



چندے کے بارے میں سوال جواب

QUESTIONS & ANSWERS ABOUT DONATIONS

*A book highlighting the sins
committed in ignorance about donation*



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi رحمۃ اللہ علیہ



MC 1288

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Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ



Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Questions and Answers about Donations

An English translation of 'Chanday kay bāray mayn Suwāl Jawāb'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors 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 Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	D/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z̤	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتُهُمُ الْعَالِيَه into various languages of the world, is pleased to present the book '*Chanday kay bāray mayn Suwāl Jawāb*' in English under the title of '*Questions and Answers about Donations.*' Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms. Further, an index and a bibliography have also been given.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتُهُمُ الْعَالِيَه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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PREFACE

To learn rulings regarding Ḥalāl and Ḥarām is Farḍ

The Holy Prophet ﷺ has stated, ‘The one who learns one or two or three or four or five Kalimāt [i.e. words] related to the Farāid of Allah ﷻ and memorizes them properly, and then teaches them to others, will enter Paradise.’ (*Hilya-tul-Awliyā, vol. 2, pp. 181*)

A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عليه السلام has stated, ‘It is an absolute Farḍ for every individual to learn Shar’ī rulings regarding his present state including the rulings of Ḥalāl and Ḥarām as every human being is dependent upon them.’ (For detailed information, read from page 623 to 630 of *Fatāwā Razawiyyah*, volume 23.)

Dear Islamic brothers! Religious and welfare works often depend on donations. Although donation is collected one way or other, a number of people end up committing sins by making Shar’ī mistakes due to the lack of religious knowledge when spending donation. It is Farḍ for every donation-collecting individual to learn essential rulings about collecting donations. Therefore, with the sincere desire of accumulating the wealth of good deeds and protecting Muslims from sins, I have made a humble effort to provide information about donations in the form of questions & answers with the intention of gaining reward.

May Allah ﷻ greatly reward the respected scholars of ‘Majlis Iftā’ and ‘Majlis Al-Madīna-tul-‘Ilmiyyah’ of Dawat-e-Islami, for they have scrutinized this book with perseverance, adding important narrations and Shar’ī rulings and making it more useful. I freely and fearlessly

admit that this book is the fruit of their special guidance and attention. Otherwise, the truth is that the person known as Ilyas Qadiri does not even know how to hold the pen correctly. O Merciful Allah **عَزَّوَجَلَّ**! Get pleased with Your most sinful bondman, Ilyas, for eternity and forgive him without accountability. Forgive the Ummah of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Every Islamic brother and sister is strongly advised to study this book. If need be, study it repeatedly so that you would learn the rulings contained in it by heart. To the best of your abilities, gift this book to the ones responsible of your local Masājid, Madāris, religious and social organizations and to Sunnī scholars with the intention of gaining reward.

Du'ā of Attar

O Rab of Mustafa! Bestow excellent memory upon whoever studies this book so that they may learn and remember correct rulings, act accordingly and teach them to others. O Allah **عَزَّوَجَلَّ**! Whoever for the Īṣāl-e-Šawāb of his dear ones, and with other good intentions, distributes this book and gifts it especially to the responsible individuals of Masājid, Madāris including religious and welfare organizations and Sunnī scholars, make him successful in the worldly life as well as in the afterlife. For his sake, accept this Du'ā for me, the chief of sinners. O Allah **عَزَّوَجَلَّ**! Bless us all with the never-ending wealth of sincerity.

Mayrā ḥar 'amal bas Tayray wāsiṭay ḥo

Ker ikhlāṣ aysā 'aṭā Yā Ilāhī

May every deed of mine be solely for You, O Almighty!

Bestow upon me such sincerity, O Almighty!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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13 Intentions for Reading this Book

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ
'The intention of a Muslim is better than his deed.'

(Al-Mu'jam-ul-Kabir, vol. 6, pp. 185, Hadīṣ 5942)

Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions one makes, the greater reward he will attain.

- 1-2. To the best of my ability, I will read it whilst in the state of Wuḍū¹ and facing the Qiblah².
3. I will learn Farḍ knowledge by studying this book.
4. If I am unable to comprehend any ruling, I will consult (Islamic) scholars for its clarification with the intention of acting upon the verse:

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

O people! Ask those who have knowledge if you know not.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah An-Nahl, verse 43)

5. (On my personal copy) I will underline the important points if necessary.
6. (On my personal copy) I will note down important points whilst studying.
7. If I find some ruling difficult to understand, I will read it repeatedly.
8. I will act upon rulings throughout my life.
9. I will teach those who do not know.
10. I will persuade others to read this book.
11. I shall buy 12 copies of this book (or as many as I can afford) to gift it to others.
12. I will donate Šawāb of reading this book to the entire Ummah.
13. If I find any Shar'ī mistake in it, I will inform the publisher in writing. (*Verbal information is usually ineffective.*)

Sitting facing Qiblah improves eyesight

Sayyidunā Imām Shafi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: Four things improve eyesight: (1) Sitting facing the Qiblah, (2) applying kohl before going to sleep (3) Seeing greenery (4) keeping clothes neat and clean.

(Ihyā-ul-'Ulūm, vol. 2, pp. 27)

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QUESTIONS AND ANSWERS ABOUT

DONATIONS

No matter how lazy Satan makes you feel, read this book from beginning to end with the intention of reaping reward. Your knowledge will also be enormously increased, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Excellence of reciting Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance on the night of Friday and Friday (i.e. from the sunset of Thursday to the sunset of Friday); I will be the intercessor and witness of the one doing so.’

(Shu‘ab-ul-Īmān, vol. 3, pp. 111, Ḥadīṣ 3033)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Shar’ī importance of donation

Question: How is it to collect donations for Masājid, religious Madāris and for other religious purposes?

Answer: Not only is it permissible but it is also a means of gaining reward and has its basis in Sunnah. Replying to a question, A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated on page 418 of the 16th volume of *Fatāwā Razawiyyah*: ‘It is not permissible to ask (money etc.) for oneself in the Masjid, and Islamic scholars have

even prohibited giving money etc. to such a person.’ He has further stated, ‘As for asking money for someone else or collecting donations for the Masjid or for any other religious purpose, it is permissible and proven by Sunnah.’ (*Fatāwā Razawīyah*, vol. 16, pp. 418)

Furthermore, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has also stated on page 468: ‘To collect donations for righteous acts is proven by authentic Aḥādīṣ. It is not Wājib for a wealthy person to have the entire Masjid constructed with his own money. To run a campaign of donation for a righteous act is like guiding others towards righteousness. It is stated in a Ḥadīṣ, ‘The one who guides towards an act of righteousness gains as much reward as is given to the one who performs that act.’

(*Ṣaḥīḥ Muslim*, pp. 1050, Ḥadīṣ 1893)

How is it to make fun of donation-collecting individuals?

Question: Some people make a fun of those collecting donations for religious purposes and scornfully call them as ‘*the donation party*’. Please describe some Madanī pearls for the edification of such people.

Answer: To scorn a Muslim or to make a fun of him or to hurt his feelings are all Ḥarām acts leading to Hell. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, مَنْ أَدَى مُسْلِمًا فَقَدْ أَدَانِي وَمَنْ أَدَانِي فَقَدْ أَدَى اللَّهَ ‘The one who inflicted pain on a Muslim (without a Shar’i reason) has inflicted pain on me, and the one who has inflicted pain on me has inflicted pain on Allah عَزَّوَجَلَّ.’

(*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 2, pp. 386, Ḥadīṣ 3607)

Worst type of usury is disrespect to Muslim

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The worst type of usury [i.e. interest] is to unlawfully get involved in the honour of a Muslim.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 353, Ḥadīṣ 4876)

Honour of Muslim is more significant than his wealth

Commenting on the foregoing Ḥadīṣ, Shaykh ‘Abdul Ḥaḳ Muḥaddiṣ Dīhlvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: ‘This (act of unlawful involvement in the honour of a Muslim) refers to backbiting him, swearing at him and being arrogant towards him by looking down upon him without any Shar’ī reason or purpose.

(He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated) This (unlawful involvement in the honour of a Muslim) is deemed the worst type of usury because the honour of a Muslim is far greater than all the wealth he possesses. Therefore, the harm unlawfully caused to his honour will obviously be more serious than the harm caused to any other type of wealth. This is subject to the condition of unlawful involvement because it is permissible in some cases to besmirch the honour of a Muslim. For example, if he does not fulfil the rights of others or is an oppressor, he can be taken to task for it. Similarly, witnesses are argued and cross-questioned when necessary. Likewise, Muḥaddiṣīn (i.e. scholars of Ḥadīṣ) expose the faults of the narrators of Aḥādīṣ for the sake of protecting religion; backbiting in such situations is permissible. (Ashi’ a-tul-Lam’āt, vol. 4, pp. 157)

Honour of Mu`min is greater than Ka`bah

Stated here is a Ḥadīṣ extracted from *Sunan Ibn Mājah*. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said while addressing the Ka`bah: ‘The honour of a Mu`min is greater than you’.

(*Sunan Ibn Mājah*, vol. 4, pp. 319, Ḥadīṣ 3932)

Bad habits of Jews and Christians

Anyhow, it is not the way of a Muslim to scorn someone for no reason at all. A`lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has

stated on page 108 and 109 of the 24th volume of *Fatāwā Razawīyah*: It is one of the characteristics of the Jews and the Christians to accuse others getting involved in their honour, and to engage themselves deeply in useless and pointless conversations. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: It is one of Islamic traits of a person to give up that which does not benefit him.

(*Sunan-ut-Tirmizī, vol. 4, pp. 142, Ḥadīṣ 2324*)

Holy Prophet ﷺ collected donations

Question: Is there any authentic narration proving that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also collected donation?

Answer: Yes, the following is a very well-known narration regarding the collection of donations for Jihad. Sayyidunā ‘Abdur Raḥmān Bin Khabbāb رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘I was present in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was motivating his companions to prepare for the battle of Tabūk. Sayyidunā ‘Uṣmān Bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and said, ‘Yā Rasūlallāh (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! It is my responsibility to provide 100 saddled up camels with other necessary things.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again motivated his companions. Standing up again, Sayyidunā ‘Uṣmān Bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Yā Rasūlallāh (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I take on the responsibility to provide 200 camels with all necessary things. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ motivated his companions for a third time. Sayyidunā ‘Uṣmān Bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ once again said, ‘Yā Rasūlallāh (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I take on the responsibility to provide 300 camels with all necessary things.’ The narrator of this Ḥadīṣ has stated that after the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, he descended from his blessed Mimbar (i.e. a pulpit-like raised structure) and said twice, ‘From today, ‘Uṣmān (رَضِيَ اللهُ تَعَالَى عَنْهُ) will not be questioned no matter whatever he does.’ (*Sunan-ut-Tirmizī, vol. 5, pp. 391, Ḥadīṣ 3720*)

950 Camels and 50 horses

Dear Islamic brothers! Nowadays it is seen that some people when under emotions make the announcement of donation in the presence of others but when it comes to giving the donation they find it burdensome and some even give no donation at all. On the other hand, Sayyidunā ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ was so generous that he donated far more than what he had announced.

Commenting on the foregoing Ḥadiṣ, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: It deserves consideration that this was the announcement of Sayyidunā ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ but when the time of giving the donation arrived, he donated 950 camels, 50 horses and 1000 gold coins. Then later on he donated another 10,000 gold coins. (The honourable Muftī عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has further stated) It is also noteworthy that the first announcement he made was of 100 camels, and the second announcement was of 200 camels in addition to the previously announced 100 ones, whereas the third announcement was of 300 camels besides the previously announced 300 ones. In total, he made the announcements of giving 600 camels.

(*Mirāt-ul-Manājīh*, vol. 8, pp. 395)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to prevent someone from collecting donations?

Question: How is it to prevent someone from collecting donations for religious purposes?

Answer: By Sharī’ah, it is not permissible to prevent someone from this righteous deed without a valid Shar’ī reason. In reply to a question, A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated on page 127 of the 23rd volume of *Fatāwā Razawiyyah*: To collect

donations from the Muslims for righteous acts is not a Bid'ah (innovation), rather it is proven by Sunnah. Those who prevent others from this good deed are liable to the condemnation expressed in the verse:

مَنْعًا لِلْخَيْرِ مُعْتَدٍ أَيْمٍ

Forbidder of good, transgressor, sinful

[Kanz-ul-Imān (Translation of Quran)] (Part 29, Sūrah Al-Qalam, verse 12)

It is reported by Sayyidunā Jarīr رضي الله تعالى عنه that some men who were barefoot and wore nothing on their bodies except for a shroud-like shawl that had a slit and was worn from the head presented themselves in the court of the Holy Prophet صلى الله تعالى عليه وآله وسلم. After the Holy Prophet صلى الله تعالى عليه وآله وسلم observed their destitution, the colour of his luminous face changed. He صلى الله تعالى عليه وآله وسلم ordered Bilāl رضي الله تعالى عنه to call Azān. After Ṣalāh, he صلى الله تعالى عليه وآله وسلم gave a sermon and recited a few verses. He صلى الله تعالى عليه وآله وسلم then said: Some of you give gold coins in charity, some of you money, some of you clothes, some of you a little wheat, some of you a few dried dates; let it even be half a dried date. Hearing this (motivation for donations), an Anṣārī companion رضي الله تعالى عنه brought a bag filled with money, and his hands were sore from lifting the bag.

Then one after another people started bringing charity until there were two heaps of food and clothes. I (i.e. the narrator) saw that the face of the Holy Prophet صلى الله تعالى عليه وآله وسلم lit up with pleasure like pure gold. He صلى الله تعالى عليه وآله وسلم then said, 'The one who initiates a righteous practice in Islam will get the reward of it, as well as the reward of all those who act upon it after him without their rewards being decreased in any respect.' (*Ṣaḥīḥ Muslim, pp. 508, Ḥadīṣ 1017*)

Is every type of donation referred to ‘Waqf money’?

Question: Can every type of donated money be referred to as ‘Waqf money’?

Answer: In some cases donation comes under the ruling of Waqf and in some other cases it doesn't. Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ الْعَظِيمِ was once asked the following question: The donations collected for the expenses of Masājid and Madāris including their construction or any other religious purpose are mere charity (Şadaqaḥ) or can also be called Waqf? In reply to this question, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: 'Usually these donations are called Şadaqaḥ Nāfilaḥ. They cannot be called Waqf because it is essential that the thing being made Waqf remains protected in its original form and the benefit obtained from it be used for the cause the Waqf was made for. The thing given for Waqf cannot be spent itself. These donations can only be used for the specific purpose they were collected for, and not for any other purpose. If that purpose has been fulfilled, then these donations are to be returned to donors or alternatively can be used for another purpose with the permission of donors. It is impermissible to use them without their permission. (Fatāwā Amjadiyyah, vol. 3, pp. 38)

How is it to collect donations from non-Muslims?

Question: How is it to collect donations from non-Muslims for religious purposes?

Answer: It is prohibited. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā, Shaḥ Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ has stated, 'To collect donation from non-Muslims for any religious purpose is prohibited and strictly disliked. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'We do not take aid from any Mushrik (polytheist)'. (Sunan Abī Dāwūd, vol. 3, pp. 100, Ḥadīṣ 2732; Fatāwā Razawiyyah, vol. 14, pp. 566)

How is it to do 'Niyāz' with Masjid donations?

Question: Is it permissible to use the donations collected for Masjid to buy food for the Giyārḥwīn or not?

Answer: If this is so long practice in a Masjid that its beginning is not known, then Giyārḥwīn can be done with the donations of that Masjid, otherwise not. The ruling regarding donation is that it can only be used for the very purpose it was collected for. Using it for any other purpose is a sin.

Illuminations with Masjid donations

Question: How is it to illuminate the Masjid for Milād with the donations of the Masjid?

Answer: If the donor has given permission for it either explicitly or implicitly, this can be done, otherwise not. Explicit permission implies that the donation-collecting person has made it clear to the donor when receiving donations for the Masjid that the money the donor has given would also be used to illuminate the Masjid on the occasions of Milād, Giyārḥwīn, sacred nights such as Shab-e-Barā-and in Ramadan-ul-Mubārak. If the donor has agreed, this would be considered explicit permission.

Implicit permission is that the donor is already aware that the Masjid is illuminated on the occasions of Milād, sacred nights and Ramadan-ul-Mubārak with the donations collected for the Masjid. Still, the safest way is to collect separate donations for illuminations etc. and illuminate the Masjid with however much donations are collected. The electricity bill used for illumination should also be paid with the very same separately collected donations.

Leftover donations collected for Ijtimā'

Question: If the donation collected for the Sunnah-Inspiring Ijtimā' of Dawat-e-Islami is left over, what should be done? Can it be used to buy mats etc. for the Masjid, Madrasah or for our Tanzīmi Ḥalqah?

Answer: If the donations collected for Ijtimā', Na'at-gathering, Milād illuminations, 'Urs of pious predecessors and the Niyāz of Giyārḥwīn etc. are left over, it is necessary to return the leftover money to the donors if you know them. It is not permissible to use it for any other purpose without their permission. If the donors are not known, then it should be used for the purpose the donors gave it for (e.g. if they have given it for the Sunnah-Inspiring Ijtimā' then use it for another Sunnah-Inspiring Ijtimā'). If it cannot be used for a similar purpose, then give it as charity to some Shar'ī Faqīr.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid'ah, scholar of Shar'ah, 'Allāmah Maulānā Al-Ḥāj, Al-Ḥāfīz, Al-Qārī, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن has stated on page 206 of the 16th volume of *Fatāwā Razawīyah*: If the donation collected for a particular purpose is left over after the purpose has been fulfilled, it is necessary to return the leftover donation to the donors or to use it for the purpose they now give permission for. It is Ḥarām to use it without their permission. If they cannot be traced then it should be used for a purpose similar to the one the donation was collected for. For example, if the donation was collected for the construction of a Masjid and the construction of the Masjid has been completed, then the leftover donation should be used for the construction of another Masjid. Do not use it for any other purpose such as the construction of a Madrasah. If it is not possible to spend it on a similar purpose, then distribute it among Shar'ī Fuqarā.'

(*Fatāwā Razawīyah*, vol. 16, pp. 206)

Leftover donations collected from several people

Question: If some of the donation collected from several people for a particular purpose such as the construction of a Madrasah is left over, is it necessary to seek permission from each and every donor to spend the leftover donation on any other purpose?

Answer: Yes. To get permission only from a few will not be sufficient. If permission is granted by all donors then it is fine; otherwise it is permissible to use the money of only those donors who have given permission.

Leftover donation collected from 12 people

Question: To install a water cooler in the Madrasah, a thousand rupees each were collected from 12 people. After the installation of the cooler, four thousand rupees were left. The Madrasah administration has the intention of buying plates for the Madrasah with the remaining four thousand rupees. Would it be necessary in this case to get permission from all 12 people or would permission from four people be sufficient?

Answer: If the money was mixed, rendering it impossible to know which person has given which note, it will be necessary in this case to obtain permission from all 12 people. If the notes were kept separately, or though mixed they can still be separated making it clear which person has given which note, or if they were already marked, showing that the remaining four thousand rupees are of so and so four people, then permission from only those four people will be sufficient.

A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has stated regarding the leftover donation, 'If donation is left over, after the fulfilment of the purpose it was

collected for, it still belongs to the donors. *كَمَا حَقَّقْنَا فِي فَتَاوَانَا* (We have made research on this issue in our *Fatāwā*). Therefore, the leftover donation should be returned to them or be used for whichever purpose they allow.’ (*Fatāwā Razawiyyah*, vol. 16, pp. 247)

Ruling regarding Iftār meal in Masjid

Question: How is it for a non-fasting person to eat the food sent by people in Ramadan for the Iftār meal of the fasting people? If it is a sin, will the trustees of the Masjid be also sinners?

Answer: The Iftār meal sent for the fasting people cannot be eaten by a non-fasting person. If someone is a patient or a traveller or has broken his fast for some reason, he is not allowed to eat that Iftār meal. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘There is no blame on the trustees if the non-fasting people pretending to be fasting ones eat such Iftār meal. Many wealthy people pretending to be needy beg for money and take Zakāh. The Zakāh of the one who has given it to such a person will be valid because the verdict is made on what is apparent but it is absolutely Ḥarām for the one who takes Zakāh in such a fraudulent way. Likewise, it is Ḥarām for non-fasting people to eat this food. Waqf money, property etc. is like that of an orphan. Regarding the unjustifiable use of it, Allah عَزَّوَجَلَّ has stated:

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

They fill their bellies with fire only, and they shall soon enter into the flaming fire.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah An-Nisā, verse 10)

If the trustees deliberately allow non-fasting people to eat, then they will also be sinners, transgressors, defalcators and worthy of being

removed from their positions. There is no harm even if most or all (of the people eating Iftār meal) are well-off because it is generally sent for fasting people no matter they are wealthy; just as the water from the Masjid is for everyone who makes Ghusl or Wuḍū to offer Ṣalāh even if he is the king. (*Fatāwā Razawiyyah, vol. 16, pp. 487*)

However, if it is the ‘Urf (i.e. norm) of a Masjid or an area to feed Iftār meal to the fasting people as well as to the non-fasting ones, then it will be permissible even for the non-fasting people to eat over there. Moreover, the general ‘Urf regarding children eating it is that the people who send Iftār meal do not object to this. Therefore, it is permissible for children to eat it.

Leftover Iftār meal of Masjid

Question: What should be done if the food sent by people to the Masjid for Iftār meal is left over?

Answer: The ‘Urf is that the food-sending people don’t take the leftovers back. So it is up to the trustees whether they save it for the next day, eat it themselves, feed it to someone else or distribute it.

Uses for Masjid donations

Question: What are the uses for the money collected on Friday, sacred nights, and for the money taken from the donation box of the Masjid?

Answer: The donation collected for the Masjid must be used according to the ‘Urf of that area. For example, it can be spent on the salary of the Imām, Muazzin and caretaker, the electricity bill of the Masjid, renovation of the building or necessary equipments and things of the Masjid such as ewers, brooms, floor mats, lights, fans, carpets, etc.

Attentively study the following blessed Fatwā of A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, you will learn a lot from it, إِنَّ بَشَاءَ اللَّهِ عَزَّوَجَلَّ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, "The Shar'ī ruling here is that the greatest importance is attached to the condition laid down by the Wāqif¹ for the use of the land and shops he has made Waqf for the Masjid. The thing made Waqf must be used according to the purpose specified by the Wāqif even if it is Iftār meal, lights for Khatm or distribution of sweets. To use it for another purpose including even the construction of a religious Madrasaḥ is very severely Ḥarām. To fulfil the condition of Wāqif is Wājib as is the commandment of Quran and Ḥadiṣ.

(Durr-e-Mukhtār, vol. 6, pp. 664)

If the Wāqif has made money Waqf only for the construction of the Masjid, it cannot be spent even on ewers and mats of the Masjid let alone spending it on Iftār meal etc. However, it can be spent on the renovation of the Masjid. If the money is Waqf to meet the regular expenses of the Masjid, then it is permissible to spend as much amount of it as allowed by 'Urf on the distribution of sweets and lights for Khatm, but it is still impermissible to spend it on Iftār meal and Madrasaḥ; nor can it be spent on the salaries of teachers of the Madrasaḥ because these things are not included in the expenses of the Masjid.

When it is not permissible even for the Wāqif to initiate a new thing in Waqf, then how can it be permissible for an unconcerned person to do so? However, when laying down conditions for Waqf, if the Wāqif has explicitly granted permission to spend the money even on the above-mentioned matters or on any type of righteous act whether unconditionally or subject to the approval of the trustee,

¹ The person who has made money, property etc. Waqf is called Wāqif.

this money can be spent even on the above-mentioned matters freely or subject to the approval of the trustee, depending upon the permission granted by the Wāqif.

In short, the conditions laid down by the Wāqif must be followed in any case. If the conditions are not known, then the longstanding practice of trustees will be seen. That is, if this money has always been spent on either full or partial expenses of Iftār meal, distribution of sweets and lights for Khatm, this would be used even now, otherwise not at all. As for the construction of a new Madrasah from this money, it is quite impermissible to do so. What is meant by a longstanding practice here is that it is not known when the practice came into existence. If it is known that this practice started unconditionally later on (i.e. it did not exist in the early past and came into existence later on), this will not be considered a longstanding practice even if it has existed for a hundred years or even if the time of it coming into existence is not known. (*Fatāwā Razawiyyah, vol. 16, pp. 485-486*)

Personal use of donation

Question: What is the ruling if the trustee has spent the donation collected for a Masjid or Madrasah on his personal needs? If a non-trustee has made the same mistake, what should he do? If he has given from his own pocket, as much amount as he used personally, to the Masjid or the Madrasah, what is the ruling for him?

Answer: There are separate rulings on donations for a trustee and a non-trustee. The donation deposited with the trustee of the Masjid or the Madrasah for further construction or for meeting their expenses is considered endowed money for the Masjid or the Madrasah, and the trustee is the representative of the Masjid or the Madrasah to keep the money in his possession. Therefore, as soon as the money comes in the custody of the trustee, this is considered fully endowed

money, becoming a possession of the Masjid or the Madrasah and nullifying the possession of the donor. If the trustee spent this donation on any of his personal needs, he will be a sinner as it is a sin to spend Waqf (i.e. endowed) money on a personal need etc. It is obligatory for him to spend, from his own pocket, as much money as he used personally, on the very same purpose which the donation was collected for. He must also repent of it.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has stated, 'It is Farḍ for him to repent and to compensate for the amount of money he used for his own need. If he was the trustee of the Masjid then he is to use it for the expenses of the same Masjid, because using it even for another Masjid will not exempt him. If he was not the trustee then he is to return it to the person who gave him the donation saying that from your given donation this much money was used and this much was left which I am giving to you. If the person he has returned the money to is the trustee, then the compensation has been made, otherwise the donor will still remain the owner of the donation.

(Fatāwā Razawīyah, vol. 16, pp. 461)

If the donation-collecting person is not the trustee or there is no trustee for the specific purpose the donation has been collected for, or a Masjid or Madrasah, etc. is presently under construction and a few individuals are collecting donations for it, as there is no trustee in all these cases, the donor will remain the owner of the donation unless it is used for the purpose it was collected for.

Hence, if any of the donation-collecting persons uses the donation for his own need he will become a sinner, and it is Wājib for him to return the amount of money he has used for his own need to the donor because the donor was still the owner of the donation. He will

not be exempted even if he uses the money (without the permission of the donor) for the purpose the donation was being collected for because he has destroyed the original donation by using it for his own need. The money he is now giving from his own pocket is to be given to the donor or it is necessary to get permission from him again.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلِيُّوَرَحْمَةُ الرَّحْمٰن has stated, 'I have verified in my *Fatāwā* that the donation which is collected from people for righteous purposes remains the possession of the donors. (*Fatāwā Razawīyah, vol. 16, pp. 244*) It is stated in *Fatāwā 'Ālamgīrī*: If a person collects donations from people for the construction of a Masjid but spends the collected donation on his personal needs, and then spends his own money to meet the needs of the Masjid as compensation, he has no authority to do so. If he has done this and knows the donors, he is to pay compensation (the same amount) to the donors or get permission from them again. (*Fatāwā 'Ālamgīrī, vol. 2, pp. 480*)

If the Masjid donations are given as loan...

Question: Is there any solution to the problem of misusing the money taken from the donation box of the Masjid. For example, if the trustees of the Masjid have given some of the money to a poor Muqtadī as a loan with mutual consent, and now he is not repaying the loan, what is the solution?

Answer: To give the Masjid donation to a Muqtadī as a loan was itself a sin because there is no 'Urf to give a Muqtadī loans from the donations collected for the Masjid. They will have to repent of it and if the money is lost then all those who decided in favour of giving the loan will have to repay it from their own pockets. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلِيُّوَرَحْمَةُ الرَّحْمٰن has stated, 'It is not permissible for a trustee to give Waqf

money as a loan to anyone or to take it as a loan for his own use’.

(Fatāwā Razawiyyah, vol. 16, pp. 574)

How is it to borrow the entrusted donations?

Question: If a person who was entrusted with looking after the Masjid donation takes the entrusted money as a loan for himself and spends it, what should he do now?

Answer: A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, ‘Whether it is a Masjid or anything else, it is Ḥarām and defalcation to use someone’s entrustment for oneself even as a loan. It is Farḍ to repent and it is obligatory to pay compensation. The compensation is to return the exact amount of money he had taken. The sin will not be removed unless he repents. وَاللّٰهُ تَعَالٰى اَعْلَم

(Fatāwā Razawiyyah, vol. 16, pp. 489)

Method of paying compensation

Question: If a person has used the donation for something other than the one it was collected for, what is the method to compensate for it?

Answer: In such a case the method of compensation is that the donor should be informed that the donation has been used for the purpose other than the one he had specified. If the donor says that it is alright (i.e. no problem), then the person involved will be exempted but if the donor objects to it, then the amount of money misused by each person must be returned to the donor from their own pockets.

For example, if donation is specifically collected for the construction of the Wuḍū area of the Masjid or for ordering a water tanker for Wuḍū, but someone spends it on the painting of the Masjid without

obtaining permission from the donor regardless of whether or not the donation was left over, then he must return the amount spent on the painting to the donor from his own pocket.

If the donor has passed away, then give the money to his heirs. If the heirs who have reached puberty give permission to use it for another righteous purpose then it can be used from the share of only those who have given the permission. If any of the heirs is minor or insane it is Wājib to give their share to them in any case because they are unable to give permission by Sharī'ah.

If there is no heir of the donor or the heir cannot be traced despite all efforts, then the compensation money must be used for a purpose similar to the one that the donation was collected for. If even this cannot be done then the ruling regarding this money is like that of Māl-e-Luqṭāḥ (i.e. an object found lying on the ground). That is, it can be given to Masākīn or be also used for a righteous purpose such as the Masjid or Madrasaḥ etc.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عليه السلام has stated on page 563 of the 23rd volume of *Fatāwā Razawīyah*: The donation remains in the donors' possession. If the donation is not spent on the purpose the donors have given it for, then it is Farḍ to return it to them or use it for another purpose for which they have given permission.

If some of the donors have passed away, then give the money to their heirs or alternatively it can be used for whichever purpose their heirs who are sane and have reached puberty give permission. If some donors and their heirs have passed away or cannot be traced or it cannot be discovered who the donors were or what kind of donations they had given, then it is like Māl-e-Luqṭāḥ and can be used for a righteous purpose such as a Masjid, Madrasaḥ of Aḥl-us-Sunnah or

publications of the books of Aĥl-us-Sunnah. **وَهُوَ تَعَالَىٰ أَعْلَمَ**. For more information, read the question and the Fatwā given on page 134 of the 16th volume of *Fatāwā Razawiyyah*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَىٰ عَلَى مُحَمَّدٍ

If the donation money is lost

Question: If the amount of donation which was in the custody of a person as an entrustment got lost or stolen or snatched, will he still have to pay compensation?

Answer: If the entrusted donation got lost despite him properly looking after it, he is not required to pay compensation, otherwise he will have to pay it. A'lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat Maulānā Shāh Imām Aĥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** was once asked the following **question:** 'If the thing or the money that was Waqf is stolen from the house or trunk of the trustee of Waqf, will he have to pay compensation? **Answer:** 'If it wasn't due to the carelessness of the trustee then he is not required to pay compensation. If he takes an oath, he will be trusted. On the contrary, if he was careless – for example, he left the trunk unlocked or kept the entrusted donation in an unsafe place – then he will have to compensate for it.

(Fatāwā Razawiyyah, vol. 16, pp. 569-570 Mulakhkhaṣan)

Different cases of compensation in misusing the donations of Madrasah

Question: If compensation has become obligatory due to misusing the donation collected for a specific purpose of the Madrasah, what will be the method of compensation?

Answer: There are many cases of this issue some of which are as follows:

1. If it is the money or goods of Zakāh or Şadaqāt-e-Wājibāh such as Fiṭraḥ etc. and is misused before being given to a Shar'ī Faqīr (for Shar'ī Ḥilāḥ), then its compensation money is to be given to the person who gave the Zakāh or Şadaqāt-e-Wājibāh such as Fiṭraḥ etc. (The examples of the misuse here include spending it on the salaries of teachers or on construction.)
2. If it belongs to the category of equipments like stoves, dishes and other stuff which remain in the donor's possession, then too in case of misusing them the compensation will be given to the donor.
3. If the donation is Şadaqāt-e-Nāfilāḥ and has been handed over to the trustee of the Madrasāḥ or to his representative, i.e. the Nāzīm (administrator) or Muḥtamim (supervisor) and he has misused it, then the Nāzīm or the Muḥtamim who has misused it will deposit the money of compensation to Madrasāḥ.

If the Şadaqāt-e-Nāfilāḥ is misused when still in the custody of the representative of the donor before being deposited with the Madrasāḥ, then the compensation money will be given to the donor. If the donor is not alive then it is to be given to his heirs. If the heirs cannot be found then it is to be given to a Shar'ī Faqīr even if the Shar'ī Faqīr is a student of that Madrasāḥ. Then, after taking possession, if the student wants, he can give the money to the Madrasāḥ.

4. If this issue is related to food etc. – for example, if the administrator fed the food of the Madrasāḥ to an undeserving person – then the compensation money will be given to the Madrasāḥ. Furthermore, repentance is also necessary in all these cases.

Solution to the problem of spending Zakāh on unlawful use

Question: Due to ignorance, if a donation-collecting person has spent Zakāh or Fiṭrah without a Shar'i Hīlah on something that is not the lawful use of Zakāh or Fiṭrah, what is the way to repent of it?

Answer: Ignorance is not an excuse in such issues. He should have learnt it. Whether a person is responsible for collecting or for spending the donation, it is Farḍ for him to learn the essential related rulings. If anyone spends Zakāh or Fiṭrah money where it was not allowed to be spent without any Shar'i Hīlah, it is obligatory for him to pay the compensation and to repent of it. For example, someone gave Zakāh to Dawat-e-Islami and the responsible person spent it on the construction of a Masjid, salary of a teacher or similar righteous deeds without a Shar'i Hīlah, then the responsible person must repent of it and pay the compensation from his own pocket even if the amount is in millions or billions. Only verbal repentance is not sufficient in this case.

If someone does not have the compensation money...

Question: If a person has spent millions of rupees worth of Zakāh without a Hīlah on what is not its lawful use he has now learned the ruling but has no money to compensate for it, what should he do?

Answer: If he is a Shar'i Faqīr, he should be given as much Zakāh as is the amount of compensation and be made owner of it so that he would pay compensation as per the foregoing method for the Zakāh he has misused. That is, after he has been given the amount of Zakāh, he must pay compensation either to those whose Zakāh he has misused or to their representatives. It is also possible that some other Shar'i Faqīr, having taken the amount of Zakāh and Fiṭrah in his possession, gifts it to the one who owes compensation or alternatively

the Shar'ī Faqīr, having taken the amount into his possession, can also pay compensation on behalf of the compensation-owing person with his permission. Repentance is also necessary in both cases.

This Ḥilāḥ has been stated for the convenience of the person who has unknowingly committed this sin despite his good intentions, causing the compensation to become due. It is not allowed at all to exploit this Ḥilāḥ by using Zakāḥ and Ṣadaqaḥ etc. in impermissible or Ḥarām ways, مَعَآذَ اللّٰهِ. If someone committed this Ḥarām act with the intention of repenting later on and getting rid of the compensation by means of the Ḥilāḥ, this can even be deemed Luzūm-e-Kufr in some cases.

If a Sayyid owes compensation

Question: What should be done if some Sayyid has made this mistake? The problem is, the Ḥilāḥ of Zakāḥ cannot be done with a Sayyid.

Answer: If a Sayyid, for example, has spent one hundred thousand rupees worth of Zayd's Zakāḥ on what is not its lawful use, then a Shar'ī Faqīr should be made the owner of donated Zakāḥ. After the Shar'ī Faqīr has taken possession of the Zakāḥ, he should gift it to the Sayyid. After the Sayyid has taken the possession of the gifted money, he should pay compensation with it. That is, he should return the money to those whose Zakāḥ was misused or to their representatives. Repentance is also required.

Zakāḥ or Fiṭraḥ spent on its unlawful use

Question: The question is, there is a person who spent the amount of several people's Zakāḥ and Fiṭraḥ on unlawful uses such as the construction of a Masjid or Madrasaḥ and the salary of the Imām, Muazzin and teachers without performing Ḥilāḥ. He was unaware of the ruling and is now ashamed of it. He does not know the people

who gave the Zakāh or Fiṭrah or their representatives. He is not also aware of the exact amount misused. How should this problem be solved?

Answer: If it is not possible in any way to know who the real owners or their representatives are or they have passed away and it is also impossible to contact the heirs, then the person who has made this mistake must give as much money as misused to Shar'ī Faqīr as Ṣadaqaḥ provided he knows the exact amount misused. He must also continue to repent of it in the court of Allah عَزَّوَجَلَّ hoping that Allah عَزَّوَجَلَّ would create a means of him being freed from the violation of the rights of people.

If he does not know how much money he has spent on unlawful use, nor is it possible in any way to get aware of it, then he must do Taḥarrī, i.e. ponder how much money he may have spent. He should then give a little more money to Shar'ī Faqīr as Ṣadaqaḥ than the amount set on the basis of his probable assumption.

Not everyone is aware of the rulings, any solution?

Question: Dawat-e-Islami is a very large movement; not every person is usually aware of the rulings. What is the solution to this issue?

Answer: A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: It is absolutely Farḍ to acquire religious knowledge to the extent that one is aware of the true religion as well as the rulings of necessities such as Wuḍū, Ghusl, Ṣalāh and fasts etc. including the rulings of business for a businessman, those of farming for a farmer and those of employment for an employee. In short, it is vitally Farḍ for every individual to learn the rulings of Sharī'ah regarding his present state.

(Fatāwā Razawīyah, vol. 23, pp. 647-648)

Hence, the person for whom Zakāh has become Farḍ it is also necessary for him to learn the necessary rulings of Zakāh. Likewise, it is also Farḍ for the donation-collecting person to learn necessary rulings regarding it.

Look! Let it not be that you fall for the trick of your Nafs and lose hope, giving up collecting donations which are a great source for the service of the religion of Islam. Even if someone washed his hand of collecting donations, it would still remain Farḍ for him to acquire the knowledge of those necessary matters which he is unaware of. A slight glimpse of it is shown in the foregoing section of *Fatāwā Razawiyyah*. Therefore, have courage and prepare yourself to learn. It is my humble Madanī request to every responsible Islamic brother that they teach necessary Shar'ī rulings to whoever they grant the permission to collect donations or gather skins of sacrificed animals.

How to educate donation-collecting people?

Question: What should be the method of educating the people who collect donations and gather skins of sacrificed animals?

Answer: Sacred books such as *Fatāwā Razawiyyah* and *Bahār-e-Sharī'at* etc. are full of these rulings; they should study them. Moreover, strictly advise Islamic brothers and sisters to study the very same book, 'Questions and Answers about Donations'. Set a specific time for Dars from this book. If you do not understand any ruling, ask the scholars of Aḥl-us-Sunnah instead of making the mistake of trying to solve it by making guesses. A very good way to understand an unclear ruling is to show the related 'question and answer' to a scholar and ask him for guidance. I also advise that you give this book to scholars as a gift and gain their Du'ās. If every Zayli-level responsible Islamic brother (and sister) of Dawat-e-Islami

take the responsibility to educate themselves and their subordinates, then thousands of Islamic brothers and sisters will get educated, **إِنَّ بَيْتَ اللَّهِ عَزَّ وَجَلَّ**. In order to achieve this task, the superiors will have to jointly launch a ‘Madanī campaign’.

How is it to deposit donations in a personal bank account?

Question: The question is, someone mixed the donation of the Madrasah with his own money in such a way that all of the similar notes were mixed with each other. He has done this so that he would withdraw and use the money for the Madrasah when needed. What is the ruling on this?

Answer: Even if he did not have the intention of misusing the money, he is still a sinner because it is impermissible to mix the donation money with one’s personal money in such a way that the notes etc. cannot be differentiated. There are also some other problems. For example, if someone becomes aware of it, he may lay the blame; if the person who has kept the money with him dies, there is a chance of the money being lost. Therefore, if someone has to keep donation money in his house then he should leave a note with the money, mentioning the total amount and clarifying that this donation has been obtained for such-and-such purpose from so-and-so person. Anyhow, he should adopt any such method which would help his successors, leading him to salvation in the Hereafter.

Study the Fatwā of A’lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** regarding the prohibition of mixing donation money with one’s personal money. Replying to a question, he has stated: If the donation-collecting person has mixed those coins with his own ones in such a way that they can no longer be differentiated, then the donation of the donor has been destroyed. It is now necessary for the donation-collecting person to compensate

for it because mixing someone's money with one's personal money is like destroying it and the one who destroys the money is like the one who violently seizes others' possession, which makes compensation necessary. (*Mulakhkhaṣan Fatāwā Razawiyyah*, vol. 23, pp. 554)

Definition of Māl-e-Ghaṣab [violently-seized possession]

Question: What is the definition of Māl-e-Ghaṣab?

Answer: Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has stated: To remove lawful possession and take unlawful possession of the asset declared honourable and moveable by Sharī'ah is called Ghaṣab [violent seizure] provided this seizure is not hidden.

(*Bahār-e-Sharī'at*, vol. 3, pp. 209)

How is it to construct the washroom of the Masjid with usury [interest]?

Question: How is it to help the poor with usury money or to get the washroom of the Masjid constructed? Can usury money be given as donation?

Answer: Even if someone takes usury to use it for righteous acts, he will still become a sinner for taking usury. Usury and Ḥarām wealth cannot be used for any type of righteous act. Moreover, the ruling regarding usury money is that it is to be returned to whoever it was taken from or it is to be given as charity. As for the ruling of bribery, stealing or the money given for committing a sin, they too cannot be used for righteous acts. Moreover, it is also necessary to return this type of money to whoever it was taken from. If that person has passed away then give it to his heirs. If they too cannot be found then give it as charity.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَنُ الرَّحِيمُ has stated: It is Farḍ to return the money obtained from bribery, singing or stealing to each person it is obtained from. If they have died then it is to be given to their heirs. If they cannot be traced then it is to be given as charity to Shar'ī Faqīr. It is absolutely Ḥarām to use this money for buying and selling or for any other thing. Except for the foregoing one, there is no other way to be freed from this terrible nuisance. The same ruling applies to usury and other types of 'Uqūd-e-Fāsidaḥ [unlawful contracts]. The only difference in this case is that it is not Farḍ to return the money to the very person it was obtained from, rather it can be returned to the person it was obtained from or it can also be given in charity. (*Fatāwā Razawīyah, vol. 23, pp. 551*)

Also keep in mind what A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَنُ الرَّحِيمُ has stated about using Ḥarām money obtained from usury, bribery, etc. for righteous acts, hoping for reward: It is strictly Ḥarām to hope for such reward by giving Ḥarām money in charity that is granted for spending Ḥalāl money. Moreover, scholars of jurisprudence have termed it Kufr [unbelief]. Shari'ah has ordered that if the rightful person (i.e. the one whose money it is, or if he has died then his heir) cannot be found, then this money is to be given as charity to Shar'ī Faqīr. If he obeyed this order, then he can hope to gain reward for abiding by this (order of Shari'ah). (*Fatāwā Razawīyah, vol. 23, pp. 580*)

Hajj with usury money

Question: Is the Hajj performed with Ḥarām money such as usury etc accepted or not?

Answer: There isn't any hope for acceptance. Ṣadr-ush-Shari'ah, Badr-ut-Ṭariqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī

A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated on page 1051 of the 1st volume of *Bahār-e-Sharī'at* published by Maktaba-tul-Madīnah: The Ḥājī should meet Hajj expenses from lawful earnings; otherwise, there is no hope of Hajj being accepted, though his Farḍ will get offered.

A frightful parable of the one who performed Hajj with loot

Some pious predecessors have stated, 'Once, we were going to perform Hajj when a Ḥājī from our caravan passed away. We asked someone for a shovel, dug the grave and buried him in it. Inattentively, the shovel was left in the grave. When we re-dug the grave to take out the shovel, a horrific sight was before us; the hands and feet of that person were chained to the shovel. Right away we closed the grave and got rid of the owner of the shovel by giving him some money. Then, on returning to our country, we inquired about the deeds of the deceased Ḥājī from his widow. She told us that once a wealthy person travelled along with him. He killed the wealthy person during the journey and took possession of his wealth. He had been performing Hajj, Jihad and everything else with the money of that wealthy person.' (*Sharḥ-uṣ-Ṣudūr*, pp. 174)

Ruin of the person who performs Hajj with Ḥarām money

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الرَّحْمَن has stated, 'The righteous act performed with usury money is not worthy of being rewarded for. It is stated in a Ḥadīṣ, 'When the one who leaves for Hajj with Ḥarām earnings utters Labbayk, a voice from Ghayb replies, 'Neither your Labbayk is accepted nor is your effort acknowledged, and your Hajj is thrown onto your face, unless you return the Ḥarām earnings that are in your possession to the deserving people¹.' It is stated in another Ḥadīṣ: The

¹ Ithāf-us-Sādat-il-Muttaqīn ba-Sharāḥ Iḥyā-ul-'Ulūmiddīn, vol. 4, pp. 727

Holy Prophet ﷺ has stated, ‘Undoubtedly Allah عَزَّوَجَلَّ is Pure, He عَزَّوَجَلَّ only accepts the pure thing¹.’

If we do not take usury the bankers might misuse the money

Question: Nowadays, usury is obtained from banks through a savings account. If we do not take it, the bankers may misuse it. There is also the possibility of it being used for deviant sects [those who have corrupt beliefs]. Is it not allowed even in this type of situation to take usury and use it for a righteous purpose without the intention of gaining reward?

Answer: It is a sin to take usury from the bank even in this situation. To open a savings account is itself impermissible because it pays usury. Scholars have prohibited the opening of a savings account but they have given permission to open a current account because it does not pay usury. Keep in mind! Usury is absolutely Ḥarām by Sharīʿah. Those who take and give usury, write its document and bear witness to it are all sinful and deserve the torment of Hell. Read the following three admonitory parables regarding the condemnation of usury and tremble with Divine fear.

1. Steam of blood

The Holy Prophet ﷺ has stated, ‘On the night of Mi’rāj [Ascension] I saw that two people took me to the sacred land (i.e. Bayt-ul-Muqaddas). We then proceeded until we reached a stream of blood in which a person was standing and another person who had stones in front of him was standing at the bank of the stream. Whenever the person in the stream intended to get out of the stream the person standing at the bank of the stream would throw a stone at his face, forcing him into going back. This continued; whenever

¹ Ṣaḥīḥ Muslim, pp. 506, Ḥadīṣ 1015

the person intended to come to the bank the other person would send him back by throwing a stone at his face. I asked, ‘Who is this in the stream?’ The reply came, ‘He used to take usury.’

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 14, Ḥadīṣ 2085)

2. As if adultery with mother

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Usury is the combination of 72 sins, the least of which is like committing adultery with the mother and the worst of which is to dishonour a Muslim.’

(Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 5, pp. 227, Ḥadīṣ 7151)

3. Snakes in stomach

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On the night of Mi’rāj, I came across such people whose stomachs were like houses with snakes in them which were also visible from the outside of their stomachs. I asked Jibrāil (عَلَيْهِ السَّلَام), ‘Who are these people?’ He replied, ‘They used to take usury.’

(Sunan Ibn Mājah, vol. 3, pp. 72, Ḥadīṣ 2273)

Commenting on the foregoing Ḥadīṣ a renowned exegetist of the Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَانِ has stated, ‘Today, if there is a small worm in the stomach of a person, his health deteriorates causing him severe pain. Then ponder what his condition will be if his stomach is filled with snakes and scorpions! We seek the refuge of Allah (عَزَّوَجَلَّ) from this torment.’ *(Mirāt-ul-Manājīh, vol. 4, pp. 259)*

Hospitality of guests of Madrasah

Question: At times, guests visit the Jāmi’a-tul-Madīnah of Dawat-e-Islami. Can hospitality be offered to them by serving them with food, tea, water, etc. with the donations of Jāmi’a-tul-Madīnah?

Answer: Whichever religious Madrasah it may be, this ruling applies to all of them. The ruling is that as much hospitality as set by ‘Urf (norms) can be offered to guests. But they have to be real guests, like the scholars, prominent pious individuals and personalities. If they ever visit the Jāmi’a-tul-Madīnah of Dawat-e-Islami, hospitality can be offered to them as well as to their companions. The host can also join the guests in the meal, if necessary. To bring one’s own friends or relatives to the Jāmi’ah, to let them stay there and to feed them contrary to ‘Urf are impermissible acts.

If an undeserving person ate Madrasah food...

Question: If the food cooked for the students of the Madrasah is eaten by someone undeserving of it, who will be responsible for the sin and compensation?

Answer: If the person made responsible by the administration of the Madrasah or the food-distributing person gave food to an undeserving person on purpose then he is a sinner. He should repent and compensate for it. If the person eating the food also knows that he is not deserving of eating it, then he is also a sinner and should repent of it but he is not required to pay compensation in this case. If the Madrasah food was being distributed among the students and some undeserving person also joined, then in this case compensation will be paid by the eating-person, not the distributing-one.

If someone unaware of ruling ate...

Question: If someone unaware of the ruling deliberately eats the food, cooked for the Madrasah students, will he still be sinner despite eating this food in ignorance?

Answer: In some cases he will be sinner. For example, the eating person knows that it is the Madrasah food and he is not specially

invited to the Madrasah (e.g. he is not one of the companions of the personality visiting the Madrasah), then he will become a sinner even though he has eaten the food in ignorance because it is necessary to learn such rulings.

It is Wājib not to give food to an undeserving person

Question: When distributing, if the food-distributing person sees an undeserving person, will it be Wājib or not to forbid him? If the distributing person does not forbid the undeserving person and he eats in ignorance the food cooked for the students, will the distributing one become sinful and also have to give compensation?

Answer: If the food-distributing person sees an undeserving person and knows that he does not deserve eating, then it is Wājib not to give him the food. If the food-distributing person gives it he will become sinful and be required to give compensation. If all are eating from one dish and the distributing person gives the food to the deserving ones without intending to give it to the undeserving and he does not also have the power to forbid the undeserving person, then the distributing one will not become sinful. If he does have the power to forbid him but does not do because of being considerate towards him then he will become sinful.

The undeserving person should be forbidden in a kind manner. For instance, the distributing person should gently whisper in the undeserving person's ear or keep with him the following ruling written on a piece of paper and show it to the undeserving person so that he doesn't feel bad: 'With utmost humility it is my Madanī request that you do not become angry with me because I am stating a ruling of Shari'ah: This is the food of Madrasah, and it is not permissible by Shari'ah for you to eat it.'

What to do if a lot of food comes to Madrasaḥ from outside?

Question: Sometimes people send to the Madrasaḥ a great amount of food from wedding, Īṣāl-e-Šawāb of a deceased or Niyāz of pious predecessors at inappropriate times. This food either doesn't come in the use of the students or some of it comes in their use and some is left over. If there is a fear of it going to waste, can it be fed to others or not?

Answer: It should be served to common Muslims. The food sent to Madrasaḥ at inappropriate times is usually the one which is left over in receptions. People send it to the Madrasaḥ etc. for fear of it going to waste. Most likely their purpose is not to serve the students but the mindset is that it should come in anyone's use. A lot of times this type of food is most likely wasted even in Madāris. If there is no need, the responsible people of the Madrasaḥ should not accept it. If they accept it then they should fulfill their responsibility and save it from going to waste, gaining reward. If possible they should keep it in the fridge and use it the other day.

It is safer that permission to serve or distribute this type of food to anyone be obtained from the owner at the time of receiving the food. There should be no such condition that the food can only be served to the students.

If Madrasaḥ food is left over

Question: If the food cooked in the Madrasaḥ is left over and the students do not tend to eat it later, and there is also a fear of it going bad, can this type of food be distributed to the neighbours?

Answer: Yes, it can be distributed to the neighbours or among common Muslims.

How is it for participants of Madanī Qāfilāh to cook food in kitchen of Madrasah?

Question: Is it permissible for the participants of a Madanī Qāfilāh who are staying in the Masjid adjacent to a Jāmi'a-tul-Madīnah to cook food in the kitchen of the Jāmi'a-tul-Madīnah?

Answer: It is not permissible because donation money is spent on the gas bill, matches, pots and pans etc. It is also likely that sometimes people make pots and pans etc. Waqf for the Jāmi'a-tul-Madīnah. In this case the outsiders do not have Shar'ī permission to use them. It is, therefore, necessary for the participants of the Madanī Qāfilāh to keep stoves and pots etc. with them. Even in case of not having enough salt they should not take it from the Madrasah. Keep in mind that it cannot be taken even by saying such sentences as: *come on, let's take it now, we will pay for it later or we will give back more than what we have taken.*

In addition it is a request that the food be cooked in such a place of Finā-e-Masjid or even out of Masjid from where smoke and foul smell etc. should not come into the Masjid. It is necessary to make sure that the carpet and floor etc. do not become dirty at the time of cooking or eating the food or washing the dishes, etc. These precautions should be taken everywhere.

How is it for participants of Madanī Qāfilāh to cook food in Finā-e-Masjid?

Question: Is it permissible for the participants of a Madanī Qāfilāh to cook food in the Finā-e-Masjid?

Answer: It is Wājib to protect Masjid from foul-smelling things. If Masjid can be saved from the foul smell (of raw meat, raw garlic,

raw onions and that of lighting a match etc.), while food is being cooked in the Finā-e-Masjid, then it is permissible¹. However, the above mentioned precautions should be kept in mind.

Can participants of Madanī Qāfilāh eat food of Jāmi'a-tul-Madīnah?

Question: Can the participants of a Madanī Qāfilāh eat the food cooked for the students of Dawat-e-Islami's Jāmi'a-tul-Madīnah or any other Madrasah?

Answer: They cannot eat it.

Can someone else use blankets of Madrasah?

Question: Can the participants of a Madanī Qāfilāh who are staying in a Masjid in cold weather use the blankets etc. of the students of the Jāmi'a-tul-Madīnah?

Answer: Other than the students, the blankets given to the students can only be used by teachers, staff members and guests. They cannot be used by the participants of the Madanī Qāfilāh or common Muslims. However, if the blankets-donating person has explicitly given permission for the travellers of the Madanī Qāfilāh and any other Muslim to use them, then they can use them.

Taking cold water from Masjid cooler to one's home

Question: How is it to take cold drinking water from a cooler of Masjid or Madrasah to one's home or shop? Is it all right if permission was granted by the Masjid's Muazzin?

¹ It is very useful to study the booklet '*Keep Masjid Fragrant*' published by Maktaba-tul-Madīnah. The text of this booklet is also contained in the chapter '*Blessings of Ramadan*' of the book '*Faizān-e-Sunnat*' (volume 1).

Answer: It is not permissible. The Muazzin, caretaker, Imām and even the trustee cannot give permission to use donated things contrary to Shari’ah.

Taking normal water from Masjid

Question: So can even normal water not be taken from Masjid or Madrasah?

Answer: It is permissible wherever there is an ‘Urf to take water from Masjid or Madrasah and wherever there is no such ‘Urf, it is impermissible. In some places water is abundant and people take buckets full of it and in some places water is very scarce and the situation is such that sometimes the water pump works and sometimes it doesn’t, and they have to pay for a tank to bring water. In such a situation, only one or two bottles of water can be taken. In this case you will also have to see what the ‘Urf of the area is. If there is no ‘Urf then you cannot take even a single bottle. If the committee has put up a notice that says *‘It is prohibited to take water’* then in this case do not take any water. Anyhow, the Masjid and Madrasah of every area has its own ‘Urf, depending upon abundance or scarcity of water. The ruling regarding whether it is permissible or impermissible will be made according to the ‘Urf.

Ruling of water when Madrasah is located in a large building

Question: If the Madrasah is located in a large building which has only one water tank, will the water from the Madrasah faucet still be considered as only the Madrasah’s?

Answer: Certainly not. In such a case it will not be considered as the Waqf water of the Madrasah. If the Madrasah has its own separate

tank then the water collected in that tank will be considered as the Waqf water of the Madrasah.

How is it to use things of Masjid in Madrasah?

Question: If the Masjid and Madrasah buildings are next to each other, can the mats, reading desks, the Holy Quran etc. of the Masjid be used in the Madrasah, and vice versa?

Answer: No. It is not allowed. The things that someone has made Waqf for the Madrasah students should only be used by the students and the things made Waqf for the people who offer Ṣalāh in Masjid should only be used by them. If the students also come to the Masjid and recite the Holy Quran of the Masjid then there is no problem. However, they cannot write their name, address or use a pen to mark the lesson. Even so, if something from such a Madrasah that has no separate identity and is located in a specific portion of the Masjid, also known as ‘Madrasah of the Masjid’, is taken to the Masjid and used, there is no harm in it because normally no difference is made for such places and the ‘Urf in using their things is also the same as stated above.

Madani pearls regarding keeping Masjid and Madrasah things separate

Question: It is extremely difficult to take these precautions if the Masjid and Madrasa-tul-Madīnah are located adjacent to each other. It would be very useful if some Madani pearls are offered in this respect.

Answer: If the Masjid and the Madrasah are located adjacent to each other and the Madrasah is not the ‘Madrasah of the Masjid’, then it is advisable that the following writing should be stamped on the copies of the Holy Quran of the Masjid *‘This is Waqf for the Masjid*

and is forbidden to be taken to the Madrasah'. Similarly, the copies of the Holy Quran of the Madrasah should have the following writing stamped on them '*This is Waqf for Madrasa-tul-Madīnah and is forbidden to be taken to the Masjid*'.

If permission to use it in the Masjid as well as in the Madrasah for any purpose is explicitly taken from the person who has made it Waqf, then it should have the following writing stamped on it '*This is Waqf for the Masjid as well as for the Madrasa-tul-Madīnah*'. Likewise, different signs should be used for the mats and other things so that the distinction is clear. For example, make a star on the Madrasah belongings and moon on the Masjid belongings and explain to the students etc. what these signs mean.

How is it to write names etc. on books of Madrasah?

Question: Can students write their names on the Holy Quran, Qāidah or other books of the Madrasah?

Answer: The committee members should have the books etc. numbered and the students should memorize them. They should not write their names etc. on their own.

In case Madrasah desk breaks

Question: What should be done if the Madrasah desk breaks because of someone?

Answer: If the desk breaks or any damage is done due to the fault of a person then he will have to compensate for it. If it was not due to his fault, then he is not required to give any compensation.

Writing on Madrasah desk etc.

Question: How is it to write something on the Madrasah desk, door and walls etc.?

Answer: Let alone the Madrasah and Masjid things, it is prohibited to write something, put stickers or ads on someone's house, shop, wall, door, car and bus etc. without Shar'i permission. **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** Some ill-mannered and dirty minded people write shameful things and draw dirty pictures on the doors and walls of Masjid and Madrasah toilets and public toilets. Fearing Allah **عَزَّوَجَلَّ** they should repent. They will also have to compensate for it.

How to make compensation?

Question: If someone who has written something on the wall or desk etc. of the Madrasah is now ashamed of it, what should he do? How can he compensate for it?

Answer: He should erase what he has written from that thing without causing any damage to it. For instance, he should gently erase the writing with a wet piece of cloth. Even then, if any damage is caused to the paint or any stain is left, he should carefully apply the same sort of paint so that the damage or the stain is removed. He should also repent. He should talk to the administration of the Madrasah or to the owner of the house or shop before he compensates for it so that no problem is created. If the administration of the places which are Waqf such as Masjid or Madrasah forgives this mistake, this would not be sufficient. It is still necessary to compensate for it. However, if someone has written or chalked something on the wall of a person, and the real owner of the wall (not his gatekeeper, servant or tenant) has forgiven, then there is no need to compensate for it.

Ruling on full authority over donation

Question: When giving donation or the skin of the sacrificed animal to Dawat-e-Islami, if the donor has given full authority to use them, can they still not be spent on welfare works?

Answer: No. It is essential to use the donation or the money obtained from the skin of the sacrificed animal as per the approved procedure of Dawat-e-Islami. If someone has spent it on some other pious act contrary to ‘Urf, he must compensate for it, i.e. he must return the amount he has used in this way from his own pocket. Repentance is also necessary.

Careful words for giving full authority

Question: Which words should be used when receiving Zakāh, Fiṭrah etc. so that the permission to use it for any type of pious act is granted?

Answer: When receiving Zakāh and Fiṭrah which are Ṣadaqāt-e-Wājibah, it is not necessary to take full authority because it is a condition to make a deserving person owner of them. Although people apparently give their Zakāh and Fiṭrah to Dawat-e-Islami, in fact, they make the Islamic brothers and sisters of Dawat-e-Islami their representative to spend their Zakāh and Fiṭrah on lawful uses. Therefore, a Shar’i Ḥilāh is performed before Dawat-e-Islami uses this amount for various pious and permissible acts. Except for Ṣadaqāt-e-Wājibah, the skins of sacrificed animals and other donations are referred to as Ṣadaqāt-e-Nāfilah which can be used without any Shar’i Ḥilāh. The careful words for the permission of such donation and skins of animals are as follows: *Please allow Dawat-e-Islami to spend the donation and the skins of animals you have given, on any pious and permissible act which Dawat-e-Islami considers appropriate.* Listening to this, if the donor has said ‘okay’ or has agreed in any way, then Shar’i permission to spend the donation on every type of pious and permissible act will be granted, thus bringing many facilities.

(Remember that the permission obtained only from the owner of the donation or that of the skins of animals will be considered valid.

If any other person or a child present over there has nodded as if he has given permission, this is not sufficient. Even if the representative has given permission of his own, this is also insufficient [in many cases]. The representative should obtain explicit permission from the owner or should talk to him or arrange for the responsible person to talk to him on phone on the spot.)

It is better that the foregoing careful words-containing sentence is printed on the receipt of donation. It is also necessary that the donation or skin-giving person read this sentence or it is read out to him on the spot. The donation-receiving person should not be satisfied to have only given the receipt assuming that he has obtained permission. To hand over the receipt only may lead to ambiguity because it is possible that the receipt-receiving person is unable to read the language used in the receipt or that he does not read the foregoing sentence or that he does not understand it or that the receipt gets lost before he reads it or that he does not agree to it after reading it or there might be any other possibility. Moreover, the permission given by the representative should not be considered sufficient. Instead, explicit and unambiguous permission should be obtained from the real owner in any way either by talking to him on phone or by meeting him in person.

Proofs of Shar'i Ḥilāḥ

Question: Please state the proofs of Shar'i Ḥilāḥ.

Answer: The justification for Shar'i Ḥilāḥ is present in the Holy Quran, Ḥadīṣ and renowned books of Ḥanafī doctrine. For example, once, the noble wife of Sayyidunā Ayyūb عليه السلام عَلَىٰ رَبِيبَتَا وَعَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ was late during the period of his illness, so he عليه السلام عَلَيْهِ السَّلَامُ swore to hit her 100 whips after recovering from the illness. When he عليه السلام عَلَيْهِ السَّلَامُ recovered,

Allah ﷻ ordered him to strike her with a broom made of 100 straws. The Holy Quran says:

وَأُخِذَ بِيَدَيْكَ ضِعْثًا فَأَضْرِبْ بِهَا وَلَا تَحْنُطْ ط

And was asked to take a broom in your hand, beat with it and break not your vow.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūrah Ṣād, verse 44)

There is a complete chapter on the topic of Ḥilāh entitled ‘Kitāb-ul-Ḥiyāl’ in the famous Ḥanafī book ‘Ālamgīrī. It is stated in the same book: It is Makrūh to do a Ḥilāh to deprive someone of his rights, or create doubt in it, or deceive by something false, but the Ḥilāh aimed at preventing someone from committing Ḥarām, or in order to attain something Ḥalāl is commendable. The following Quranic verse is a proof for the permissibility of such types of Ḥilāh:

وَأُخِذَ بِيَدَيْكَ ضِعْثًا فَأَضْرِبْ بِهَا وَلَا تَحْنُطْ ط

And was asked to take a broom in your hand, beat with it and break not your vow.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūrah Ṣād, verse 44)

(Fatāwā ‘Ālamgīrī, vol. 6, pp. 390)

When did tradition of ear-piercing initiate?

There is another evidence for the permissibility of Ḥilāh. Sayyidunā ‘Abdullāh Ibn ‘Abbās رضى الله تعالى عنهما has reported: Once there was a discord between Sayyidatunā Sārah and Sayyidatunā Ḥājarah رضى الله تعالى عنهما. Sayyidatunā Sārah رضى الله تعالى عنها swore that if she got a chance, she would cut an organ of Sayyidatunā Ḥājarah رضى الله تعالى عنها.

Allah عَزَّوَجَلَّ sent Sayyidunā Jibrāil عَلَيْهِ الصَّلَاةُ وَالسَّلَام in the court of Sayyidunā Ibrāhīm Khalilullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام for reconciliation between them. Sayyidatunā Sārah رَضِيَ اللهُ تَعَالَى عَنْهَا asked, 'مَا حَيْثُكَ يَمِينِي؟' (i.e. *what about my vow?*). A revelation descended upon Sayyidunā Ibrāhīm Khalilullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام for advising Sayyidatunā Sārah رَضِيَ اللهُ تَعَالَى عَنْهَا to pierce the ear of Sayyidatunā Hājarah رَضِيَ اللهُ تَعَالَى عَنْهَا. Since then the tradition of piercing ears commenced. (*Ghamzu 'Uyūn-il-Başāir Sharah Al-Ashbāh wan-Nazāir, vol. 3, pp. 295*)

Cow's meat as gift

The mother of the believers, Sayyidatunā 'Āishah Şiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that once some cow-meat was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone told the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that this meat was donated to Sayyidatunā Barīrah رَضِيَ اللهُ تَعَالَى عَنْهَا as Şadaqaḥ (charity). The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'هُوَ لَهَا صَدَقَةٌ وَأَنَا هَدِيَّةٌ' (i.e. *it was Şadaqaḥ for Barīrah but a gift for us*). (*Şaḥīḥ Muslim, pp. 541, Hadīḥ 1075*)

Shar'i Ḥilāḥ for Zakāḥ

The foregoing Ḥadīḥ clearly indicates that the meat donated as Şadaqaḥ to Sayyidatunā Barīrah رَضِيَ اللهُ تَعَالَى عَنْهَا who was deserving of Şadaqaḥ was doubtlessly Şadaqaḥ for her. However, when the same meat, after being given in her custody, was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ its ruling changed altogether and it was no longer Şadaqaḥ.

Similarly, a person deserving of Zakāḥ, after he has taken Zakāḥ in his custody, may gift it to anybody or donate it to Masjid etc. because this donation from that deserving person is now a sort of gift, not Zakāḥ. Islamic scholars رَحِمَهُمُ اللهُ تَعَالَى have described a Shar'i Ḥilāḥ for

Zakāh that is as follows: The money of Zakāh cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of Masjid because Tamlik-e-Faqīr (i.e. making the Faqīr owner of Zakāh donation) is missing here. However, if the money of Zakāh is to be spent on such matters, donate Zakāh to some Faqīr so that he would become its owner and now that Faqīr may spend the money (on the construction of Masjid etc.); both will gain Šawāb.

(Bahār-e-Sharī'at, vol. 1, pp. 890)

Dear Islamic brothers! Did you see! The amount of Zakāh can be spent on shrouds, burial and even on the construction of Masjid by means of Shar'ī Ḥilāh. The amount of Zakāh remains Zakāh for as long as it is not given to Faqīr. Once the Faqīr has taken possession of it, he will become owner of it and will be able to spend it wherever he likes. By the blessings of Shar'ī Ḥilāh, the Zakāh of the person who has given it has got paid and the Faqīr has also become deserving of reward by donating it to Masjid. The ruling of Ḥilāh can also be explained to Shar'ī Faqīr.

Definition of 'Faqīr'

Question: As the amount of Zakāh and Fiṭrah is given to Faqīr, please let's know the definition of Faqīr.

Answer: A Faqīr is the one who (a) possesses some assets but they are less than the worth of Niṣāb (b) or the one who possesses assets valued up to the amount of Niṣāb, but the same are engaged in his basic necessities (i.e. by means of his assets, his basic needs are being fulfilled) e.g. a house for living, household items, animals (or scooter, car) for travelling, tools for a craftsman, clothes for wearing, slaves for servitude, Islamic books for the one interested in religious study but not more than the requirement (c) similarly, if someone is in debt and on deduction of debt, the remaining assets would be less

than the worth of Niṣāb; he is also Faqīr, no matter he possesses multiples of Niṣāb.

(Bahār-e-Sharī'at, vol. 1, pp. 924; Rad-dul-Muhtār, vol. 3, pp. 333, etc.)

Definition of 'Miskīn'

Question: Please also state the definition of Miskīn.

Answer: A Miskīn is the one who does not possess anything and who has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him. It is Ḥarām for a Faqīr (i.e. the one who possesses meal for eating of one time and has clothes for wearing) to beg without need and compulsion. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 187-188; Bahār-e-Sharī'at, vol. 1, pp. 924)*

Easy way of Ḥilāḥ

Question: Please describe an easy way of Ḥilāḥ for Zakāḥ and Fiṭrah.

Answer: Make any Shar'ī Faqīr or his representative the owner of Zakāḥ or Fiṭrah. For instance, hand over the amount of Zakāḥ or Fiṭrah to him saying that he is the owner of it. If he holds it or takes it in his possession in any way, he will become its owner and should spend it on any work (such as the construction of Masjid etc). That way, both of them will be deserving of reward besides Zakāḥ being paid, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Representative of Faqīr

Question: Who is referred to as the representative of Shar'ī Faqīr?

Answer: The person who Shar'ī Faqīr has granted permission to receive Zakāḥ or who has obtained such permission himself is referred to as the representative of Shar'ī Faqīr.

Can representative of Faqīr use Zakāh?

Question: Does the representative of Shar'ī Faqīr have authority to spend Zakāh on anything after he has taken possession of it?

Answer: He does not have such authority. However, if Shar'ī Faqīr has granted him permission or he has obtained permission himself, then he can use it.

Representative's possession is possession of one being represented

Question: If Shar'ī Faqīr has granted his representative permission to use his Zakāh for any work, or the representative has himself obtained such permission, will it still be necessary for Shar'ī Faqīr to take Zakāh in his possession?

Answer: No. If Zakāh is in the possession of the representative, it will be considered to be in Faqīr's possession.

To forbid Faqīr from keeping money

Question: Can such sentences be said to Shar'ī Faqīr at the time of Hīlah: *Return it; do not keep it* etc.?

Answer: No. Even if such sentences are used, this will cause no effect because Zakāh will get paid and Hīlah will also be valid. These words of condition make no difference when used for giving Ṣadaqāt, Zakāh and gifts. A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عليه رحمه الرحمن has stated with reference of *Fatāwā Shāmī (Kitāb-uz-Zakāh, Bāb-ul-Maṣraf, vol. 3, pp. 344)*: Gift and Ṣadaqāh are not invalid even if given with an invalid condition.

(*Fatāwā Razawīyah* referenced, vol. 10, pp. 108)

Can Ḥilāḥ be performed by cheque?

Question: Can the Ḥilāḥ of Zakāḥ be performed by a cheque?

Answer: No. Since Zakāḥ cannot be paid by a cheque, its Ḥilāḥ cannot also be performed by a cheque.

How to perform Ḥilāḥ of huge amount of money?

Question: It is very difficult to withdraw a huge amount of money from the bank, to give it in the possession of a Shar'ī Faqīr, to take it back from him and to deposit it in the bank again. Is there any easy way to perform the Ḥilāḥ?

Answer: The Shar'ī Faqīr should open an account in the bank with a little amount of money so that he would remain a Shar'ī Faqīr. The amount of Zakāḥ should then be deposited in his account after he has been informed about it. Once the money is deposited in his account, Zakāḥ will get paid. He should now give the money for the purpose for which Ḥilāḥ has been performed. Its details have already been stated. To open only such an account is permissible that does not pay interest like a current account, whereas a savings account is not permissible as it pays interest. Everyone should keep this ruling in mind.

How is it to spend amount of Ḥilāḥ on religious works?

Question: How is it to spend the amount of Zakāḥ and Fiṭrah by means of Ḥilāḥ on religious preaching such as Madāris, Sunnah-Inspiring Ijtimā'āt, publication and distribution of religious books etc.?

Answer: It is permissible to do so.

Gift with Ḥilāḥ-performed money

Question: Some people keep the money of Zakāḥ with them after Ḥilāḥ has been performed. They then give gifts etc. with this money to the poor as well as the rich. Some even give gifts to scholars and Mashāikh with the same Ḥilāḥ-performed money! Does Zakāḥ get paid in this way?

Answer: Although Zakāḥ gets paid, it is not appropriate at all to give gifts to people, especially to scholars and Mashāikh with the Ḥilāḥ-performed money. Here is an excerpt from a stamped Fatwā of Faqīḥ-e-Millat, Muftī Jalāluddīn Aḥmad Amjadī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي، taken from page 308 of *Fatāwā Faqīḥ-e-Millat* volume 1: The real deserving people of Zakāḥ and Ṣadaqaḥ Fiṭr are poor and destitute. Almighty Allah عَزَّوَجَلَّ has said:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

Zakāḥ is only for those who are poor and needy.

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah At-Taubaḥ, verse 60)

However, it has been allowed to spend Zakāḥ by means of Ḥilāḥ on Islamic education only in such Madāris where pure Islamic education is provided. This can be done when necessary for the survival of religion. But these days people spend Zakāḥ by means of Shar'ī Ḥilāḥ on schools and colleges where only nominal Islamic education is provided, depriving the poor and the destitute of their rights. This is quite wrong.

A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: The wealthy should express gratitude for the favour they have. Those spending thousands of rupees on the satisfaction of unnecessary desires, worldly comforts and luxuries

should not use Ḥilāḥ to avoid spending on righteous deeds. The middle class should also spend money to meet such needs solely for the pleasure of Allah عَزَّوَجَلَّ rather than misusing the money through Ḥilāḥ in the name of paying Zakāḥ because this is outright contrary to the objectives of Sharī'ah, putting an end to the wisdom of Zakāḥ being declared Wājib. It is as if the one using it is trying to deceive his Creator. We seek refuge of Allah عَزَّوَجَلَّ.

وَاللَّهُ يَعْلَمُ الْمُنْصِلَ ط

And Allah (عَزَّوَجَلَّ) knows well the mischief-maker from the reformer.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, verse 220)

May Allah عَزَّوَجَلَّ rectify our deeds and fulfil our hopes.

(Fatāwā Razawiyyah referenced, vol. 10, pp. 109)

How is it to give a Sayyid Ḥilāḥ-performed Zakāḥ?

Question: Can Ḥilāḥ-performed money of Zakāḥ be given to a poor Sayyid?

Answer: Although this is permissible, it is preferable to present money to a Sayyid without Ḥilāḥ from one's own pocket. Alas! We are always prepared to provide every type of luxury to our offspring but are reluctant to present even one rupee from our own pocket to the descendants of the Prophet of mankind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A'lā Ḥadrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: As to the financial help of Sayyids in this sinful era, let me say that the wealthy should provide financial help as a gift for Sayyid from their own pure money. If the wealthy do not do so, it is deprivation for them. They should remember the time when there would be no protector

except for these Sayyids' Greatest Ancestor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Will they not like to spend a portion of the wealth which was bestowed upon them as a Ṣadaqaḥ from the court of the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and which they will soon leave behind when buried under the ground in their graves empty-handed! If they satisfy the needs of the blessed sons of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for his pleasure, they can expect to be showered with rewards by the most Generous and Kind Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the day of dire needs (i.e. the Judgement Day).

Great reward for being kind to Sayyid

Ibn 'Asākir has reported a Ḥadīṣ narrated by Amīr-ul-Mu'minīn Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who is kind to any of my family members will be given reward for it by me on the Day of Judgement. *(Ibn 'Asākir, vol. 45, pp. 303)*

Amīr-ul-Mu'minīn Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If any person is kind to any of the descendants of 'Abdul Muṭṭalib in the world, it is obligatory for me to give him reward for it when he would meet me on the Day of Judgement.

(Tārīkh Baghdad, vol. 10, pp. 102)

One who is kind to Sayyid will see Beloved Prophet ﷺ on Judgement Day

اللَّهُ أَكْبَرُ! The Day of Judgement is the day of dire needs. One will be extremely needy, and the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be showering rewards, fulfilling needs. Allah عَزَّوَجَلَّ knows what he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be bestowing upon those who are kind to his

descendants. Only a merciful look of his can remove all the difficulties of the worldly life as well as the afterlife. Even this is the greatest of all rewards that those who are kind to his descendants will be seeing him on the Day of Judgement as indicated by the words ‘إِذَا لَقِيَنِي’ (i.e. when he will be meeting me on the Day of Judgement). O Muslims! What else you need! Run and reap this blessing that is a great privilege. **وَ بِاللّٰهِ التَّوْفِیْقِ**

Middle-class can also help Sayyid

If the middle-class people cannot give money to Sayyids as gifts, for them is another way by which not only will their Zakāh get paid but they will also reap the blessings of helping Sayyids, **بِحَمْدِ اللّٰهِ**. What such a middle-class person should do is to give some of the money of Zakāh with the intention of paying Zakāh to a trustworthy Zakāh-deserving Muslim who does not go back on his words, making him owner of it. He should then ask the Zakāh-receiving Muslim to gift the money on his behalf to so-and-so Sayyid. That way, both of the purposes will be served, i.e. Zakāh will be paid to the Faqīr and money as a gift will be given to Sayyid. The Farḍ of Zakāh-paying person will be fulfilled and the great reward of helping Sayyid will also be given to Zakāh-paying person as well as the Faqīr.

(Fatāwā Razawiyyah referenced, vol. 10, pp. 105-106)

Careful words for returning Ḥilāh-performed money

Question: Please state careful words to be used for giving full authority when giving donation or returning Ḥilāh-performed money for religious or social work.

Answer: When giving donation or returning Ḥilāh-performed money (excluding Ṣadaqāt-e-Wājibāh such as Zakāh, Fiṭraḥ etc.) the money-

giving person should say the following words: *Dawat-e-Islami (or this institution) can spend this money on any pious and permissible act which Dawat-e-Islami (or this institution) considers appropriate.*

Careful words for representative of Faqir of Zakāh

Question: Which words should be used by Shar'ī Faqir to give full authority to his representative to spend Zakāh and Fiṭrah on the Madanī activities of Dawat-e-Islami after he has received it?

Answer: The careful words to be used to give full authority to the representative include: *Whatever Zakāh and Fiṭrah you collect for me, give it to Dawat-e-Islami (or to so-and-so person or institution) with the permission that Dawat-e-Islami (or so-and-so person or institution) can spend it on any pious and permissible act which it considers appropriate.*

How is it to help unbelievers?

Question: Can the social institutions that have obtained such full authority to use donation provide medicines or financial help for unbelievers or for those having corrupt beliefs?

Answer: They cannot do so because they have obtained permission to spend money on any pious and permissible act, whereas it is neither pious nor permissible to provide financial help or medicines for unbelievers or for those having corrupt beliefs. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن has stated: To send something from Waqf to a non-Muslim is not permissible in any way as Waqf is only for righteous acts, whereas it is not a righteous and reward-earning act to give something from Waqf to a non-Muslim. كَمَا فِي الْبَحْرِ الرَّائِقِ (as is stated in *Baḥr-ur-Rāiq* etc.)

How is it to spend Zakāh on hospital run by social institution?

Question: Can Zakāh be spent on medical treatment in the hospital run by a social institution?

Answer: This entails many difficulties with the lawful use of Zakāh. For example, if a social institution has received the money of Zakāh, it cannot buy medicines before giving the money in the possession of some deserving person. However, if someone has given money to buy medicines and then give them to deserving patients as Zakāh, this amounts to making the institution the representative of buying medicines and paying Zakāh. But this involves the risk of delay in Zakāh being paid as Zakāh in the form of medicines will remain unused unless given to deserving patients. Moreover, the money of Zakāh cannot be spent on the salaries of medical personnel including doctors, rent of the building and electricity bills etc.

The way for welfare institution to spend Zakāh

Question: What is a proper way to spend Zakāh and Fiṭrah on welfare works and hospitals run by social institutions?

Answer: Zakāh, Fiṭrah and Ṣadaqāt-e-Wājibaḥ cannot be spent on constructions, rents, and salaries etc. because it is a precondition to make a deserving person owner of them. If medical treatment is to be given to a deserving patient, it is necessary to give the medicine bought from the money of Zakāh in his possession. If an injection is administered or the fee of the doctor or that of the operation is paid with the money of Zakāh without it being given in the possession of the deserving patient, Zakāh will not get paid. Therefore, Shar'ī Ḥilāḥ should be performed for Fiṭrah, Zakāh and Ṣadaqāt-e-Wājibaḥ. This Ḥilāḥ-performed money can now be spent on the medical treatment of anyone irrespective of whether he is poor or rich or Sayyid.

It is better to obtain full authority to spend money on any pious and permissible act from those giving the skins of sacrificed animals and other donations as well as from the Shar'i Faqir after he has performed Hilaḥ for Zakāḥ etc. and is now returning the Hilaḥ-performed money. The following sentence should also be printed on every receipt: *Please give our institution the permission to spend the Nafl donation or skins of sacrificed animal you have given, on any pious and permissible act which our institution considers appropriate.*

Look! Just printing of the foregoing sentence is not sufficient. It is essential to obtain approval from the real owner of the donation or the skin by making him read it or by reading out it to him. Keep also this ruling in mind that it is still impermissible to spend this money on the medical treatment of unbelievers and those having corrupt beliefs.

Giving something from Waqf to non-Muslims is not permissible

In reply to a question asked about sending sweets bought from the money of Waqf to non-Muslims, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ has stated on page 226 of the 16th volume of *Fatāwā Razawiyyāḥ*: To send (sweets) from Waqf to a non-Muslim is not permissible in any way as Waqf is for righteous acts only, whereas it is not a righteous and reward-earning act to give something from Waqf to a non-Muslim.

كَمَا فِي الْبَحْرِ الرَّايِقِ (This is stated in *Baḥr-ur-Rāiq* etc.) Sayyidunā Jābir Bin 'Abdullāḥ رضي الله تعالى عنهما has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated: If they fall ill, do not inquire after them, if they die, do not attend their funeral.

(Sunan Ibn Mājah, vol. 1, pp. 70, Ḥadīṣ 92)

How is it to invest donation in business?

Question: If a Masjid or a religious or social institution has collected a huge amount of donation, can they invest it in business?

Answer: They cannot do so no matter how fruitful the business and how sincere their intention of spending the profit of the business on the very same institution. Even so, if the donor has granted explicit permission, then only the donation of that donor can be invested in some lawful and permissible business.

Here is an excerpt from *Fatāwā Razawiyyah* in this context: In reply to a similar question, A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Donors remain the owner of donation. Permission should be taken from them. The permissible use of the money they instruct should be carried out. (*Fatāwā Razawiyyah*, vol. 16, pp. 410)

How is it to buy cows for collective sacrifice from donation money?

Question: Is it allowed to buy cows from the donation money of a religious or welfare institution to sell them for collective sacrifice?

Answer: It is not permissible to invest donation money in business. For such uses of donation, it is essential to obtain prior explicit permission from the donor.

How is it to donate the skins of sacrificed animals to schools?

Question: Can the skins of sacrificed animals be donated to schools where contemporary education is provided?

Answer: A'la Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once asked a similar question

which is as follows: There is an Islamic Madrasaḥ in the town 'Sikandra Rao' where Urdu and English are taught besides the Holy Quran. Let's know whether or not it is an act of reward to donate the skins of sacrificed animals to this Madrasaḥ for its financial help.
Answer: Three uses of ritual sacrifice are stated in Ḥadīṣ: (1) Eat it (2) Save it (3) Spend it on what earns you reward.

(Sunan Abī Dāwūd, vol. 3, pp. 132, Ḥadīṣ 2813)

To learn the English language is certainly not an act of reward. Therefore, the money of the skins can only be given to such a Madrasaḥ when it is spent only on Quranic and Islamic education, otherwise not. **وَاللَّهُ تَعَالَىٰ أَعْلَمُ**

Let the poor take skins of animals

Question: If a person gives skins of sacrificed animals to the poor every year, how is it to deprive the poor by making individual effort on him and receiving skins from him for a Madrasaḥ or for other religious activities?

Answer: If there is such a poor person who is really dependent on skins or Zakāḥ or Fiṭraḥ, then it is not allowed at all to take donations for one's institution depriving him of them. However, if such poor people are not dependent on skins, then the owner of the skin can use it for any purpose he likes. For example, he can give it to some religious Madrasaḥ. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** has stated: If some sacrifice-performing people want to give the skins of the sacrificed animals to the needy orphans, widows and destitute who are solely dependent on these skins, and some orator or caretaker of a Madrasaḥ takes the skins for Madrasaḥ depriving the destitute people, this would be considered oppression from him.

(Mulakhkhaṣ az: Fatāwā Razawīyyah, vol. 20, pp. 501)

Do not insist unreasonably on receiving skins

Question: If a person has already promised to give the skin to some poor Muslim or some Madrasah of Ahl-us-Sunnah, how is it to insist and convince him to give the skin to one's own institution such as Dawat-e-Islami?

Answer: This should be avoided as this would cause enmity and hatred among Muslims besides leading to the sins of Fitnah (discord), backbiting, tale-telling, bad suspicions, accusation and hurting feelings. A'la Hadrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Ahmad Razā Khān عَلَيْهِ الرَّحْمَةُ has stated on page 253 of the 21st volume of *Fatāwā Razawiyah*: To cause differences and discords among Muslims without a Shar'i reason is subservience to Satan (i.e. those doing so are the puppets of Satan in this matter.) It is stated in a blessed Ḥadīṣ: Discord (Fitnah) is sleeping, and the one who awakens it is certainly cursed by Allah عَذَّوَجَلَّ.

(*Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūfī, pp. 370, Ḥadīṣ 5975*)

Do not plot to take the skins of Sunnī Madāris

Question: If someone gives the skin of the sacrificed animal to so-and-so Sunnī institution, how is it to argue him into giving the skin to one's own institution such as Dawat-e-Islami?

Answer: If the person gives the skin to such an institution where it is spent on lawful use, then it is not appropriate to take the skin for one's own institution depriving that institution because this would raise tension between the two institutions besides causing grief to the trustees of the former. Every such act should be avoided that causes disharmony and discords among Muslims. It is extremely essential to save Muslims from hatred and distress. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **بَشِّرُوا وَلَا تَنْفِرُوا** Give good news and do not incite hatred. (*Ṣaḥīḥiḥ Bukhārī, vol. 1, pp. 42, Ḥadīṣ 69*)

Go and give skin to Sunnī Madrasah

Question: Suppose that we reach the house of a person to receive a skin. He gives one skin to us and keeps another for some other Sunnī Dār-ul-'Ulūm and asks us to contact him half an hour later saying that he would give us the other skin as well if someone from Dār-ul-'Ulūm did not come. What should we do in this case?

Answer: Keep it in mind that it is not the aim of Dawat-e-Islami to collect skins but rather it is a need. One of the aims of Dawat-e-Islami is to remove hatred and bring love and harmony among Muslims with the intention of spreading call to righteousness. In one way, all Sunnī institutions are of Dawat-e-Islami and Dawat-e-Islami is also a Sunnah-Inspiring movement of theirs. If possible, make good intentions and take the skin to that Sunnī Dār-ul-'Ulūm. That way, you will be having the privilege of pleasing the Muslims, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. The Noble Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, 'Verily, in the court of Allah *عَزَّوَجَلَّ*, the most liked deed after Farā'id is to please a Muslim.'
(*Al-Mu'jam-ul-Kabīr*, vol. 11, pp. 59, *Hadīṣ 11079*)

How is to sell the skin of one's own ritual sacrifice?

Question: Can a person who has sold the skin of his own ritual sacrifice give that money to Masjid?

Answer: There will be two different rulings in this case, depending upon the intention of that person. If he has sold the skin of his own ritual sacrifice so that he would receive the money for personal use, then it is not permissible to sell the skin with this intention. This money would be dirty for him and it would be Wājib for him to give it to some Shar'ī Faqīr as Ṣadaqaḥ. He must also repent of it. However, if he has sold the skin with the intention of spending the money on some pious act such as donation of a Masjid, then it is

permissible to sell the skin and there is no harm in donating the money to the Masjid either.

Questions and answers about Madanī Qāfilaḥ

Question: Suppose that seven Islamic brothers travelled with a 3-day Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami. All of them deposited 92 rupees each with the Amīr of the Qāfilaḥ except for one Islamic brother who deposited 63 rupees. They all ate foods etc. together during the Madanī Qāfilaḥ. Is there any harm in it?

Answer: If the collected money is to be jointly spent on the needs of all the participants of the Qāfilaḥ, it is necessary that each participant deposit an equal amount of money. If those who have given less amount of money continue to eat and drink etc equally, then they will be sinner because of unlawfully getting involved in the share of those who have given more amount of money. The Holy Prophet ﷺ has stated: The blood, wealth and respect of a Muslim are Ḥarām for another Muslim. (*Ṣaḥīḥ Muslim, pp. 1386-1387, Ḥadīṣ 2564*)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Muftī Aḥmad Yār Khān عليه رَحْمَةُ الْمَلَأَن has stated: No Muslim can take the wealth of another Muslim without his permission. He can neither dishonour him nor kill him unjustifiably and oppressively because these are all grave offences. (*Mirāt, vol. 6, pp. 553*)

All participants should deposit equal amount of money for Qāfilaḥ

All the participants should deposit an equal amount of money for the Madanī Qāfilaḥ. If it is not possible, some Islamic brother

should deposit the remaining money on behalf of those who have deposited less money. If not possible either, the Amīr of the Qāfilāh should explicitly take permission from each participant rather than informing them just as a formality. But do not embarrass the one who has given less money by pointing him out in front of all the participants. For example, the Amīr of the Qāfilāh should say to each participant: *I have received 92 rupees from each participant except for one who has given 63 rupees. Do all of you allow him to eat and drink etc. equally?* Permission will be considered valid only from those who have given it. If someone has not given permission, it is necessary to keep a separate record of his money.

Amount of money is equal but quantity of food is not equal

Question: It's a big issue. Even if all the participants have deposited an equal amount of money, some of them eat less whereas some of them eat more. Please tell us any solution to this problem?

Answer: It's a different matter. If some eat less and some eat more, then there is no harm in it in this case. Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عليه رحمة الله القوي has stated on page 381 of the 3rd volume of *Bahār-e-Sharī'at*, containing 246 pages, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: If many people have given an equal amount of money to prepare food so that they would all eat it together, there is no harm in it even if some of them would eat less and some of them would eat more. Similarly, if travellers eat their foods together, there is no harm in it no matter some will eat less and some will eat more and no matter the food of some traveller is more tasty or expensive than that of others.

(*Fatāwā 'Ālamgīrī*, vol. 5, pp. 341-342)

Madanī Qāfilāh and hospitality of guests

Question: During the Sunnah-Inspiring Madanī Qāfilāhs of Dawat-e-Islami, some locals and travellers are often invited to join in the meal, what is the ruling on this?

Answer: The Amīr of the Qāfilāh should take permission for this from each participant of the Qāfilāh on the very first day. If even a single person did not give permission, then it would be necessary to keep a separate record of his money.

Remaining money of Qāfilāh

Question: If the money collected from each participant is left over at the end of the Qāfilāh, what should it be spent on?

Answer: The Amīr of the Qāfilāh should write a daily record of expenses. If he relies on his memory rather than keeping the record of expenses in writing, this might bring about many mistakes. It is Wājib to keep a record of every penny spent and to return the share of every participant to him from the leftover money. However, if any participant of the Qāfilāh is willing to donate the money of his share to some righteous act, he can do so. If all have agreed, the remaining money can also be donated to the Masjid where the Qāfilāh stayed.

If money donated by someone else for Qāfilāh is left over

Question: If someone has travelled with a Madanī Qāfilāh with the money donated by anyone else, and that money is left over, can he himself spend it on some righteous act?

Answer: He cannot do so. He cannot even feed others the food bought from that money. He cannot also spend that money on

something other than the requirements of the Qāfilāh. He must return the leftover money to its owner otherwise he would be a sinner. It is therefore safer to obtain full authority in clear words from the money-giving person. For example, permission should be taken from him in these words: *The money you have given can be spent on feeding food to other Islamic brothers and giving gifts to new Islamic brothers. If left over, it can also be donated to Dawat-e-Islami. Therefore, please give full authority to spend it on any pious and permissible act.* Those travelling with Madanī Qāfilāh from their own pockets earn more reward and face fewer issues. Maintain frugality and gain blessings in the worldly life as well as in the afterlife.

Half life, half wisdom and half knowledge

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

1. To maintain frugality when spending is half life and
2. To love people is half wisdom and
3. To ask a good question is half knowledge.

(*Shu'ab-ul-Īmān*, vol. 5, pp. 254, Ḥadīṣ 6568)

Commenting on all the three parts of the foregoing Ḥadīṣ, a renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: **إِسْتِخْرَئَ اللهُ عَزَّوَجَلَّ!** How wonderful saying it is!

1. Prosperity depends upon two things: Earning and spending. To spend money is quite an art. Everyone knows how to earn but only a few know how to spend. One who has mastered the art of spending will always remain affluent, **إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.**
2. The greatest achievement obtained by wisdom is to love people and gain their love. You can obtain many worldly and religious

benefits by creating love for you in their hearts. Once you have captured the hearts of people, you can turn them towards any pious direction by calling them to righteousness such as Ṣalāh, Hajj, Jihad etc. But be careful not to displease Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the love of people. One should love people for the pleasure of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

3. Two things are very important for knowledge and education: Questions from students and answers form the teacher. If a student has asked a good question, he will be given a good answer. (*Mirāt, vol. 6, pp. 634-635*)

If the money donated for poor is spent on rich

Question: If someone gives some money to an area-level Qāfilah responsible Islamic brother of Dawat-e-Islami asking him to spend it on the expenses of the Qāfilah of poor Islamic brothers but the responsible person spends that money on the Qāfilah expenses of fairly rich new Islamic brothers so that they would get closer with the Madanī environment, what is the Shar'ī ruling on this issue?

Answer: Such a responsible person is actually an irresponsible one and a sinner because of making this mistake. He must compensate for it besides repenting of it. If the person who has given the money wants, he can forgive it. If he does not forgive, then the amount of money misused is to be paid by that responsible person from his own pocket or new permission will be taken from the money-giving person for the money being given by that responsible person from his own pocket. Whenever someone gives donation with condition that it be spent on the needs of the poor only, it is better and safer to make the following clarification to him before receiving the donation: *Please remove the condition of the poor and give full authority to*

spend the money on any pious and permissible act. This money may be spent on the Qāfilaḥ expenses of the poor as well as the rich, partial expenses of some people and full expenses of some others and the hospitality of guests in Masjid etc.

(Remember that the permission obtained only from the owner of the donation will be considered valid. If the donation-giving person is not the owner but rather he is the son or brother or servant of the owner, then the permission obtained from this representative of the owner is of no use. It is necessary to obtain full authority from the real owner. However, if the owner has already granted all these permissions to his representative, then the permission given by the representative will be valid.)

Can the donation received for Madanī Qāfilaḥ be spent on other Madanī activities?

Question: Can the donation received for the Madanī Qāfilaḥ be spent on other activities of Dawat-e-Islami?

Answer: No. It must be kept separately. If it is spent on other Madanī activities, it will become necessary to make compensation and repentance. It is therefore safer to make the habit of making the following careful clarification to the donor instead of receiving donation from him for a particular use: *Please allow us to spend the donation you have given on any sort of pious and permissible act.*

How is it to take the rich to Ijtimā' with donation money?

Question: If someone has given donation for taking some poor Islamic brother to the international Sunnaḥ-Inspiring Ijtimā' of Dawat-e-Islami (held annually at Şaḥrā-e-Madīnaḥ, Madīna-tul-Awliyā Multan) but the representative who had received the

donation took his own fairly rich friends to the Ijtimā', what should the representative who is now ashamed of it do?

Answer: It is Wājib to spend the donation on what it is collected for. The representative has defalcated. He must compensate for it by giving the donor as much money from his own pocket as he has spent on the travelling or feeding expenses of the rich. He must also repent of it. Always keep this principle in mind that whatever the donor instructs about his donation remaining within the bounds of Sharī'aḥ must be carried out. If he has laid down the condition of spending the donation only on the travelling and feeding expenses of the poor, then it must be spent accordingly. If he has explicitly said: Spend my donation only on travelling expenses; then it must be spent only on travelling expenses, not even on foods. Similarly, if he has laid down the condition of spending his donation only on the travelling expenses of so-and-so Islamic brothers for the annual Ijtimā', then it would be necessary to take only those particular people to the Ijtimā'; any other cannot be taken to the Ijtimā' with this money. If those particular people did not attend the Ijtimā' or the donation is left over in any way, then the leftover money must be returned to the donor. Likewise, if the donor has laid down the explicit condition of taking the Islamic brothers of a certain area to the Ijtimā', then the Islamic brothers of any other area cannot be taken to the Ijtimā' with this money. In short, one who collects or receives donation should not make any use of the donation with one's own will. He should not eat even a single morsel of the food bought or prepared from that money nor should he let anyone else eat it otherwise he will be held accountable on the Day of Judgement.

Torment of misusing Waqf money etc.

Question: Please state some admonitory Aḥādīṣ for the one misusing Waqf money etc.?

Answer: Here are two Aḥādīṣ in this context:

1. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Some people make unjustifiable use of the wealth of Allah (عَدْوَجَلَّ), for them is Hell on the Day of Judgement. (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 348, Ḥadīṣ 3118*)
2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Many people spend the wealth of Allah (عَدْوَجَلَّ) and His Prophet on what their heart desires, for them is hellfire on the Day of Judgement. (*Sunan-ut-Tirmizī, vol. 4, pp. 165-166, Ḥadīṣ 2381*)

How is it to ask for money to travel with Madanī Qāfilaḥ or attend Annual Ijtimā’?

Question: How is it for a person to ask for money in order to attend a Madanī Qāfilaḥ or a Sunnaḥ-Inspiring Ijtimā’?

Answer: To ask for money for oneself in order to attend the annual Sunnaḥ-Inspiring Ijtimā’ or a Madanī Qāfilaḥ is not Ḥalāl even for a Miskīn because these acts are not included in certain necessities. To ask for money etc. even for Hajj, ‘Umraḥ and pilgrimage to Madīnaḥ is a Ḥarām act leading to Hell.

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If a person begs despite begging not being Ḥalāl for him and someone when begged from by him gives something to him in spite of being aware that he is undeserving, it is not an act of reward at all to give anything to him in this case but rather this is impermissible and a sin and assistance to the sin. (*Fatāwā Razawīyyah referenced, vol. 10, pp. 303 - Mulakhkhaṣan*)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who asks people for (money etc.) whereas he is not facing destitution, nor does he have so many family members that he cannot provide for, will come

on the Day of Judgement with no flesh on his face.’ (*Shu’ab-ul-Īmān*, vol. 3, pp. 274, Ḥadīṣ 3526)

Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِهَاتِي has narrated, ‘Some Yemeni would leave for Makka-tul-Mukarramah for performing Hajj without provisions calling themselves Mutawakkil¹, but after reaching Makka-tul-Mukarramah, they would start begging people for financial help. Sometimes, they would even snatch things from people committing dishonesty. The following verse was revealed about such people and it was commanded to go on the pilgrimage with provisions so that others would not be burdened. It was prohibited to beg for financial help. One must take provisions with him and the best provision is piety.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

Take provisions; the best provision is piety.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Sūrah Al-Baqarah, verse 197)

6 Madanī pearls for special train of Ijtimā’

Question: Please state some Madanī pearls in the light of Sharī’ah for responsible Islamic brothers about special trains arranged for taking Islamic brothers to Şahrā-e-Madīnah Multan for the annual Sunnah-Inspiring international Ijtimā’ of Dawat-e-Islami.

Answer:

1. Ensure that only as many Islamic brothers board the train as you have booked the seats. Do not let even a single extra Islamic brother travel without paying the fare as it is a sin.

¹ Mutawakkil means the one who trusts Allah عَزَّوَجَلَّ.

2. Reach the railway station by the time set with the railway authority. A delay causes disorders in the system and brings notoriety for religious people. The train should depart on the preset time without waiting for anyone no matter some habitual late comers miss the train. This would earn the responsible Islamic brothers the trust of the authority as well as that of people. It is also necessary to earn the trust of people. If the train did not depart on the arranged and announced time due to the carelessness or mismanagement of the responsible Islamic brothers, those reaching the station in time relying on the announcement of the departing time of the train would have a negative opinion. Moreover, it is also possible that they would commit the sins of backbiting and bad suspicions. They may even avoid attending the Ijtimā' next time or get habitual of reaching late, resultantly becoming a cause of notoriety for the Sunnah-Inspiring movement, Dawat-e-Islami. Therefore, one should always make only such an appointment in any matter that he could keep.
3. Do not spend so much time during the journey in offering Ṣalāh on the platform that the railway personnel get a negative impression, leading to sinful, painful and angry arguments.
4. Never let anyone sit over the roof or footrest of the train whilst the train is running as it is a violation of law besides being a risk to life.
5. To maintain a peaceful and amiable environment during a long journey with a huge crowd of people requires patience and tolerance. Treat the railway personnel politely otherwise it would almost be impossible to avoid mismanagement, angry arguments, hurting the feelings of others and the resultant notoriety.

6. Even if the railway personnel have treated you unfairly and harshly, do not take any retaliatory action because an unclean thing can be cleaned by water, not by another unclean thing. Be tolerant and try to find out solutions to problems with proper strategies. Swearing, stoning, destroying and burning the properties of government and vehicles of people are nothing but ignorance, sheer foolishness and Ḥarām acts contradicting Shari'ah and Sunnah and leading to Hell. Describing a principle of Islamic jurisprudence, A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ has stated: *الْمُنْكَرُ لَا يُزَالُ بِمُنْكَرٍ* *A sin cannot be compensated by another sin.*

(*Fatāwā Razawiyyah*, vol. 23, pp. 639)

Is it necessary to abide by worldly law?

Question: Is it necessary to abide by worldly law?

Answer: It is necessary to abide by such a worldly law that does not contradict Shari'ah because non-compliance with it may lead to disgrace, lying or bribery etc. A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ has stated on page 93 of the 29th volume of *Fatāwā Razawiyyah*: It is also forbidden to present oneself to be disgraced by committing an offence. It is stated in a Ḥadiṣ: One who happily presents oneself to be disgraced without a compulsion is not from amongst us.

(*Al-Mu'jam-ul-Awsaṭ liṭ-Tabarānī*, vol. 1, pp. 147, Ḥadiṣ 471)

How is it to confiscate money deposited as surety?

Question: How is it to book a bus, coach or wagon on condition that if the person who has had the bus booked cancels the booking, the owner of the bus will confiscate the money deposited as surety, and

if the owner cancels the booking, he will have to return the double amount of the initially deposited money?

Answer: It is not allowed to take double amount of the money deposited as surety from the owner of the vehicle even if he has cancelled the booking as this is a penalty which is not permissible. Islamic jurists رَحْمَةُ اللَّهِ تَعَالَى have stated: As per the correct verdict, penalties cannot be imposed. (*Al-Bahr-ur-Rāiq, vol. 5, pp. 68*)

The owner of the vehicle should also return the money deposited as surety. If he did not return the money, he would be sinner.

Precautions against return-fare-booked vehicle

Question: What precautions should be taken to ensure that the driver of the bus booked with return fare for the Sunnah-Inspiring Ijtimā' is not annoyed if there is some delay in reaching the bus at the end of the Ijtimā'?

Answer: Set the time of going and returning by the clock. Set only the time that you can be punctual for. There should be no delay. It is pointless to complain that Islamic brothers do not reach in time. Who has made Islamic brothers get into this bad habit! Do they also reach the station late to catch regular buses and trains! Certainly not! They will reach the station in time when they have to catch a regular bus or train.

In actual fact, some responsible persons show irresponsibility by waiting for others and sometimes by keeping others waiting for them, compounding the problem of delay. What the responsible Islamic brothers should do is to have the bus run at the preset time without waiting for anyone whether or not all have come. If the responsible Islamic brothers do so, the subordinate Islamic brothers will automatically become punctual, إِنَّ هَيْأَةَ اللَّهِ عَزَّوَجَلَّ.

However, a short delay of five to seven minutes that is not irksome to the driver as well as to those reaching in time can be tolerable. This type of situation usually arises on the occasion of big Ijtimā'at that usually end later than the expected time. It also takes time to reach the bus due to a huge crowd at the end of the big Ijtimā', causing delay. Therefore, make an approximation in advance and set an hour later time than the expected ending time of the Ijtimā'. For example, if the Ijtimā' usually ends at 10 pm, inform the driver that we will reach the bus by 11 pm. Also tell him that we may reach the bus even before 11 pm; if you consider it appropriate, please run the bus after we have reached; if you do not want to run the bus before 11 pm, it does not matter, we will wait till 11 pm, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. That way, there will be no disagreement with the driver, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

More passengers than the number decided

Question: If a bus is booked on condition that 40 people would board it but 41 Islamic brothers boarded it at the time of departure. What is the Shar'ī ruling?

Answer: Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Anjad 'Alī A'zamī *عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ* has stated: In this context, the criterion is that if a person is deserving of gaining a certain benefit from something by means of an agreement, it is permissible for him to gain that benefit or a similar one or the one lesser than what he deserves but it is not permissible to gain the benefit that is bigger than the one he deserves.

(Bahār-e-Sharī'at, vol. 3, pp. 130)

In the light of the foregoing jurisprudential clause, it is obvious that as many Islamic brothers as already decided or less than it can board the bus but even a single extra person cannot board it because it will

be impermissible. However, if it is the ‘Urf (i.e. norm) of an area that a few extra people can board the bus, and there will be no objection to it, then there is no harm in 41 people boarding the bus instead of 40. On such an occasion, it is safer to have the entire bus booked rather than fixing the number of people as is usually done in our country Pakistan on the occasion of marriages when the entire bus is booked with no limitation of the number of people.

Do not let anyone travel without paying fare

Question: If we have had an entire carriage of a train booked, can we now make as many passengers as we like board the train?

Answer: Even if you have had a carriage or an entire train booked, you can make only as many passengers board it as allowed by law and as you have paid the fare. If anyone allows even a single person travels without fare, he will be a sinner besides being deserving of Hell.

Can social institutions spend their donations on religious works?

Question: Can the donations given to social institutions for welfare work be spent on religious works?

Answer: Since people give donations to social institutions for welfare works, it is not permissible to spend donations, i.e. Ṣadaqāt-e-Nāfilāh on religious works without the permission of the donor. For example, people usually give them goats as Ṣadaqaḥ in order to distribute meat among the poor, the destitute and the orphans. They cannot give this type of meat to religious Madāris. If they do, compensation will become obligatory.

Yā Rab of Mustafa! Grant us the enthusiasm for learning Farḍ knowledge. Yā Allah عَزَّوَجَلَّ! Bestow upon us the privilege of collecting abundance of donations when necessary for religious works with the intention of acting upon Sunnah in full compliance with Shari'ah. Also enable us to spend it on its a hundred percent lawful use. Yā Allah عَزَّوَجَلَّ! Forgive us without accountability and bestow upon us the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Means of sustenance

There were two brothers in the blessed age of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of them used to come to the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to get religious knowledge. (One day), the other brother who was the breadwinner complained to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of his brother (i.e. he has put entire burden of earning over my shoulders. He should help me in my business). The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Perhaps! You are obtaining your sustenance by the blessing of him.'

(Jāmi' Tirmiḏī, vol. 4, pp. 154, Ḥadīṣ 2352)

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

Du'ā [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ghusl [غُسْل]: Ritual bath

Hājī [حَاجِي]: One who has performed Hajj

Halāl [حَلَال]: Lawful (by Sharī'ah)

Harām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Īṣāl-e-Ṣawāb [إِصْطَالِ ثَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Kanz-ul-Īmān [كَانِزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiz, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ.

Makrūh [مَكْرُوْهُ]: Disliked

Miskīn [مِسْكِين]: A Miskīn is the one who possesses nothing and has to beg others for food to satisfy hunger and clothes to cover the body. Begging is Ḥalāl (allowed) for him.

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nafil [نَفْل]: Supererogatory act / worship

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣalāt/Ṣalāt-'Alan-Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [صَلَاةٌ عَلَى النَّبِيِّ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shar'i [شَرْعِي]: According to Shari'ah

Shari'at/Shari'ah [شَرْعِيَّة]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sūrah [سُورَة]: Chapter of the Holy Quran

Ummah [أُمَّة]: Believers of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a whole

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Wuḍū [وُضُو]: Ritual ablution which is a pre-requisite for Ṣalāh, Ṭawāf and for touching the Holy Quran etc.

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fter you have read this book, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *داعية بَرَكَاتِهِ الْعَالِيَةِ*. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net

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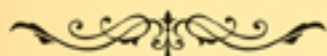
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BLOSSOMING OF SUNNAH



By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, بنيّة العلم ﷻ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بنيّة العلم ﷻ**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, بنيّة العلم ﷻ.



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