] in abundance
17. To head towards the designated place for Eid Salah calmly, in a dignified manner, and with a lowered gaze
18. To congratulate each other
19. To embrace and shake hands with one another after the Eid Salah, as is the norm among the Muslims. It is a good act because it expresses happiness. However, embracing a young attractive boy may lead to allegation.
20. To utter the following Takbeer in a low voice while on your way to offer the Salah of Eid-ul-Fitr, and to utter it loudly while heading to offer the Salah of Eid-ul-Adha.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَيَلِلُّ الْحَمْدُ ط

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Translation: Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the greatest. There is none worthy of worship except Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the Greatest and all the praise is for Allah عَزَّوَجَلَّ. (Bahar-e-Shari'at, vol. 1, pp. 779 to 781 – 'Aalamgiri, vol. 1, pp. 149, 150)

One Mustahab of Eid-ul-Adha

Eid-ul-Adha has same rulings as Eid-ul-Fitr. It differs in only a few things. For example, it is Mustahab on Eid-ul-Adha that one shall not eat anything prior to offering Salah, regardless of whether he sacrifices an animal or not; and if he does eat, there is no harm in it. ('Aalamgiri, vol. 1, pp. 152)

I did not use to offer even Eid Salah

Dear Islamic brothers! Gain the privilege of performing I'tikaf every year and attain the blessings of Ramadan. Then, travel in a Madani Qafilah in the company of the devotees of the Prophet on Eid. An extremely pleasant blessing of Madani Qafilah is presented for your persuasion and motivation.

An Islamic brother (about 25 years old) living near the main Korangi Road in Bab-ul-Madinah, Karachi, used to work in a garage. As a result of the evil environment of the garage, he did not even offer the Jumu'ah and Eid Salah, let alone the five daily prayers. He'd spend the whole night watching films and dramas, rather, he would commit every minor and major sin.

Fortunately, once he listened to an audio-cassette of a Sunnah-Inspiring speech namely ‘Allah ﷺ ki Khufyah Tadbeer’ released by Maktaba-tul-Madinah, which shook him from head to toe. Thereafter, he was blessed with the privilege of performing I’tikaf in Ramadan and travelling with a three day Madani Qafilah in the company of the devotees of the Prophet. Due to the blessing of I’tikaf and Madani Qafilah, **اللَّحْمَدُ لِلَّهِ**! He joined the Madani environment of Dawat-e-Islami. He now offers all five Salah. He states: ‘Millions of thanks to Allah ﷺ who has enabled a sinner like me, who did not use to offer even Jumu’ah and Eid Salah, to call and persuade others to offer Salah.’

اللَّحْمَدُ لِلَّهِ! (At the time of giving this account) He is making his contribution to the Madani work of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, as the head of the Zayli Mushawat of a Masjid.

*Bhai gar chahtay ho Namazayn paroon,
Madani Mahool may kar lo tum I'tikaf
Naykiyon may tamann hay aagay barhoon
Madani Mahool may kar lo tum I'tikaf*

(Wasaail-e-Bakhshish, pp. 640)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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Yā Allah عَزَّوَجَلَّ! Enable us to celebrate Eid according to Sunnah, and grant us the Madanī Eid of Hajj and beholding Madinah as well as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ again and again!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَوْيَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Teri jab ke deed hogi jabhi meri Eid hogi

Mere khawab mein tu aana Madani Madine wale

My Eid will only be when I behold you

Come in my dream, O Master of Madina

(Wasail-e-Bakhshish, pp. 424)

Drops of mercy sprinkled over a sinner like me too

A 22-year-old Islamic brother of Korangi, Bab-ul-Madinah, Karachi, gave the following account: Unfortunately, I had indulged in many evils such as missing Salah, watching films and dramas, immoral fashions and company of wicked friends. I was a spoilt youngster whose precious life was being spent in sins.

The crescent of Ramadan (1426 A.H.) appeared and the rain of the mercy of Allah عَزَّوَجَلَّ began to shower. Some drops of mercy sprinkled over me as well and I performed collective I'tikaf during the last ten days of Ramadan in the Karimiyyah Qadiriyyah Masjid of Korangi, Bab-ul-Madinah, Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of spring. **الْحَمْدُ لِلَّهِ**! Participation in the collective I'tikaf changed my life-style altogether. I not only repented of all my sins, began to offer Salah, grew beard, and began to wear the turban, but I also travelled with the devotees of the Prophet in a 30-day Sunnah-Inspiring Madani Qafilah of Dawat-e-Islami, the Madani movement of the devotees of the Prophet.

الْحَمْدُ لِلَّهِ! At present, I am carrying out the Madani work of Dawat-e-Islami as a Zayli Qafilah responsible of a Masjid.

Marz-e- 'isyan say chuthkara gar chahiye,

Madani Mahool may kar lo tum I'tikaf

Bandagi ki bhi lazzat agar chahiye,

Madani Mahool may kar lo tum I'tikaf

(Wasail-e-Bakhshish, pp. 639)