

A: In our country (Pakistan), it is illegal to shoot into the sky, and it is possible that it is illegal in other countries too. Despite this, people still fire guns, and echoes of this can be heard all around; this should not be done. When the new moon becomes visible, one should recite the relevant du‘ā.¹⁻²

Q: Laylah al-Jā‘izah (the night of Eid al-Fitr) is arriving soon. Which acts of worship are best to perform on this night?

A: It is difficult to spend the entire night of Eid in worship, as a person must wake up and get ready for Eid salah in the morning. So, it is not the case that everyone will be able to remain awake the entire night. Even if you cannot spend the whole night in worship, if you go to sleep after offering Isha salah in congregation and then offer Fajr salah in congregation, you will be granted the reward of worshipping for the entire night. This virtue is not only specific to the night of Eid, rather, whosoever offers Fajr salah and Isha salah in congregation every day, he will

¹ When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would see the new moon (*hilāl*), he would recite this du‘a‘:

اللَّهُمَّ اِجْعَلْ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّيَ وَرَبَّكَ اللهُ

“O Allah Almighty! Make it rise over us with peace, faith, safety and Islam. (O moon!) My Lord and your Lord is Allah Almighty.” (Mustadrak Ḥākim, vol. 5, p. 405, Hadith 7,837)

The moon which is seen on the first, second, and third day of the lunar month is referred to as *hilāl*, and on the days after this, it is known as *qamar*. (Mirqāt al-Mafātiḥ, vol. 5, p. 283) This du‘a‘ can be recited on the first, second or third night.

² Sunan Abī Dāwūd, vol. 4, p. 419, Hadith 5,092 Derived

23 Questions and Answers Regarding Eid with the Ameer of Ahl al-Sunnah receive a daily reward of worshipping the whole night.¹

Virtue of worshipping on the nights of Eid

There is great virtue for worshipping on Laylah al-Jā'izah, i.e. the night of Eid al-Fitr. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever stood on the nights of the two Eids seeking reward, his heart will not die on the day when the hearts (of people) will die.”²

In addition, Sayyidunā Mu‘ādh Bin Jabal رَضِيَ اللهُ عَنْهُ reports, “Whosoever revives five nights [i.e. remains awake and engages in worship], Paradise becomes necessary for him. They are the 8th, 9th and 10th night of Dhū al-Hijjah, the night of Eid al-Fitr and the 15th of Sha‘bān (i.e. Laylah al-Barāat).”³

General announcement of forgiveness

It is mentioned in a narration of Sayyidunā Abdullah Bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

When the night of Eid al-Fitr arrives, it is referred to as Laylah al-Jā'izah [the night of reward]. When the morning of Eid comes, Allah Almighty sends his infallible angels to all the cities. So, the angels descend to earth and station themselves at the top

¹ The third Caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever offered Isha salah in congregation, it is as though he stood in worship for half the night, and whosoever offered Fajr salah in congregation, it is as though he stood for the entire night.” (Ṣaḥīḥ Muslim, p. 258, Hadīth 1,491)

² Sunan Ibn Mājah, vol. 2, p. 365, Hadith 1,782

³ Al-Targhīb wa al-Tarhīb, vol. 2, p. 98, Hadith 2

of every street and path, and they call out, “O Ummah of Muhammad! Go to the court of that merciful Lord, who is oft-forgiving and forgives the greatest of sins.”

Then Allah Almighty addresses His slaves, “O My slaves! Ask! What do you seek? By My might and honour, in this gathering (of Eid salah) today, I will grant you whatever you ask for regarding your Hereafter, and I will guide you towards goodness in relation to what you ask of for this world [i.e. I will do that which is best for you]. By My might! So long as you be mindful of Me, I will continue to veil your shortcomings. By My might and honour! I will not disgrace you alongside those who exceed the limits (the wrongdoers). Return to your homes forgiven. You have pleased Me, and I am pleased with you.”¹

Q: In the passage, “The one who stands on the nights of Eid al-Fitr and Eid al-Adha, his heart will not die when the hearts of people die”, what does the part “his heart will not die” mean?

A: It is mentioned in the hadith, “Whosoever stood on the nights of the two Eids whilst seeking reward, his heart will not die on the day when the hearts of people die.”² In the commentary of this hadith, it is mentioned that the reference to the heart not dying has several meanings:

1) His heart will not be overcome with love for the world

¹ Al-Targhīb Wa al-Tarhīb, vol. 2, p. 60, Hadith 23; Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, pp. 299, 301

² Sunan Ibn Mājah, vol. 2, p. 365, Hadith 1,782

23 Questions and Answers Regarding Eid with the Ameer of Ahl al-Sunnah and will not become distant from the Hereafter.

2) His heart will be protected from a bad end.¹

3) His heart will remain at ease when questioned in the grave and on the Day of Judgement.²

The scholars state that this virtue is also attained by worshipping for most of the night. For example, if the night is eight hours long, a person will gain this virtue by worshipping for five hours.³ There is also an opinion that one will attain this virtue by offering Tahajjud salah on the nights of Eid.⁴

After reading the commentary of this hadith, it is possible that every person will make an intention to stand in worship on the night of Eid at least once in their lifetime.⁵

Q: Is it *wājib* (necessary) for a woman to offer Eid salah?

A: No, it is not *wājib* upon a woman to offer Eid salah.⁶

Q: Did the noble Companions **عَلَيْهِمُ الرِّضْوَان** congratulate one another on Eid?

¹ Fayḍ al-Qadīr, vol. 6, p. 248, Hadith 8,903

² Hāshiyah al- Sāwī ‘alā al-Sharḥ al-Saghīr, vol. 1, p. 527

³ Whosoever remains awake for most or half the night and engages in worship, the reward of remaining awake the entire night will be recorded for him. (Qūt al-Qulūb, vol. 1, p. 74)

⁴ Mir'āt al-Manājīh, vol. 2, p. 262

⁵ Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 305

⁶ Fatāwā Ridawiyah, vol 27, p. 615; Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 284

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A: Yes, the noble Companions عَلَيْهِمُ الرِّضْوَانُ would congratulate each other on Eid and make this du‘a too:

تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ

“May Allah Almighty accept our deeds and yours.”¹

When congratulating others for Eid, we should also make this du‘a' for them. When giving greetings for Eid, it is mustahabb to also make du‘a' using these words: تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ.²

Q: Is the correct word ‘Eid mubāarak’ or Eid mubārik’?

A: Some people pronounce this with a *kasra* on the letter *raa* (ر), but the correct way is to pronounce it with a *fathā*, i.e. mubāarak. The word ‘mubāarak’ appears in the Quran too.³

Q: Can all people congratulate each other for Eid? It is often seen that when congratulating one another for Eid, cousins, brothers-in-law, and sisters-in-law shake hands. Sometimes, the elder brother-in-law also places his hand on the sister-in-law’s head. Is this correct?

A: All Muslims can congratulate one another, but there are guidelines stipulated by the shariah in every matter. In accordance with these guidelines, non-*mahr*ams cannot congratulate each other. Likewise, brother-in-law and

¹ Sunan al-Kubrā lī al-Bayhaqī, vol. 3, p. 446, Hadith 2,694

² Al-Durr al-Mukhtār, vol. 3, p. 56; Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 311

³ Al-Quran, part 17, Surah al-Anbiyā’, verse 50; Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 131

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sister-in-law should not congratulate each other, as this will increase the friendliness between them and open the doors to sin. It is mentioned in a hadith, “The brother-in-law is death for the sister-in-law.”¹ A non-mahram is someone with whom marriage is not haram forever [i.e. someone with whom marriage is permissible].

It is also necessary for the brother-in-law not to place his hand on the head of his brother’s wife. As far as shaking hands is concerned, then this is even more serious and an act which leads to Hell. There is nobody who was more protected from Satan than the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, yet he never took the pledge of allegiance from a woman by taking her hand in his own.² There are ignorant “spiritual guides” in our society who take pledges of allegiance from women by grasping their hands and even allow their hands to be kissed by women. Such “spiritual guides” must be avoided.³

Q: There are some people who live far away from home and are unable to return home on the day of Eid. Such people celebrate Eid with their staff members or friends by listening to songs and music. Is this correct?

A: One should make extra effort to worship Allah Almighty and to avoid sins on the day of Eid in particular. We should help the less prosperous by giving charity. We should include those in our celebrations who are unable to celebrate themselves. It is not correct to celebrate Eid with songs and music. What is the matter with Muslims today! By

¹ Sunan al-Tirmidhī, vol. 2, p. 391, Hadīth 1,174

² Ṣaḥīḥ al-Bukhārī, vol. 2, p. 217, Hadīth 2,713

³ Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 306

commemorating Eid with music, it is as though they are rejoicing over the fact that Satan has been freed on this day, and they are playing music to please him.

Music is sometimes played so loudly that even if a person walking through the streets wishes to keep himself away from it, he is unable to do so. In any case, the ruling in shariah is that if a person walking through the street happens to hear music, he should place his fingers in his ears and pass by quickly. If he intentionally walks slowly so that he can continue hearing the music, he will be sinful.¹

مَعَاذَ اللَّهِ It has become very easy to commit sins today. For example, there is an individual who is observing *i'tikāf*, and his friends have a gift of a cinema ticket waiting for him as soon as he finishes his *i'tikāf* so that they can all watch a film together. On Eid, boards are seen outside the cinema stating that there is a full house today. Everyone has a phone in their hand, which they can use to access countless films. Muslims today consider themselves to be free and unrestricted, but a Muslim is not truly free, as he is duty-bound to adhere to the laws of Islam.

How far can a Muslim run after committing a sin? Death will catch up with him one day. If Allah Almighty becomes displeased with him due to his sins, then he will be destined for punishment in the grave and Hereafter.

One should not forget their shroud when wearing new clothes on Eid

Sayyidunā 'Ubaydullāh b. Shumayṭ **رَحْمَةُ اللَّهِ عَلَيْهِ** states:

¹ Radd al-Muḥṭār, vol, 9, p. 651

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My father, Sayyidunā Shumayṭ b. ‘Ajlān رَحْمَةُ اللَّهِ عَلَيْهِ saw people in an Eid gathering and said, “Clothes that will become old can be seen, and flesh which will become food (in the grave) for insects tomorrow can be seen.”¹

Every Muslim should always be in fear of Allah Almighty. Even if a person wears new clothes on the day of Eid, they should not fall into heedlessness and forget their shroud due to it. These smiles and joys will only remain with a person for a few days, then this body will become food for insects. May Allah Almighty protect us all from the punishment of the grave.²

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Q: What should children do on Eid?

A: A child who has some understanding, knows how to offer salah, and does not cause trouble in the masjid like other children can be taken to the masjid. If there is a child who causes trouble in the masjid and disturbs other worshippers, he cannot be taken to the masjid. Parents are aware of whether their child causes trouble or not. Generally, children do not have the mindset to worship on Eid; they usually receive Eid gifts from everyone and are occupied with playing games in their new clothes.

Those children who possess some understanding, they should recite سُبْحَانَ اللَّهِ وَبِحَمْدِهِ 300 times and then say, “May

¹ Hilyat al-Awliyā', vol. 3, p. 153, raqm 3,516

² Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 308

the reward of this reach Prophet Ādam عَلَيْهِ السَّلَام and all the Muslims of the world.” Similarly, one can mention righteous personalities and transmit its reward to them too by saying, for example, “May its reward reach Shaykh ‘Abd al-Qādir al-Jīlānī and Imam Aḥmad Razā Khān رَحِمَهُمَا اللَّهُ.” Additionally, one can also mention their grandparents and other family members. This is known as *īṣāl al-thawāb* (transmitting reward).

Whenever we mention someone’s name during *īṣāl al-thawāb*, it brings joy to them in their grave. This can be understood through the following example. If a host who invited many guests to a meal with many families present turns to a particular family and says, “Please have some more”, the person whose name was mentioned by the host will be happy. He will think to himself that he was honoured by being specifically mentioned out of all those present. Therefore, when performing *īṣāl al-thawāb*, we should mention the names of the pious predecessors رَحِمَهُمُ اللَّهُ, as this pleases them in their resting places.¹

Q: If a person is unable to offer Eid salah in congregation due to some necessity, how will he offer it alone?

A: Eid salah cannot be offered alone;² a congregation is necessary. Additionally, there are further conditions for this congregation; for example, if there is an imam who fulfils all the conditions of leading the five daily prayers, he cannot [automatically] lead Eid or Friday salah, as there are further conditions for leading these prayers. In any case, if a person

¹ Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 308

² Al-Hidāyah, vol. 1, p. 85

23 Questions and Answers Regarding Eid with the Ameer of Ahl al-Sunnah was unable to offer Eid salah due to a mistake on his part and he is unable to find any other Eid salah taking place in the city, he is sinful, and he must repent.¹

Q: How should one give out monetary Eid gifts?

A: There is no specific way of doing this. However, monetary Eid gifts can be given with the intention of bringing joy to other Muslims. Also, when giving it to family members, one can make the intention of maintaining ties of kinship. Likewise, if there are parents who become pleased when their children are given Eid gifts, then one can make the intention of pleasing their parents when giving it to them too. Remember, it is not necessary that every parent will be happy if their child is given Eid gifts, so one should assess the situation.²

Q: Is it better to give a monetary Eid gift in an envelope or without it?

A: It is better to give children monetary Eid gifts without placing them in an envelope, as children become happier when they see the new notes. But when giving money to scholars and shaykhs, one should respectfully place it in an envelope so that it is not revealed to others.³

Q: How can small children make use of the money that is given to them on Eid?

A: Children who are given money on Eid become the owners of that money. Sometimes, the child has some

¹ Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 452

² Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 194

³ Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 195

understanding, so he saves his money. They can also give it to their father to keep for them. Parents should save the money children receive on Eid or use it to buy something for the child.¹

Q: If parents pass away three or six months before Eid, is it permissible for their family to celebrate the first Eid without them?

A: It is permissible to grieve for three days. However, if a woman's husband passes away, the duration of her mourning period is four months and ten days.² If a woman loses her young child, the pain of separation will remain with her for life, and she no longer can control her emotions. In any case, Eid can be celebrated after three months or six months [of one's parents passing away]. A person can also wear new clothes and greet others for Eid.

Some family members of the deceased are so foolish they do not offer qurbani on Eid al-Adha, and some even go to the extent of preventing a joyful environment at home. There are some people who, in order to avoid the taunts of people, will give a share in the qurbani animal. Remember that expressing joy on Eid is a sunnah, and it is proven that the Prophet ﷺ expressed happiness on the day of Eid.³ Allah Almighty states in the Quran:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

¹ Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 307

² Bahār-e-Sharī'at, vol. 1, p. 855, Juz 4

³ Mir'āt al-Manājīh, vol. 2, p. 359

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*Say you (O beloved), "Only Allah's bounty and His mercy; and
only upon it they should rejoice."*¹

Eid is a day of blessings and mercy from Allah Almighty; one should express joy on this day.²

Q: Is the reward for the fasts observed in Shawwal al-Mukarram (after Ramadan) equal to the fasts of a year or of a lifetime? Also, is it necessary to observe these fasts in Shawwal, or can they be observed afterwards?

A: Here are three sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of fasting in Shawwal:

(1) Whosoever observed the fasts of Ramadan and then observed six fasts in Shawwal, he will be freed of sins as though his mother gave birth to him today.³

(2) Whosoever observed the fasts of Ramadan and then observed six fasts in Shawwal, it is as though he fasted a lifetime.⁴

(3) The one who observed six fasts in Shawwal after Eid al-Fitr, it is as though he fasted for an entire year, for the one who does one good deed will be granted ten. The fasts of Ramadan are equal to ten months, and these six fasts are equal to two months, thus, completing a year of fasts.⁵

¹ Al-Quran, part 11, Surah Yūnus, verse 58; translation from Kanz al-‘Irfān

² Malfūzāt -e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 265

³ Al-Mu‘jam al-Awsat, vol. 6, p. 234, Hadith 8,622

⁴ Şahīḥ Muslim, p. 456, hadith 2,758

⁵ Sunan al-Kubrā lī al-Nasā’ī, vol. 2, pp. 162-163, Hadith 2,860-2,861

It is mentioned in the marginalia of Bahar-e-Shariat, “It is better to observe these fasts separately, but if one keeps them consecutively six days after Eid, there is no harm in this either.”¹ One must not fast on Eid day, i.e. the 1st of Shawwal.²

Q: People say that wedding ceremonies should not be conducted between Eid al-Fitr and Eid al-Adha. Is there any truth to this?

A: Ceremonies, like weddings, can be held between Eid al-Fitr and Eid al-Adha. In fact, they can even be held on the days of Eid al-Fitr and Eid al-Adha. Many people hold weddings on these days, and there is no harm in doing so. There is no day in the entire year where nikahs and weddings cannot be conducted.³

Q: Is it necessary to recite the litany **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** 300 times in the masjid, or can it be recited at home? Also, can women recite this litany?

A: This litany of **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** can be recited by both men and women, and there is no specification of whether it must be read at home or the masjid; one can recite it wherever they find convenient. The virtue of this litany is that the one who recites **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** 300 times on the day of Eid and transmits its reward to all the Muslims, 1,000 lights will

¹ Bahār-e-Sharī‘at, vol. 1, p. 1010, juzz 5

² Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 468

³ Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 231

23 Questions and Answers Regarding Eid with the Ameer of Ahl al-Sunnah enter each of their graves, and when the reciter passes away, 1,000 lights will enter his grave too.¹

The day of Eid starts at the time of Fajr and ends at sunset; this litany can be recited at any point during this time. It is not permissible to fast on the day of Eid.²

Q: Should sick people be visited on the day of Eid too?

A: Yes, sick people should be visited on the day of Eid. Sometimes, the sick person waits for his friends and family to visit him and give him greetings on the first day of Eid. If the friend visits him on the second day of Eid, he will not be as happy as he would have been if he was visited on the first day. Then the friend comes on the second day, making all sorts of excuses like “we had guests” or “we went to so-and-so uncle’s house”.

If possible, provide some financial support to the sick person, because they are sometimes in an extremely difficult situation where the doctor has told them to get certain medication, but they cannot afford it. Rather than bringing flowers for the sick person, it would be better to give them some money so they can fulfil their needs, like buy medicine.

At times, the visitors unknowingly bring those things which the ailing person should avoid. For example, the unwell person might suffer from diabetes and the visitor brings him some sweet foods to make him happy. The poor man will now suffer from within as he cannot eat anything sweet. Even if he ends up eating the sweet food, it will cause him

¹ Mukāshafat al-Qulūb, p. 308

² Fatāwā Hindiyah, vol. 1, p. 201

harm later on, as sweet foods contain large amounts of sugar and are like poison for diabetic patients. It can even be fatal for them.

To make things worse, sweet makers sometimes use out-of-date ingredients, which has a negative impact on a person's health. This is not the case with all sweet makers, but those who do this should fear Allah Almighty.¹

¹ Malfūzāt-e-Ameer-e-Ahl-e-Sunnat, vol. 8, p. 310