



Written Madani Pearls of the blessed sayings of Shaykh al-Tareeqah Ameer  
Ahl al-Sunnah, Founder of Dawat-e-Islami Hazrat Allamah Mawlana  
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# 25 Questions Regarding SADAQAH

Answered by the Ameer of Ahl al-Sunnah

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AL-MADINAH-TUL-ILMIA

Islamic Research Center

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Ameer-e-Ahle Sunnat Say Sadaqat kay Bare Me 25 Suwal Jawab

## 25 Questions Regarding *Ṣadaqah* Answered by the Ameer of Ahl al-Sunnah

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Ameer-e-Ahle Sunnat Say Sadaqat kay Bare Me 25 Suwal Jawab



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Supplication for reading this book

**R**ead the following supplication before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (*Al-Mustaṭraf*, vol. 1, p. 40)**

### Note:

Recite ṣalāt upon the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once before and after.

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## 25 Questions Regarding *Ṣadaqah* Answered by the Ameer of Ahl al-Sunnah

### Supplication of the Successor of Attar

O Lord of Mustafā! Whosoever reads or listens to the 24-page booklet *25 Questions Regarding Ṣadaqah Answered by the Ameer of Ahl al-Sunnah*, grant him blessings in his lawful sustenance and the ability to give *ṣadaqah* in Your way.

أَمِينَ بِجَا لَا خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Virtue of sending *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet ﷺ said, “There will be no shade besides the ‘Arsh of Allah Almighty on the Day of Judgement, and there will be three types of people in the shade of the ‘Arsh.”

It was asked, “O Messenger of Allah ﷺ! Who are those people?”

He ﷺ replied, “(1) The one who removes a worry from a member of my ummah. (2) The one who revives my Sunnah. (3) The one who sends *ṣalāt* upon me in abundance.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Question:** What is the standard for the acceptance of *ṣadaqah*?

**Answer:** When a deed is done with sincerity, then there is great hope that it will be accepted with the mercy of Allah Almighty. If sincerity is absent, it is rejected; it has no acceptance.<sup>2</sup> For example, if somebody gave money ostentatiously, there is no hope of reward for him. Unfortunately, the situation is such now that people generally give money only to show off in front of people, and if people do not see, they will inform them, “I have done such-and-such, and given this much.”

If someone informs another person with the intention of encouraging them to donate, this is a good intention, and one will be rewarded for this too.<sup>3</sup> However, to tell someone so that they call you generous or courageous, is ostentation, and there is no hope of reward in this.<sup>4</sup>

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<sup>1</sup> *Al-Budūr al-Sāfirah*, p. 131, Hadith:366

<sup>2</sup> *Al-Nasā'ī*, p. 510, Hadith: 3137, derived from.

<sup>3</sup> *Iḥyā' al-'Ulūm*, vol. 3, p. 390, *Iḥyā' al-'Ulūm* (Translated), vol. 3, p. 940

<sup>4</sup> *Al-Fatāwā al-Riḍāwiyyah*, vol. 23, p. 625, derived from.

## إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“Indeed, actions are based on their intentions.”<sup>1</sup>

One can hope for reward in even the smallest action which is done to please Allah Almighty and does not include any other. There are many other definitions of sincerity too.<sup>2</sup>

Nevertheless, if any action of ours involve others as well, but for the sake of Allah Almighty, then this is fine. For example, if we helped someone to bring him joy and be rewarded for this, then this is also something that is done for the pleasure of Allah Almighty. Although this includes the pleasure of a person, the true purpose of pleasing that person is to please Allah Almighty, so it is considered a form of worship.<sup>3</sup>

**Question:** If a person’s lifespan is predetermined, how will giving *sadaqah* cause his age to increase?

**Answer:** It is within the knowledge of Allah Almighty that a person will die at such-and-such age. If there is to be an increase in his lifespan, then such means will come about that will cause his lifespan to increase; this is all within Allah’s power. However, it being in the knowledge of Allah Almighty or

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 5, Hadith:1

<sup>2</sup> *Mirqāt al-Mafātīḥ*, vol. 1, p. 486

<sup>3</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 5, p. 234



according to His will, does not mean that a person leaves everything and does nothing.

If you fall sick, then do not seek treatment and think that if you are to regain your health, you will regain it, for it is Allah Almighty who grants cure, so what is the point of taking medicine? It is obvious that nobody will stop consuming medicine after hearing this; they will all continue to take it.

The books do mention accounts of a certain group of those who rely upon Allah Almighty, who do not seek treatment, and place their trust solely in Allah Almighty.<sup>1</sup> It is possible that such people exist today, but they will be few and far between. In any case, the blessings of various actions have been cited in the narrations; some deeds increase one's lifespan, and others lead to expansion in sustenance.

Hence, it is mentioned on page 560 in volume three of *Bahār-e-Sharīʿat*:

It is stated in a Hadith that maintaining ties of kinship, i.e. being good towards family members, leads to an increase in lifespan and expansion in sustenance.<sup>2</sup>

Some scholars have taken the apparent meaning of the Ḥadith,

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<sup>1</sup> Sayyidunā Sahl al-Tustarī رحمه الله عليه had such an illness that when it afflicted others, he would treat them, but he would not have himself treated. When he was asked about this, he رحمه الله عليه replied, “O friend! ضَرْبُ الْحَبِيبِ لَا يُؤْدِمُ” – “The strike of the Beloved does not cause pain.” (*Iḥyā' al-'Ulūm*, vol. 5, p. 68)

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 97, Hadith: 5985, derived from.

meaning, this is in reference to *qadā mu‘allaq* (destiny which is pending on something), as *qadā mubram* is the decree which cannot be changed. Other scholars opine that an increase in lifespan means that its reward will be recorded after death too, as though he is still alive, or it means that he will still be mentioned among the people with good after his death.<sup>1</sup>

**Question:** What is the difference between *ṣadaqah* and *khayrāt*?

**Answer:** *Ṣadaqah* is an Arabic word, and giving *ṣadaqah* is known as *khayrāt* in Urdu. In Arabic, *khayrāt* is the plural of *khayr*, which means goodness. In Urdu, *khayrāt* refers to financial assistance, such as giving money to a poor person. Zakat is also called *khayrāt* from an Urdu standpoint.<sup>2</sup>

**Question:** What is *ṣadaqah*?

**Answer:** Many people think that *ṣadaqah* is to rub one’s hand over a black goat or black rooster, or to move something around the head seven times, and then give it away. To give something in this manner is considered *ṣadaqah*, as well as being a remedy. In reality, anything that is given in the way of Allah Almighty to gain His pleasure, like helping a poor person, or making a donation, is known as *ṣadaqah*.<sup>3</sup>

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<sup>1</sup> *Radd al-Mukhtār*, vol. 9, pp. 678, 679, summarised.

<sup>2</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 6, p. 317

<sup>3</sup> *Kitab al-Ta‘rifāt*, p. 95, *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 6, p. 390

**Question:** Some people take some meat or a live rooster, move it over themselves and then throw it in the jungle. Then they say, “Do not turn to look back.” Is this valid?

**Answer:** There are many forms of *ṣadaqah*: *farḍ ṣadaqah*, such as zakat; *ṣadaqah wājibah*, such as *ṣadaqat al-fiṭr*; *nafl ṣadaqah*, like giving money to a poor person with the intention of gaining reward, which is known as *khayrāt* in Urdu. Besides this, there are other forms of *ṣadaqah*, such as giving *ṣadaqah* for a life. If one is to give *ṣadaqah* for a life, it is mentioned in *al-Fatāwā al-Riḍawiyyah* that in exchange for a life, *ṣadaqah* for a life should be given such that a halal animal is sacrificed and given in charity.<sup>1</sup>

Therefore, when giving *ṣadaqah* for a life, it is best to give a goat or a hen, after sacrificing it, and there is no harm in giving it alive too. Similarly, money, clothes, grains, and other items can be given as *ṣadaqah*. The forms of *ṣadaqah* that have been mentioned in the question are innovations of false spiritual practitioners; one should avoid them. To throw away a live rooster, or to bury the head or trotters of a goat at the intersection of a graveyard is to waste one’s money, and *ṣadaqah* which involves the wastage of money is haraam.<sup>2</sup>

Thus, remains the matter of not looking back. It appears to me that fake spiritual practitioners say such things to leave an

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<sup>1</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 24, p. 186, derived from.

<sup>2</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 20, p. 455, derived from.

impression on people: “Throw the chicken and do not look back!” It is also possible that the person tells them to release the rooster or goat in a place where his own people are already waiting, so they can take it as soon as it is left. Therefore, it is possible he says this out of fear that the one throwing the animal will see something that will expose him. Hence, he scares the one carrying out the *ṣadaqah*, saying, “Do not look back, and if something happens to you when you look back, then do not blame me.”

In some cases, the words “do not look back” are used as an idiom, just like when it is said “give in the way of Allah Almighty and do not look back”. The meaning of this is that after giving in the way of Allah Almighty, do not desire that it is returned to you or wish to take it back. Anyhow, I am not familiar with the wisdom of these pseudo-spiritual practitioners who say such things. The things I have mentioned regarding this are simply amusement.<sup>1</sup>

**Question:** Can we use *ṣadaqah* money that is in the home?

**Answer:** If one had money in the home with the intention of giving it as *ṣadaqah nāfilah* by spending in the way of Allah Almighty or for the *niyāz* of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, then he is the owner of that money, and it is better for him to use that money for the righteous purpose that he has allocated it for. However, if he

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 249

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utilises that money for personal use, there is no harm.

(At this point, Mufti Hassan mentioned:) Regarding the donation boxes that are placed in homes today, if it contains only a person's own money, then whether it is *ṣadaqah nāfilah* or *ṣadaqah wājibah*, as long as the *ṣadaqah* has not been given yet, there is no harm in using that money.<sup>1</sup>

**Question:** If halal and haraam earnings are mixed and then given as *ṣadaqah*, will it be accepted?

**Answer:** Halal is halal, and haraam is haraam. “Allah Almighty is pure, and He only accepts that which is pure.”<sup>2</sup> Haraam income will either be stolen from someone or a bribe, so it must be returned to the person from whom it was taken. If the person from whom it was taken has died, it is necessary to give it to his inheritors. If none of his inheritors can be found, or if the person

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 10, p. 62

<sup>2</sup> Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah صلّى الله عليه وآله وسلم said, “Whosoever gives *ṣadaqah* equal to a date from halal earnings – or nothing ascends to Allah except the pure – Allah Almighty accepts it with His ‘right’ [i.e. with His pleasure]. Then He nurtures it for the one who gives *ṣadaqah* in the manner that one of you nurtures his foal, until that *ṣadaqah* becomes like a mountain.” (*Ṣaḥīḥ Ibn Ḥibbān*, vol. 5, p. 134, Hadith: 3308)

Sayyidunā Abū Hurayrah رضي الله عنه also reports that the noble Prophet صلّى الله عليه وآله وسلم said, “The one who gathers haraam wealth and then gives *ṣadaqah* from it, he will have no reward for it, and its misfortune is upon him.” (*Al-Sunan al-Kubrā li al-Bayhaqī*, vol. 4, p. 141, Hadith: 7240)

it was taken from has gone missing, or one does not know who they took it from, it is necessary to give it away as *ṣadaqah*.

Likewise, if one took interest from a person, he should give it to a person deemed poor by the Sharia, as interest is definitively haraam. However, in this case it is not necessary to return it to the person it was taken from, rather it is preferred.<sup>1</sup>

### **When giving *ṣadaqah* from haraam earnings, one cannot make an intention for reward**

Remember, when giving *ṣadaqah* from haraam earnings, one cannot make an intention to receive reward. Nevertheless, the one who acted upon the ruling of the Sharia, i.e. the Sharia commanded that the haraam money be returned or given to a poor person, there is hope of being rewarded due to acting upon this command. However, he cannot make an intention of being rewarded for the money that he gives.<sup>2</sup>

Some people spend usurious income on making a washroom without making an intention of reward; this is also impermissible.<sup>3</sup>

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<sup>1</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 23, pp. 551,552, summarised.

<sup>2</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 19, p. 658

<sup>3</sup> The Reviver of Islam, the Imām of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ was once asked about haraam earnings and interest-based money being used for the masjid. In response, he said: It is unlawful to take money which is totally haraam for these purposes (i.e. constructing and expanding a masjid). When it is not

**Question:** How should *ṣadaqah* be given to remove illness?

**Answer:** Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ writes that it is better to sacrifice an animal, like a goat or rooster, when giving *ṣadaqah* for a life. Hence, it is stated in *al-Fatāwā al-Riḍawiyyah*:

Giving food or something sweet to the poor is a form of *ṣadaqah*, and feeding it to relatives is to be good towards family, and giving it to friends is hospitality. All three of these matters cause mercy to descend and calamities to be averted.

He continues:

This is the same as sacrificing a goat and feeding it to them. However, it is established from experience that giving a life as *ṣadaqah* is more effective (i.e. it is more

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known that a specific sum of money is haraam, there is no harm in taking it. وَاللهُ تَعَالَى أَعْلَمُ (*Al-Fatāwā al-Riḍawiyyah*, vol. 16, p. 427)

Furthermore, Mufti Waqār al-Dīn رَحْمَةُ اللهِ عَلَيْهِ mentions the method of getting rid of money from usury in the following way: Ownership of the usurious money should be given to a poor person that is eligible to receive zakat, and there should be no intention of gaining reward by this, for haraam earnings cannot become a means of reward. Rather, one should make an intention that he is removing all the impurity that had entered his money, thereby purifying it. This money from interest-based income cannot be spent in places where there is no owner, such as constructing a masjid, madrasah, well, road, etc. Rather, it is necessary to transfer ownership to a person. وَاللهُ تَعَالَى أَعْلَمُ (*Waqār al-Fatāwā*, vol. 1, p. 243)

beneficial to sacrifice a goat and feed it to them, and calamities are quickly averted this way).<sup>1</sup>

However, it is not necessary for the sick person to carry out the sacrifice himself; the one who is given the animal can be told to sacrifice it.<sup>2</sup>

**Question:** Can money be placed in Dawat-e-Islami's donation boxes with the intention of *giyār wī*?

**Answer:** Yes, one can place money for *giyār wī*, i.e. for the purpose of transmitting reward to Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. In fact, if you place money inside them with this intention, then your reward will increase. However, zakat cannot be placed inside them.<sup>3</sup>

**Question:** Are there virtues in planting trees?<sup>4</sup>

**Answer:** Yes, of course! The virtues of planting trees have been mentioned in *Aḥādīth*; three of them are mentioned below:

1. “Any Muslim who plants a tree or sows seeds, and then a bird, human, or quadruped eat from it, it will count as

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<sup>1</sup> *Al-Fatāwā al-Riḍāwīyyah*, vol. 24, pp. 185,186, selected.

<sup>2</sup> *Malfūzat-e-Ameer-e-Ahle Sunnat*, vol. 10, p. 464

<sup>3</sup> *Malfūzat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 432

<sup>4</sup> This question was posed by the Malfuzat-e-Amir-e-Ahl-e-Sunnat Department, and was answered by the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.



*sadaqah* for him.”<sup>1</sup>

2. “Whosoever plants a tree, and remains patient in protecting and looking after it until it bears fruit, then with Allah Almighty, there is a *sadaqah* for him for everything which eats from its fruit.”<sup>2</sup>
3. “The one who built a house without committing any injustice or infringement, or planted a tree without committing any injustice or infringement, then there is continual reward for him for as long as something from the creation of Allah Almighty takes benefit from it.”<sup>3-4</sup>

**Question:** What are the virtues of building a masjid?

**Answer:** Building a masjid is a form of continuous *sadaqah*. The one who builds a masjid will be given a grand mansion in Paradise.<sup>5</sup> The reward that is granted to the one who constructs a masjid is beyond imagination, for it remains a masjid till the Day of Judgement, so the one who builds it will receive reward until the Day of Judgement. Therefore, those who have the

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 85, Hadith:2320

<sup>2</sup> *Musnad Imam Ahmad*, vol. 5, p. 574, Hadith:16586

<sup>3</sup> *Musnad Imam Ahmad*, vol. 5, p. 309, Hadith:15616

<sup>4</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 101

<sup>5</sup> The beloved Prophet ﷺ said, “Whosoever builds a masjid for the sake of Allah Almighty, Allah Almighty will create a palace for him in Paradise.” (*Ṣaḥīḥ Muslim*, p. 214, Hadith:1190)

financial ability should build at least one masjid in their lifetime, which will become continuous *sadaqah* for them.

It is not necessary for a person to spend hundreds of thousands on building a masjid in order to adorn and beautify it. Rather, a simple masjid can be built for a relatively small amount of money. The price of land is cheap in some areas, and expensive in others, so a person can buy land in accordance to his capability and build a masjid there.

A masjid should be built in an area where people reside; it is not permissible to build a masjid in a jungle or in the wilderness. If a person built a masjid in a jungle or in a wild place, it will not be considered a masjid even if one has the intention for this.<sup>1</sup> Also, the money that is spent on it will be wasted, and due to there being no people there, it can end up as a refuge for animals.

However, if a masjid was built in an area where there were people living at the time, but that area become deserted later, that place will remain a masjid, because when an area has been designated as a masjid, it remains a masjid till the Day of Judgement.<sup>2-3</sup>

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<sup>1</sup> If a person built a masjid in a jungle or wilderness, where nobody resides and few people pass by, it will not be considered a masjid, as there is no need to build a masjid there. (*Fatāwā Hindīyyah*, vol. 5, p. 320)

<sup>2</sup> *Bahār-e-Sharī'at*, vol. 2, p. 561, part 10, derived from.

<sup>3</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 182

**Question:** It is better to give *ṣadaqah* in secret, but it is sometimes said in large gatherings that you should make an intention or make an announcement. What should be done in this situation?

**Answer:** There are different ways of giving *ṣadaqah*. Sometimes it is better to give it in secret, and at others times it is preferred to give it in public. **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** – “Actions are based on their intentions.”<sup>1</sup> Giving *ṣadaqah* in private has its virtues, as giving in secret extinguishes the wrath of Allah Almighty.<sup>2</sup>

Likewise, giving in public has its own virtues. For example, if a person gives *ṣadaqah* in front of others so that they are also encouraged and motivated to donate, then it is clear that this is a rewardable action. However, if a person gives so that people call him generous or courageous, this is wrong, because the one who carries out an act of worship so that people honour him is engaging in ostentation and is worthy of Hell.

Each person should ponder over their intention and as to why they are giving charity publicly. Remember, when giving *ṣadaqah*, it is neither necessary to give a black goat that does not have even a single white hair, nor is there any need to give a black hen that has been rotated around a person’s head. Rather,

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 5, Hadith:1

<sup>2</sup> *Sunan al-Tirmidhī*, vol. 2, p. 146, Hadith: 664

25 Questions Regarding Sadaqah Answered by the Ameer of Ahl al-Sunnah

anything which is given in the way of Allah Almighty is *sadaqah*.<sup>1</sup>

**Question:** Is it correct to say giving *sadaqah* is like “giving a loan to Allah Almighty”?

**Answer:** (The mufti sitting next to the Amir of Ahl al-Sunnah دامت بركاتهم العالیه answered:) It is stated in the Quran:

وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

*And lend a good loan to Allah*<sup>2</sup>

The explanation of this verse is to give in the way of Allah Almighty, and this falls under a loan.

(The Ameer of Ahl al-Sunnah دامت بركاتهم العالیه said:) It is from the grace of Allah Almighty that He is the one who gives, and then it is He who promises us reward and Paradise for spending in His way. When we give something to someone, we have many things in mind. However, look at the greatness of Allah Almighty; He grants us so much out of His generosity.<sup>3</sup>

**Question:** Can birds be fed the meat of *sadaqah*?

**Answer:** Some people feed meat liberally to eagles and crows

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 401

<sup>2</sup> [Kanz al-ʿIrfān (translation of Quran)] (Part 29, Surah al-Muzzammil, verse 20)

<sup>3</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 1, p. 408

with the intention of *ṣadaqah*; this is the way of non-Muslims.<sup>1-</sup>

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**Question:** What is *qarḍ ḥasanah*?

**Answer:** Among the public, it is widespread that *qarḍ ḥasanah* is that which is given and then forgotten about. Meaning, if the debtor wishes to repay, he can, and if he does not want to repay, he does not have to. This is the definition of laypeople. In reality, *qarḍ ḥasanah* refers to every loan which is given to a Muslim with the intention of looking out for him, and it does not involve any usury.

(At this juncture, the mufti taking part in the Madani Muzakarah said:) One explanation of *qarḍ ḥasanah* is that it refers to *ṣadaqah nāfilah*, as opposed to *ṣadaqah wājibah*.<sup>3</sup> For example, giving *ṣadaqah nāfilah*, spending on your family, and your dependants, etc. According to some scholars, any money that is given in the way

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<sup>1</sup> The following is a question and the subsequent answer given by Imam Aḥmad Razā Khan رحمۃ اللہ علیہ regarding feeding meat to crows and eagles:

**Question:** It is often seen that people take a goat, sacrifice it for a boy or girl, and then feed some of its meat to eagles and crows, and give some to the poor too. How correct is this practice?

**Answer:** They should give it to the needy; there is no purpose in giving it to eagles and crows. They are pests, and feeding crows is a custom of the Hindus. وَاللّٰهُ تَعَالٰی اَعْلَمَ (Al-Fatāwā al-Riḍāwiyyah, vol. 20, p. 590)

<sup>2</sup> Malfoozat-e-Ameer-e-Ahle Sunnat, vol. 2, p. 167

<sup>3</sup> Al-Tafsīr al-Kabīr, Juz' 2, Surah al-Baqarah, under verse 245, vol. 2, p. 499

**Question:** If one person gives financial assistance to someone else, and nobody else besides them is aware of this, will this be considered giving in secret, or will it only be called giving in secret when the recipient is unaware of the giver, such as giving money to a blind individual?

**Answer:** This is definitely an issue as to what the definition of secret is, and what is considered secret when donating. The carnal-self will likely not agree with nobody finding out, so we usually end up telling someone. For example, a person will say, “I must place the amount in the hands of Ilyas”, and in this way, I will know he gave two thousand pounds. We might say to someone, “Do not tell anyone else that I have given such-and-such amount.”

Let us say that I have been gifted a thousand pounds, so I give them to a close friend and tell him to give them to Faizan-e-Madinah without mentioning my name. Even in this case, it will still not remain hidden from the one I am giving it to. If a person says to someone “Place this money in the donation box of Faizan-e-Madinah or towards Madani Qafilahs,” and does not tell him who gave the money, he will assume it to be a donation collected from someone else. So, it can be given in secret using

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<sup>1</sup> *Kanz al-Ummāl*, vol. 1,2, p. 154, Hadith:4220

<sup>2</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 2, p. 239

wisdom like this. Likewise, one can discreetly put the money in the donation box themselves.

(The mufti sitting next to the Ameer of Ahl al-Sunnah **داعية بركاتهم العالمية** commented:)

Donating secretly has been mentioned in the Hadith concerning receiving a place in the shade of the 'Arsh. It is to the effect that one gives with the right hand in such a way that the left hand does not know what he has given. The meaning of secretly is normally that no other person be aware of it. However, if such a need presents itself to mention, and there is no other option, for example, the money has to be delivered to such a person that he cannot deliver it to himself, he should give it to such a person that can hand it over. He should also inform him that the end recipient should not find out who gave it. It is hoped that this too will fall within secret charity.

(The Ameer of Ahl al-Sunnah **داعية بركاتهم العالمية** stated:)

**إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** (Actions are based on their intentions.)<sup>1</sup> It is obvious that if he stands up and announces that he is giving a thousand pounds, and his intention is not to show off, then this is also permissible. Even though it is not considered secret, there is still hope of receiving reward. If he is making an announcement because he is an individual by whom others will be motivated to give in the way of Allah Almighty, and he has

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 5, Hadith: 1

no intention of showing off, there is no sin in this either. In fact, there is hope of reward.<sup>1</sup>

**Question:** Just as the states of sincerity vary from person to person, do these states vary in terms of keeping *ṣadaqah* hidden? Such as the donator adopting the stratagem of just handing this amount to a person, taking it back from him, and then giving it out as *ṣadaqah*, saying, “Somebody gave me this money.” Likewise, if, for instance, the person he wishes to give to is offering prayer, so he places the money by his shoes, by his feet, or leaving it discreetly at his house, just as our pious predecessors **رحمهم الله تعالى** would do similar things.

**Answer:** Accounts like this regarding the pious predecessors are mentioned in the books, but if this manner is adopted today, the owner of the shoes will become concerned. Similarly, if you leave it in his home and he has guests, he will think that it belongs to the guests and consider it lost property. That which has been written about the pious predecessors in terms of them leaving things in homes, then it is possible they would leave a note there too. Also, *ṣadaqah* can be given to a person who is unable to see.

If a person wishes to donate in Faizan-e-Madinah, he can place the money in one of the donation boxes present here. It is apparent that if he discreetly places a certain amount in the box, then how will anyone know whether he has put in a small

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 3, p. 246



amount or a large amount. Like this, one can secretly give whatever they want. However, this is not generally the case; the amount is usually given to someone else, so at least they are aware that he gave something.

Unfortunately, ostentation and showing off is so prevalent that until each and every person is aware of it, we do not feel satisfied. May Allah Almighty grant us sincerity.<sup>1</sup>

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Question:** To whom should *ṣadaqah nāfilah* be given?

**Answer:** It can be given to a poor family member. If you wish to give to a sayyid, you can do that too, as they can be given *ṣadaqah nāfilah*.<sup>2</sup> When giving *ṣadaqah* to someone, it is not necessary to tell them that it is charity, as they might not like this. If you prefer, you may also place the *ṣadaqah nāfilah* in Dawat-e-Islami's *ṣadaqah* box or langar-e-razawiyyah box. We remain in need of this throughout the year, and particularly in Ramadan, when millions of rupees are spent for *suḥūr* and *iftār*.

Keep in mind that zakat should not be placed in the boxes for *ṣadaqah* or langar-e-razawiyyah, otherwise your zakat money will go to waste. Give *ṣadaqah nāfilah* from your halal and pure earnings; giving in the way of Allah Almighty leads to more, not

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 3, p. 248

<sup>2</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 10, p. 309

less. If you want, you can allocate 1% of your income for *ṣadaqah nāfilah*, and if Allah Almighty has given you the means, you can increase this; the more honey you put in, the sweeter it will be. Islamic sisters should also allocate a portion of their allowance for *ṣadaqah nāfilah*. A *ṣadaqah* box can be placed in the home for this purpose.<sup>1</sup>

**Question:** Is it right to give *ṣadaqah* and then inform people about it?<sup>2</sup>

**Answer:** The pious predecessors رَحِمَهُمُ اللَّهُ would give *ṣadaqah* in secret so that nobody was aware of it. In fact, even the one who was being given the *ṣadaqah* would not even know who the giver was. After the passing of Imam Zain al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ, it was revealed that he took on the responsibility of covering the expenses of certain households and would have food delivered to them. Also, those people themselves did not know that it was he who was displaying such generosity towards them.<sup>3</sup>

Similarly, there are accounts mentioned in *Ihyā' al-'Ulūm* of other saints who would secretly give zakat and other charity to the poor, and have it delivered to their homes.<sup>4</sup> The situation today is that we do few good deeds, but we publicise them widely. It might be a small good deed, but we mention it as

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 3, p. 401

<sup>2</sup> This question was posed by the Malfuzat-e-Amir-e-Ahl-e-Sunnat Department and was answered by the Amir of Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة.

<sup>3</sup> *Ibn al-‘Asākir*, vol. 41, p. 383

<sup>4</sup> *Ihyā' al-'Ulūm*, vol. 1, p. 290; *Ihyā' al-'Ulūm* (translated), vol. 1, p. 656

though it is something major. In fact, there are even some people who do not do any good deeds, but still show off as though they have.<sup>1</sup>

**Question:** Can the meat of those goats and other animals that are sacrificed in homes today as *ṣadaqah* be used in the home, or must they be given to a poor person?

**Answer:** These are generally given as a form of *ṣadaqah nāfilah* for a sick child; it is something good and rewardable. If its meat is distributed among the poor, it is good, but if one gives it to well-off people or eats it himself, it is not a sin. *Ṣadaqah* usually refers to that which is given to the poor. However, if it is *ṣadaqah wājibah*, it can only be given to the poor.<sup>2-3</sup>

**Question:** Is there reward for delivering *ṣadaqah* to a needy person?<sup>4</sup>

**Answer:** Yes! The beloved Prophet ﷺ said:

Indeed, Allah Almighty will grant three people entry into Paradise for a morsel of bread or a handful of dates, or something similar that a needy person benefits by:  
(1) the head of the home, who requests the *ṣadaqah* to

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<sup>1</sup> *Malfūzat-e-Ameer-e-Ahle Sunnat*, vol. 3, p. 572

<sup>2</sup> *Al-Baḥr al-Rā'iq*, vol. 2, p. 427

<sup>3</sup> *Malfūzat-e-Ameer-e-Ahle Sunnat*, vol. 3, p. 217

<sup>4</sup> This question was posed by the Malfūzat-e-Ameer-e-Ahl-e-Sunnat Department, and was answered by the Ameer of Ahl al-Sunnah دامنه برکاتهم العالیة.

be given, (2) the wife who prepares it, (3) and the servant who delivers this *ṣadaqah* to the needy person. All praise belongs to Allah Almighty, the One Who does not deprive those who serve us.<sup>1</sup>

It is mentioned in another hadith, “Even if *ṣadaqah* passes through 70,000 hands, the last person’s reward will be like the reward of the one who first gave the *ṣadaqah*.”<sup>2-3</sup>

**Question:** Can clothes and dishes be given as charity on behalf of parents and other deceased loved ones?

**Answer:** Clothes and dishes can be given as charity.<sup>4</sup> However, giving these particular items as charity should not be considered *fard* or *wājib*.<sup>5</sup>

**Question:** Can a father give *ṣadaqah* to his children?

**Answer:** A father cannot give zakat or *ṣadaqat al-Fiṭr* to his children.<sup>6</sup> However, he can give them a gift.<sup>7</sup>

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<sup>1</sup> *Al-Muḥjam Al-Awsaṭ*, vol. 4, p. 89, Hadith: 5309

<sup>2</sup> *Makārim al-Akhlāq li al-Tabarānī*, p. 355, Hadith: 116

<sup>3</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 6, p. 388

<sup>4</sup> *Al-Fatāwā al-Riḍawiyyah*, vol. 9, p. 597

<sup>5</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 8, p. 187

<sup>6</sup> *Radd Al-Mukhtār*, vol. 3, p. 344

<sup>7</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 7, p. 236

**Question:** Instead of sacrificing an animal on behalf of my child (*‘aqīqah*), can I give the value of the animal to a relief organisation?

**Answer:** If an allowance was made for this, then people will say give an animal or its value to a poor person in place of *qurbānī*; instead of performing hajj, give the money to someone; then do not build masjids and give the money to the poor, and so on. This will not happen; we must stick to the ways that the Sharia has stipulated.

A goat costs around 10,000 – 15,000 rupees today; it will not benefit the poor much. You should sell the ornaments and furniture in your house, and give the money to the poor. If you have 10 rooms in your house, work out the cost for one room and donate the amount to the needy. In any case, if you wish to sacrifice an animal for *‘aqīqah*, it must meet the same criteria as a *qurbānī* animal; only then will this recommended action be fulfilled. *‘Aqīqah* is *mustahabb*, so there is no sin if a person does not carry it out.<sup>1-2</sup>

**Question:** Can *ṣadaqah* be given on behalf of deceased individuals?

**Answer:** Yes, *ṣadaqah* can be given on behalf of the deceased, and this will be a means of transmitting reward to their souls. For example, giving *ṣadaqah* on behalf of your father or

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<sup>1</sup> *Bahār-e-Sharī‘at*, vol. 3, pp. 355,357, selected.

<sup>2</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 7, p. 16

grandfather, or helping the poor and gifting the reward to the beloved Prophet ﷺ or to Shaykh ‘Abd al-Qādir al-Jīlānī رضى الله عنه. Transmitting reward like this is permissible.<sup>1</sup>

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<sup>1</sup> *Malfoozat-e-Ameer-e-Ahle Sunnat*, vol. 6, p. 205

## WEEKLY BOOKLET STUDY

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