



WEEKLY BOOKLET: 287

QUESTIONS AND ANSWERS **Zakāt** ABOUT **Zakāt** WITH THE Amir of Ahl al-Sunnah

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

21 Pages



A fragrant written collection of the verbal statements of the renowned spiritual guide and
Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Translated into English by
Translation Department
(Dawat-e-Islami)

زکوٰۃ کے بارے میں سوال جواب

Questions and Answers about zakat with the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

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Questions and Answers about Zakāt with the Amir of Ahl al-Sunnah وَأَمْرٌ بِتَزَكَاةِ الْعَالَمِينَ

An English translation of ‘Zakāt Kay Baray Mein Sawal Jawab’



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

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions and answers about zakāt with the Leader of Ahl al-Sunnah دامت بركاتهم العالیه (Part 1)

Supplication of the successor to Attar:

O Lord of Muṣṭafā! Whoever reads or listens to the 21-page booklet *Questions and Answers about Zakāt with the Leader of Ahl al-Sunnah*, grant them the ability to offer obligatory and supererogatory charity! Place blessings in their life and wealth!

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Perform obligatory ḥajj. Indeed, its reward is greater than participating in twenty *ghazwāt*, and reciting *ṣalāt* upon me once is equal to this.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Musnad al-Firdaws*: 2,484

Q: What are the detrimental effects of not offering zakāt?

A: The beloved Prophet ﷺ said, “The wealth lost on dryness, wetness, land or sea, is lost due to not giving zakāt.”¹

The beloved Prophet ﷺ also stated, “Any wealth with zakāt mixed in it is destroyed.”²

Q: When does zakāt become obligatory?

A: If someone possesses wealth which is *nāmi* (growing or having potential to grow) equal to the value of 52.5 *tola* of silver (with other conditions also fulfilled) and it is surplus to the necessities of his life (a house to reside in, a car for transport, tools for a tradesman, etc), zakāt will be obligatory upon him.

Zakāt is obligatory upon three things. The first is original wealth, i.e. gold, silver and currency. If these are surplus to the necessities of life, zakāt is obligatory upon them. The second is business goods, and the third is pastured livestock which is termed *sāimah* in juristic nomenclature.³ Although not everyone deals with such livestock, there is an entire chapter present in books of jurisprudence concerning the latter.

Zakāt will be obligatory on traders or women who possess silver or gold jewellery, the value of which reaches *niṣāb* (threshold obligating zakāt). If a person only possesses gold, zakāt will be

¹ *Majma'a al-Zawaid*: 4,335

² *Shu'ab al-Īmān*: 3,522; *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 7, p. 73

³ *Badā'i al-Sanā'i*, vol. 2, p. 75; *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 174

obligatory when they have 7.5 *tola* of it. If a person possesses some gold, some silver and some currency, even one rupee; the values of all these will be combined. If the total value is equal to the value of 52.5 *tola* of silver and an entire lunar year has passed in this manner, zakāt will be obligatory. The zakāt amount is 2.5% of the total wealth, i.e. from one hundred rupees, the zakāt will be 2.5 rupees.^{1,2}

Q: Zakāt becomes obligatory on the completion of a lunar year. However, the upper class and in fact people who appear religious, do not understand what it means for a year to elapse in obligating zakāt. In particular, the upper class think zakāt must be paid in Ramaḍān. Please provide guidance in this regard.

A: This is what is commonly thought, and people actually think that zakāt must be paid in Ramaḍān, whereas this is not the case. Remember, whenever a person becomes a possessor of *niṣāb* and the conditions of zakāt are present, then whether that date be in

¹ Mentioning the conditions which obligate zakat, the erudite Hanafi jurist, Mufti Amjad ‘Ali al-A‘zamī رحمۃ اللہ علیہ, states: “There are 10 conditions obligating zakāt: 1) Being Muslim 2) Being an adult 3) Sanity 4) Freedom 5) Possessing wealth reaching the niṣāb amount; if it is less, then zakāt will not be obligatory 6) Complete ownership, i.e. it should be in his possession 7) The wealth should be free from debt 8) The wealth should be surplus to basic necessities 9) The wealth should be *nāmi* (growing) whether *ḥaqīqatan* (actually) or *ḥukman* (taking the ruling of the actual, i.e. having the potential to grow) 10) The passing of a year. The meaning of a year is a lunar year of 12 months.” (*Bahār-i-Sharī‘at*, vol. 1, p. 875, part 5)

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 209

Ramaḍān, Muḥarram, or any other month, zakāt will become obligatory upon the completion of a lunar year.

For example, a person became the owner of *niṣāb* on 2nd Muḥarram at 12:12pm. Now, when he reaches 12:12pm on 2nd Muḥarram in the following year, zakāt will become obligatory upon him, as long as the *niṣāb* is not completely depleted during the year. This will remain the case even if increase and decrease occur in it. If this person now waits for Ramaḍān thinking that there is greater reward in giving zakāt and he will offer it then, he will be sinful.¹ If a lunar year elapses and if there is no cause of prevention, zakāt should be paid immediately to a rightful recipient.

As far as it concerns people who offer their zakāt in small parts at a time, amassing a crowd around them, distributing 10-rupee notes and drawing enjoyment from this; it is not necessary this method of theirs in paying zakāt is correct. Someone wishing to offer zakāt in Ramaḍān due to the increase in reward can make an advance payment of zakāt in Ramaḍān.² For example, a person who became the owner of *niṣāb* on 2nd Muḥarram al-

¹ *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 170

² *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 176

Ḥarām at 12:12pm can pay zakat three months in advance (before a lunar year ends) in Ramaḍān.^{1,2}

Q: A number of people with large businesses do not know when they became possessors of *niṣāb*. Can they settle on offering zakāt of their wealth every year on the 1st of Ramaḍān?

A: No; if they became possessors of *niṣāb* before Ramaḍān in Shawwāl or Dhū al-Qa‘dah, for example, and they offer zakāt 10 or 11 months later in Ramaḍān, they shall continue incurring sin. They should form a preponderant opinion concerning the day zakāt became obligatory on them and pay it according to that day.

Remember, it is obligatory upon the one whom zakāt is obligatory upon to learn its obligatory (*farḍ*) rulings. Nowadays, worldly knowledge is sought widely. Degrees and qualifications are obtained from colleges and universities, even from as far as German and American educational establishments. If there are things we do not learn, they are salah, wuḍū or important

¹ Zakāt can be offered in advance before the completion of the lunar year. Zakāt will not become obligatory again on this wealth at the end of the year. However, if there is an increase or decrease in the wealth, it should be calculated. Then, the surplus amount must be paid immediately upon the completion of the year, and if the wealth decreases, the surplus that has been paid can be included in the following year's zakāt. (*Al-Fatāwā Ahl al-Sunnah*, pp. 150 - 151)

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 27

rulings that are obligatory to know, which render a person sinful if he does not acquire knowledge of them.¹

Q: Is it necessary to pay zakāt in cash?

A: It is not necessary to pay zakāt in cash. In fact, any item can be given in zakāt according to market value. For example, zakāt to the amount of 10,000 rupees became obligatory upon me, and I have suit pieces whose market value is 2500. If I give these suit pieces to a shari‘ah-authentic *faqīr* as a form of zakat, 2500 rupees of my total zakāt will be paid. Likewise, if I possess a sofa set, crockery, grains or ornamented pitchers for *iftār*, these can also be used to pay zakāt in accordance with their market rate. A shari‘ah-authentic *faqīr* will not refuse such things either; he will accept them happily.

Remember, zakāt must be paid in every state, so remove this thought from your minds that zakāt can only be paid in cash. If you wish, you can give a pen and pad in zakāt as well as any shop goods. However, the value of any item you give as zakat must be determined according to market value, and the item should also be *māl mutaqaawwim* (legally valuable wealth).^{2, 3}

¹ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 28

² *Māl mutaqaawwim*: That wealth which can be accumulated and shari‘ah permits one to obtain benefit from it. (*Radd al-Muhtār*, vol. 7, p. 8)

³ *Malfuzāt-e-Amir-e-Ahl-e-Sunnat*, vol. 6, p. 224

Q: How much zakāt is due on 1000 rupees?

A: It will amount to 25 rupees. In today's day and age, if someone only has 1000 rupees surplus to his basic necessities, zakāt will not be obligatory upon him. Further wealth (i.e. amounting to the *niṣāb*) is required for zakāt to become necessary.¹

Q: If the intention of paying zakāt was absent at the time of giving money and was remembered afterwards, what can one do now?

A: It is obligatory to make intention for the offering of zakāt. If someone offered a sum without the intention of zakāt, shari'ah has given scope for the giver to then make intention for zakāt as long as the receiver has not spent it. The former's zakāt will then be considered valid. If the one who received the amount has spent it, an intention cannot be formed now.²

For example, someone gave 100 rupees to a person deserving of zakāt but did not make the intention of zakāt. As long as those specific 100 rupees remain with him and he has not purchased anything with them, the one who gave it can make the intention of zakāt. If the amount has been spent, then an intention cannot be made.³

¹ *Malfuzāt-e-Amir-e-Ahl-e-Sunnat*, vol. 4, p. 115

² *Al-Durr al-Mukhtār Ma'a Radd al-Muhtār*, vol. 3, p. 222

³ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 4, p. 69

Q: Can zakāt be given in advance?

A: Yes. (A mufti seated near the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ added:) The one upon whom zakāt has become obligatory can pay it in advance. It will be necessary in this case that when the lunar zakāt year comes to an end, if the amount of zakāt due is greater than the amount paid, i.e. there was an increase in wealth after the advance payment of the zakāt, this increase should be calculated and the remaining amount of zakāt given.¹

Q: Is zakāt due on jewellery which is in use?

A: Regardless of whether gold and silver are in use or not, in the case of the conditions being met, zakāt will be obligatory upon them.² Women who wear gold jewellery are also liable to pay zakāt when conditions are met.³

Q: Should the person upon whom ḥajj has become obligatory pay his zakāt or perform Hajj?

A: If he has wealth that reaches the level of zakāt and the date for giving this has arrived, zakāt will be obligatory. It is apparent that he must give a fortieth of his wealth in zakāt, and if ḥajj is obligatory upon him, he must perform this also.⁴

¹ *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 176; *Bahār-i-Sharī'at*, vol. 1, p. 891, part 5;

Malfuzāt-e-Amir-e-Ahle-Sunnat, vol. 5, p. 126

² *Bahār-i-Sharī'at*, vol. 1, p. 882, part 5

³ *Al-Fatāwā Ahl al-Sunnah*, p. 333; *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol.7, p. 115

⁴ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol.3, p. 62

Q: We possess 5 *tola* of gold and 10 *tola* of silver. Will we have to give zakāt?

A: Combining the value of 5 *tola* of gold and 10 *tola* of silver will result in an amount far greater than the value of 52.5 tolas of silver. For this reason, if other conditions such as the passing of a lunar year are also found, zakāt will be obligatory.¹

Q: Someone gave a widow 4 lakh rupees to purchase a house; if a lunar year passes over that amount, will it be necessary to pay zakāt on it?

A: Four lakh rupees have come into the possession of this widow. If this amount is surplus to her basic needs, zakāt will be obligatory upon it. Paying zakāt is obligatory on some people, but they do not pay it thinking, ‘I have a grown-up daughter at home, therefore when I am free from getting her married, I will pay zakāt’. When it has become obligatory, then regardless of whether a grown-up daughter remains at home, zakāt must be paid. Similarly, if someone has been collecting money for the *niyāz* of the Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ and the time for paying zakāt arrives, he must pay this (if he is *ṣāhib al-niṣāb* and the other conditions of zakāt are also present).²

Q: Some rich people are liable for hundreds of thousands or even millions of rupees of zakāt, but they say, ‘we do not have

¹ *Bahr al-Rāiq*, vol. 2, p. 397; *Al-Fatāwā Ahl al-Sunnah*, p. 213; *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 5, p. 214

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 213

the money physically available, so how can we pay zakāt?’ Please give us guidance about these people.

A: It is not necessary to possess cash to pay zakāt. Cloth, clothes, pens, notepads, sofas, beds, curtains in the home (i.e. everything which is *māl mutaqaawwim* from which money can be gained and there is no defect in it according to sharī‘ah, meaning it is permissible wealth) can also be given in zakāt.¹ This **must** be given, in fact. Grains, for example, can also be given in zakāt.

(At this point the Head of Dawat-e-Islami’s Central Executive Committee said:) These people have gold and silver in their possession which zakāt is obligatory upon. They have business stock in their shops and warehouses upon which zakāt is obligatory. They have plots worth millions for trade purposes. However, this matter is stuck in their minds that ‘my money is trapped, where shall I give zakāt from?’ Why can they not form the mindset that ‘I should take this amount from my gold, silver or goods to give as zakāt’?

(The Amir of Ahl al-Sunnah **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** replied:) People should consider this; they do not abandon their eating, drinking, having refreshments or fulfilling all their indulgences, but when it comes to spending in the way of Allah, they have no money!

¹ It is necessary for whatever is given as zakāt to be māl-e-mutaqaawwim, whether it is from the same kind upon which zakāt has become obligatory or other than it. (*Badā’i al- Sanā’i*, vol. 2, p. 146)

In any case, having currency is not a condition for giving zakāt. They can give zakāt from other possessions they have. If they have gold, they can give it from that, lest they come on the Day of Judgement and are branded by this very gold that has been heated in the Fire.^{1,2}

Q: Some people give out zakāt in Rajab, Sha‘bān and particularly in Ramaḍān. In these months, some people take out their zakāt amount and place it in their shop or office. Whenever someone comes to ask, they give him some of that zakāt money. Will zakāt be valid in this manner?

A: If a person appears to be a *faqīr* and one gave him zakāt, the zakāt will be discharged. (At this point a mufti participating in the Madani Muzakarah said:) If the person who came asking was accompanied by *faqīrs*, indicating he is one of them himself, zakāt will be considered valid. However, if the signs of a *faqīr*

¹ Just as it is stated in the noble Qur’ān:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾ يَوْمَ يُخْفَىٰ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۚ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٦﴾

Translation from Kanz al-Īmān: And those who pile up gold and silver and do not spend in the way of Allah; give them glad tidings of a painful punishment. The day when it (gold and silver) will be heated up in the Fire of Hell; then their foreheads, and their sides, and their backs will be branded with it. 'Here is what you accumulated for yourselves; therefore, taste now the flavour of your accumulation.' (Al-Quran, 9: 34-35)

² Malfuzāt-e-Amir-e-Ahle-Sunnat, vol. 7, p. 72

are not visible in this person, the one giving zakāt is now forced to deliberate.¹

Nowadays, people just want to relieve themselves of zakāt or are inattentive when giving it out. Many who come asking are absolutely not deserving of it; in fact, some of them are not even Muslims, but people are handing out zakāt to them.

Similarly, all types of people are coming to particular houses, and people are lining them up and distributing zakāt to them. They do not consider whether the one receiving it is even a Muslim or not. They have developed a custom of gathering a crowd every year and distributing money to all those who come. This method of discharging zakāt is totally wrong and destroys

¹ The erudite Hanafi jurist, Mufti Amjad ‘Ali al-A‘zamī رحمه الله عليه states: “If one used *taḥarri* (investigation), meaning he first thought the situation over, then decided this person can be given zakāt and did such; if it was later ascertained that they were indeed a valid recipient of zakāt, or his condition was not revealed, said zakāt will be regarded as being valid. If he gave it without investigation, i.e. he did not even contemplate whether someone can be given it or not and it was later ascertained they cannot be given it, then it will not be considered valid. Otherwise, it will be. If there was doubt at the time of giving and one did not perform investigation, or he did, but the heart did not settle either way, or he investigated and the overriding opinion was that he is not a valid recipient of zakāt and still gave him zakāt, then in all these cases it will not be valid. If one later ascertained that they were a worthy recipient, it will then be considered valid. (*Bahār-i-Sharī‘at*, vol. 1, p. 932, part 5)

its purpose. Therefore, zakāt should only be given to a rightful recipient.¹

Q: Who can zakāt be given to? I have heard it cannot be given to someone who has even one *tola* of gold. Yet, I know of such widows who have daughters, but only acquire 15 or 20 thousand rupees coming in monthly. They are barely getting by with this.

A: Zakāt can be given to the one who is a shari‘ah-authentic *faqīr* and is not a Hāshimi.² It is not necessary to look at these matters of them having one *tola* of gold or an income of 14 or 15 thousand. It is possible they have one *tola* of gold but are in far greater debt, therefore they will still be considered a shari‘ah-authentic *faqīr* in this case.³

Q: If there is a person who earns approximately 10,000 rupees a month and he does not have wealth equal to 52.5 *tola* of silver, can we give zakāt to him?

A: A person’s income is not considered in zakat, whether it is a little or a lot, nor is having an income of 10,000 or 20,000 rupees from the conditions of zakāt either. This is because sometimes a person earns 50,000 rupees, but because his family is large and expenses are many, 50,000 rupees is not enough for him.

¹ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 2, p. 264

² *Durr al-Mukhtār*, vol. 3, pp. 203,206

³ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 2, p. 434

Questions and Answers about Zakāt

Anyhow, if he fulfils the conditions, he can take zakāt, otherwise he cannot.^{1, 2}

Q: My sister has 5 small children, and her husband is unemployed. Can I give zakāt and *ṣadaqat al-fiṭr* to her?

A: Siblings can give zakāt to one another as long as they are entitled to it.³

Q: Can we give zakāt to an ‘Alawi?

A: We cannot give zakāt to ‘Alawis as they are Hāshimis.^{4, 5}

Q: Are ‘Alawis *Sayyids*? Furthermore, what is the difference between a *Sayyid* and an ‘Alawi?

¹ A shar‘ī faqīr is worthy of receiving zakāt. The noble Sharī‘ah has mentioned specific criteria for a shar‘ī faqīr. The primary condition for being deserving of zakāt is that an adult does not possess at least the niṣāb amount of wealth surplus to basic needs. The niṣāb is the value of 52.5 tolas of silver. Therefore, if a person owns clothes beyond their basic needs or other items, such as a TV, and their combined value reaches 52.5 tolas of silver, such a person is not deserving of zakat. (*Fatāwā-e-Ahl-e-Sunnat*, p. 447)

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 245

³ *Al-Fatāwā al-Razawiyyah*, vol. 10, p. 110; *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 2, p. 394

⁴ Banū Hāshim and Banū ‘Abd al-Muṭṭalib refer to five families: the offspring of ‘Alī, the offspring of ‘Abbās, the offspring of Jā‘far, the offspring of ‘Aqīl and the offspring of Hārith b. ‘Abd al-Muṭṭalib. Apart from them, those that did not aid the Messenger of Allāh ﷺ, their offspring will not be considered amongst Banū Hāshim, such as that of Abū Lahab, even though this kāfir was a son of Sayyiduna ‘Abd al-Muṭṭalib. (*Al-Fatāwā al-Hindiyyah*, vol. 1, p. 189)

⁵ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 4, p. 235

A: The children of *Sayyidunā* ‘Ali رَضِيَ اللَّهُ عَنْهُ from *Sayyidah* Fāṭimah رَضِيَ اللَّهُ عَنْهَا, i.e. the progeny that have descended from Imām Ḥasan and Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, are named *sayyids*.¹ As long as *Sayyidah* Fāṭimah رَضِيَ اللَّهُ عَنْهَا was alive, *Sayyidunā* ‘Ali رَضِيَ اللَّهُ عَنْهُ did not have permission from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to take a second wife.² *Sayyidunā* ‘Ali رَضِيَ اللَّهُ عَنْهُ married a second time after the passing of *Sayyidah* Fāṭimah رَضِيَ اللَّهُ عَنْهَا, and the progeny that ensued are known as ‘*Alawis*. They are Hāshimis but not *Sayyids*. Both *Sayyids* and ‘*Alawis* are Hāshimīs; both cannot take zakāt.³

Q: Can a *Sayyid* give zakāt to his poor sister?

A: Whether the giver is a *Sayyid* or a non-*Sayyid*, zakāt cannot be given to them, nor can they take it.⁴ If a *Sayyid* possesses *niṣāb* himself and other conditions exist, he will have to pay zakāt.⁵

Q: It was not known at the time of giving zakāt that the recipient was a *Sayyid*, and zakāt was given to him. This was then found out later. What should be done?

A: If one did not know that the recipient is a *Sayyid* at the time of giving and considered him to be a valid receiver, zakāt will be

¹ *Mirāt al-Manājīh*, vol. 8, p. 102

² *Mirāt al-Manājīh*, vol. 8, p. 456

³ *Bahār-i-Sharī‘at*, vol. 1, p. 931, part 5; *Malfūzāt-e-Amir-e-Ahle-Sunnat*, vol. 7, p. 207

⁴ *Bahār-i-Sharī‘at*, vol. 1, p. 931, part 5

⁵ *Malfūzāt-e-Amir-e-Ahle-Sunnat*, vol. 1, p. 408

valid.¹ Nowadays, people do not even take the trouble to investigate and consider whether the person before them is rightful to zakāt or not. They give it to anyone who appears disabled or blind. In fact, some of them ask those that come to them, ‘Will you take zakāt?’, even if he is eating and drinking.

In any case, when one is distributing zakāt, they should investigate. If the person before them is deserving, one should not ask, ‘Will you take zakāt?’ At the same time, one should not tell the person this is zakāt, because that is an issue of the person’s dignity.²

Q: Despite being poor, some people do not accept zakāt, *ṣadaqāt*, meat, etc. How can these things be given to them?

A: Contented people hesitate from accepting zakāt. They should not be given this whilst being told it is zakāt, nor that it is not. One should say, ‘this is a gift’ or remain silent. If someone is a deserving recipient, it is not necessary to mention *ṣadaqah* or zakāt when giving to them.³

It is sufficient to have the intention of zakāt in the heart. In fact, if someone did not have the intention of zakāt at the time of giving, as long as that thing which has been given as zakāt remains with the recipient—for example, money that is unspent

¹ *Radd al-Muḥtār*, vol. 3, p. 353

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 6, p. 208

³ *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 171

or food that remains uneaten—one can still make intention for zakāt.¹

Q: Can a financially challenged person who has items surplus to basic needs in his home take zakāt?

A: Those who accept zakāt should think carefully before taking it. This is because sometimes they own items which are surplus to their basic needs. For example, surplus crockery, furniture and multiple pairs of additional clothing. However, if they are necessities, then this is fine, like different sets of clothing for summer and winter are included in necessities.²

Nevertheless, many things are surplus as well. Many people have showpieces in their homes amounting to hundreds of thousands of rupees. All these things should be considered, because if a person possesses items surplus to their basic needs whose value is equal to *niṣāb*, such a person cannot accept zakāt.³ Despite this, people are readily accepting zakāt without a second thought.

(The Head of Dawat-e-Islami's Central Executive Committee said:) In our communities, it has become normal to declare every financially challenged person as a poor person. Some people are not actually poor. They have everything they need in their homes; they simply do not have cash to hand. Their

¹ *Al-Durr al-Mukhtār*, vol. 3, p. 222; *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 2, p. 134

² *Radd al-Muhtār*, vol. 3, p. 347

³ *Radd al-Muhtār*, vol. 3, p. 346

businesses are facing some challenges, and due to not having finances, they turn towards taking zakāt. When some families distribute zakāt within their community, due to the absence of an acceptable system of scrutiny, zakāt is inadvertently given to people not entitled to it.¹

Q: If someone gives zakāt and says, ‘This is only for medical treatment’, will zakāt be discharged?

A: If he has given the recipient ownership of the wealth, the zakāt will be valid. Stipulating that it is for medical treatment is an invalid condition. It is up to the recipient whether he uses that amount for medical treatment or not. It does not have any effect on the zakāt itself. The Reviver of Islām and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

Zakāt is a *ṣadaqah*, and the latter is not void by an invalid condition, such as someone stipulating medical treatment by saying, ‘This sum is for medical treatment’. Instead, this stipulated condition is invalid. For example, a person gave zakāt and stipulated, ‘If you remain here, I will give it to you, otherwise not’, or, ‘I am giving you this money on the condition you spend it on such and such thing, build a masjid with it, or use it in shrouding the deceased’, then zakāt will certainly

¹ *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 7, p. 71

be valid. All these conditions will be deemed invalid and disregarded entirely.¹

If someone gave zakāt and said, ‘Do such and such thing with this’, and the recipient accepted this, the stipulated condition will be invalid. It is up to the receiver if he does that or not. Similarly, in *hibah* (gifting), such as when a person gifts clothing and says the person should wear it themselves, this is an invalid condition. It is up to the receiver whether they wear it or not.²

Q: It is customary in some families to have a zakāt fund system. People in the family are coerced into depositing their zakāt into this fund, so under a sense of compulsion, they oblige. The manner this is then used in is somewhat like this: if anyone in the family passes away, even if he was wealthy, all the expenditure for his funeral, etc. is given from this zakāt fund, even though he is not a deserving recipient of it. A question arises in connection with this: is it correct to collect zakāt for the above-mentioned fund and then use it in this manner?

A: It is advisable for any organisation to seek the guidance of Islamic scholars. In truth, the zakāt taken by the family system, humanitarian organisations and hospitals are being misused. We once gathered together the heads of families and had a meeting with them. I explained to them in the gathering that spending the zakāt money collected for the family fund system,

¹ *Al-Fatāwā al-Razawīyyah*, vol. 10, p. 67

² *Malfuzāt-e-Amir-e-Ahle-Sunnat*, vol. 7, p. 55

etc. upon everyone without distinction is incorrect. However, no consideration is given to this.

Similarly, if a person falls ill, he is provided an injection or doctor's medical fees are paid from this fund. However, the ill person does obtain ownership over the injection or doctor's fees, and in this way, this sum of zakāt is lost. This is because it is necessary in the giving of zakāt that it be given in ownership to a deserving recipient, otherwise it will not be valid.¹ On the other hand, if ownership of that injection is given to an unwell shari'ah-authentic *faqīr* and then he himself says that the injection should be administered to him, this will be permissible and zakāt will be valid in this way.

If an unwell rightful recipient of zakāt is admitted to hospital, administration takes the fees for his bed, medicine doctor, etc. from this zakāt fund, and thus the amount collected for zakāt is lost. If they gave ownership of this sum and medicine to the shari'ah-authentic *faqīr* and then used them after he gave permission, zakāt is valid. This is not done commonly, and the zakāt of the person who deposited that sum is invalid. In fact, sins are being amassed whilst the pitiful members of the administration think they are serving the community.

This is all the result of venturing into matters without taking the guidance of scholars. This places one at risk. Unfortunately, those that are involved in such matters do not keep in contact

¹ *Al-Fatāwā al-Razawīyyah*, vol. 10, p. 255

with scholars. These pitiful people do not even understand when zakāt becomes obligatory, how it is given correctly and how it can be used. They should work by taking the guidance of scholars at every step. They should also remember this station of issuing guidance of this kind, is reserved solely for scholars. Instead of relying on our own understanding in issues pertaining to Islam and the shari'ah, such matters should be left for scholars to resolve.¹

Q: It is said that money should be counted and put away, otherwise Satan takes it. Is this true?

A: One should definitely count money so that there is ease in matters of zakat, etc. As for counting it to protect it from Satan, someone has just falsely spread this amongst people.²

Note: The first question on page 2 and the second question on page 7 have been posed by al-Madinat al-Ilmiyyah, and the answers have been given by the Leader of Ahl al-Sunnah

وَأَمَّا تَرَاكُمُوهُ الْعَالِيَهُ

¹ Malfuzāt-e-Amir-e-Ahle-Sunnat, vol. 3, p. 240

² Malfuzāt-e-Amir-e-Ahle-Sunnat, vol. 2, p. 514

Hadith of the beloved Prophet ﷺ

“Give the zakāt of your
wealth, for it purifies; it
will purify you.”

Musnad Imām Aḥmad: 12,397



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